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Ministry of service

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‘We will build on the incredible foundation’

Archbishop-designate Charles C. Thompson of Evansville will be installed on July 28

By Sean Gallagher

Pope Francis has appointed Bishop Charles C. Thompson of Evansville as the seventh archbishop of Indianapolis. The appointment was announced on June 13 at the Vatican and in Washington.

That same day, Archbishop-designate Thompson spoke to priests, deacons, religious and laity from across central and southern Indiana about his appointment during a press conference at the Archbishop Edward T. O’Meara Catholic Center in Indianapolis on the eve of the start of the spring general assembly of the U.S. Conference of Catholic Bishops in Indianapolis.

“I pledge to dedicate myself to you without hesitation or reservation,” said Archbishop-designate Thompson, 56.

“Together, we will build on the incredible foundation that already exists, striving to discern the signs of the times and make every effort to participate in framing the essential questions of faith and

life, in order to promote a shared vision rooted in word, sacrament and service that enables us to respond rather than react to opportunities and challenges.”

He will be installed as archbishop of Indianapolis on July 28 during a Mass at SS. Peter and Paul Cathedral in Indianapolis.

Prior to that, he will ordain 21 men as permanent deacons for the archdiocese on June 24 at the cathedral. (See related story on page 2.) The next day, he will travel to Rome to participate on June 29—the Solemnity of SS. Peter and Paul—in Pope Francis’ blessing of palliums for metropolitan archbishops appointed during the past year.

Archbishop-designate Thompson’s pallium, a woolen band worn over the shoulders that symbolizes an archbishop’s pastoral care for the people of his archdiocese and his sharing with the pope of the shepherding of the universal Church, will be placed on him during his July 28 installation Mass.

Archbishop-designate Thompson’s remarks during the press conference were at times marked by self-deprecating humor.

When asked how he would describe himself, the prelate, who stands at about 5’7”, answered, “Short”—drawing a round of laughter.

He followed this up, however, by expressing his love of his faith nurtured in his native Kentucky and his family, which includes 90 first cousins and more



Archbishop-designate Charles C. Thompson speaks during a press conference on June 13 at the Archbishop Edward T. O’Meara Catholic Center in Indianapolis. Earlier in the day Pope Francis had named the Evansville bishop as the seventh archbishop of Indianapolis, succeeding Cardinal Joseph W. Tobin, who was appointed to lead the Archdiocese of Newark, N.J., last November. (Photo by Sean Gallagher)

than 200 second cousins.

In describing the phone call he received on June 3 from Archbishop Christoph Pierre, apostolic nuncio to the United States, in which he learned of his appointment, Archbishop-designate Thompson said, “I kept saying, ‘Wow. OK. Wow. Wow.’ He just started giggling. He was very patient with my nervousness.”

Earlier that day, Archbishop-designate Thompson had ordained two men priests for the Evansville Diocese.

“My homily that day was on missionary discipleship,” he recalled. “I talked to them about how the Lord sends, and we have to be prepared to go where the Lord sends us and not to become complacent.

“I got off the phone and I thought, ‘Who was I preaching to this morning?’ ”

The modest way he described his homily and his later

reaction to it provoked much laughter among his listeners.

Archbishop-designate Thompson expressed a humble modesty in a different way in soberly reflecting on changing from leading the Evansville Diocese to the archdiocese.

“Going from 12 counties to 39,” he said. “Going from half a million people to over 2 million people. Going from about 80,000 Catholics to about 225,000 Catholics. I prayed the rosary at that point.”

His humility was also seen in his recognition of the necessity to collaborate with others in leading the Church in central and southern Indiana.

“Anywhere I go, what always sustains me is obviously prayer,” Archbishop-designate Thompson said. “I rely

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Defining experiences in life help to shape archbishop-designate’s journey of faith



Archbishop-designate Charles C. Thompson speaks with Dabrice Bartet of St. Monica Parish in Indianapolis after his press conference in the Archbishop Edward T. O’Meara Catholic Center in Indianapolis on June 13. (Photo by Sean Gallagher)

By John Shaughnessy

Two diverse experiences may be the most defining influences in the life of Archbishop-designate Charles C. Thompson—the new archbishop of the Archdiocese of Indianapolis.

The first most influential experience for the archbishop-designate occurred while he was growing up in a family that he describes as “very Catholic”—a family in which he has 90 first cousins, the byproduct of his mother being part of a family of 16 children and his father coming from a family of 13 children.

Yet beyond those eye-popping numbers are the deep roots of a faith that has sustained him.

“I’m from a very Catholic family,” the 56-year-old archbishop-designate said in an interview on June 13, the day he became the spiritual leader of the Church in central and southern Indiana.

“Growing up, it never dawned on me to miss Mass. My parents have just a wonderful ease. They’re very salt-of-the-earth kind of people. They just live their faith day by day. We prayed

See JOURNEY, page 8

Twenty-one men to be ordained permanent deacons on June 24

By Sean Gallagher

It was nine years ago that 25 men from central and southern Indiana were ordained as the first class of permanent deacons in the history of the Archdiocese of Indianapolis. In the time since, the diaconate has become an ordinary part of the life of the Church in the archdiocese, with 16 more being ordained in 2012. Permanent deacons ordained in other dioceses have also moved to the archdiocese and ministered in some parishes.

Deacons across central and southern Indiana have expanded the ministry of charity into new areas, and led more Catholics to participate in it.

They have also spurred the discernment of other men, helping them hear God's call to the diaconate. On June 24, 21 men will be ordained as the archdiocese's third class of permanent deacons in a Mass beginning at 10 a.m. at SS. Peter and Paul Cathedral in Indianapolis.

Archbishop-designate Charles C. Thompson, whose appointment to lead the Archdiocese of Indianapolis was announced on June 13, is scheduled to be the principal celebrant of the ordination liturgy.

A limited amount of public seating will be available for the Mass. It can be viewed online live at www.archindy.org/streaming.

"It will be good," said Deacon Kerry Blandford, archdiocesan director of deacon formation, of the ordination. "They're ready to go out there to minister and serve. We've done as much with them

in formal formation as we can."

The men to be ordained have completed four years of formation and participated in an intensive year-long application process before that.

"Personally, I believe that these men will be a real blessing to those parishes and pastors that do not currently have a deacon assigned to them," said Deacon Michael East, archdiocesan director of deacons. "I am personally looking forward to working with these men and their wives as they enter deeper into the service of the people of the Church and the communities they serve."

After the June 24 ordination, 52 parishes in the archdiocese will have at least one deacon assigned to minister in them. That includes 16 parishes that have not had a deacon in them before the ordination. In all, there will be 58 deacons assigned to parishes and other charitable ministries in the archdiocese.

Deacon candidate Oliver Jackson has known the influence and support of retired Deacon Donald Dearman over the past nine years. Deacon Dearman ministered at St. Rita Parish in Indianapolis, where Jackson is member, for many years.

Jackson said Deacon Dearman encouraged him in his discernment.

"He was a good role model for me," Jackson said. "He would tell me about his own experiences, how he ran into those same questions. He said that each time you trust in God. You'll feel that he's directing you."

Deacon candidate Tom Scarlett, a member of the linked St. Mary Parish in Mitchell and St. Vincent de Paul Parish in Bedford, is also among those who will be ordained on June 24. He gives credit



Men being ordained permanent deacons for the Archdiocese of Indianapolis kneel on June 23, 2012, in SS. Peter and Paul Cathedral in Indianapolis. On June 24, 21 men will be ordained permanent deacons in the cathedral as part of the third class of deacons for the Archdiocese of Indianapolis. (File photo by Sean Gallagher)

for deepening his life of faith and his discernment to Deacon David Reising, who has ministered in both Lawrence County faith communities since his ordination in 2008.

"He is a steadfast and wonderful deacon who asks others to get involved, like a good deacon should," Scarlett said. "He put me on this path."

Scarlett is looking forward to becoming a brother deacon to Deacon

Reising and other deacons across central and southern Indiana.

"It's humbling, absolutely humbling," Scarlett said. "Throughout the course of these four years of formation, we've encountered deacons from different communities around the archdiocese. Each one is unique in his own right. But you see this beautiful and warm brotherhood amongst them. It's extremely humbling." †

U.S. bishop: Media can counter fears by showing refugees as real people

VATICAN CITY (CNS)—By telling individual stories and putting a human face on migrants seeking a new home,



Bishop Ricardo Ramirez

the media can help inspire communities to assist and not be afraid of newcomers, said one U.S. bishop.

"One thing we really need to work on, especially in the United States, is to do advocacy work and education of the community because there is still a lot

of resistance to the welcoming of the immigrant and refugees," retired Bishop Ricardo Ramirez of Las Cruces, N.M., told Catholic News Service on June 12.

"People are afraid. And I think we have to listen and understand where that fear comes from, but at the same time we have to educate people about human rights, about the Church's tradition," and how so many Americans are descendants of immigrants, he said on the sidelines of a meeting at the Vatican.

Bishop Ramirez, who is a member of the U.S. Conference of Catholic Bishops' Committee (USCCB) on Migration and

Refugee Services, was one of dozens of bishops and directors of offices for migrants and refugees attending a special session sponsored by the Dicastery for Integral Human Development on June 12-13.

Participants were crafting ideas and best practices for safeguarding the rights of refugees, migrants and trafficked persons. The strategies were going to be presented to Pope Francis for approval and then to a meeting working on a proposed U.N. global compact on migration.

Bishop Ramirez, who retired in 2013, was the first bishop of the Diocese of Las Cruces when it was created in 1982. Las Cruces is less than 50 miles north of the border with Mexico and is the second-largest city in New Mexico.

The 80-year-old bishop recalled how the diocese mobilized to help hundreds of refugee children fleeing from Central America in 2014. His successor, Bishop Oscar Cantu, set up "Project Oak Tree" to offer assistance to the children and their mothers along with the Diocese of El Paso.

"The community was wonderful in their generosity, bringing baby clothes and diapers and things," he said.

"They even brought cosmetics and earrings" for the women because they were going to be reunited with husbands after so

many years and they wanted "to look good," he said.

When asked how the program got such an outpouring of help and support from the community, Bishop Ramirez said, "I think the media helped us."

"The media did human interest stories and it's the human face of the migrant, not just numbers, not just the legislation," speeches or slogans, "but real faces of people, that is what is going to convert" animosity or indifference into helping people in need, he said.

The bishop, who was previously a member of the Basilian Fathers, was born in Bay City, Texas. Both his parents and their families were migrant workers in southern Texas.

"I preach a lot on hospitality," he said, and on how "so many wonderful things happen when hospitality is extended," and how the nation, communities and the Church benefit from the welcoming of strangers.

A comprehensive and moral response to the large numbers of people fleeing their homelands because of violence, poverty or environmental degradation, he said, isn't just about letting people in to fend for themselves. A local community needs to reach out and help newcomers navigate the new culture and bureaucracy so their basic

needs can be met, he said.

For example, parishioners can act as sponsors, taking an active role in helping a new family enroll the children in school, find a dentist, get a doctor's appointment, open a bank account, "simple things, we take for granted," but which are critically important.

One way the Church does that in the United States is through the Migration and Refugee Services' program, "POWR," which stands for Parishes Organized to Welcome Refugees.

"Catholic Charities locally across the country are very engaged with both the POWR parishes and other parishes, and also with many volunteers," who help refugees and others, said Matthew Wilch, refugee policy adviser for the Office of Migration Policy of the USCCB, who also attended the Vatican conference.

"One thing that helps a lot is not just the support we can give," but it is also helping immigrants and refugees build up their own networks of support and collaboration, he said.

"A lot of times, it's not just individuals who are coming, but it's a whole community that's coming" or a group that becomes a new community, Wilch said. Often together, they can better confront the cultural challenges they face. †

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Personal story shows how giving today builds tomorrow's Church

By Natalie Hoefler

Did you ever wonder, as you wrote a check for the annual archdiocese's United Catholic Appeal (UCA) or to an archdiocesan Catholic Community Foundation (CCF) fund, what it would be like to meet someone who directly benefits from your donation?

Or as you benefited from the many ministries assisted by UCA and CCF funds, did you ever wish you could thank someone who helped make the ministry possible?

Two people had such an opportunity in May: Art Berkemeier, a strong supporter of Bishop Simon Bruté College Seminary in Indianapolis, and archdiocesan seminarian Joe Huelseman, a 19-year-old Marian University sophomore who is enrolled in the college seminary.

At two Circle of Giving Mass and Celebration events held in May, Berkemeier and Huelseman had the opportunity to read aloud letters written to one another.

"I want you to know that you are not alone in your discernment to a religious vocation," read Berkemeier to Huelseman, a member of St. Nicholas Parish in Ripley County.

"Above all and foremost, thank you!" wrote Huelseman to Berkemeier, 69, a member of St. Mark the Evangelist Parish in Indianapolis. "Your generosity makes the lives of every seminarian and priest at Bishop Simon Bruté far less stressful than it could be."

The Circle of Giving Mass and Celebration events were held in Indianapolis at SS. Peter and Paul Cathedral and the Archbishop Edward T. O'Meara Catholic Center on May 4, and at St. Mary-of-the-Knobs Church and hall in Floyd County near New Albany on May 25.

The event replaced the former separate celebrations for Miter Society donors to the annual United Catholic Appeal: *Christ Our Hope*, and for Legacy Society contributors to the Catholic Community Foundation.

Combining the Miter Society and Legacy Society events "has come about because we want to do something a little more special to recognize our donors, to show them the impact they're making on other's lives with their gifts," said Elisa Smith, CCF director.

"Although we have many, many ministries that [the UCA and CCF] support, we just can't tell all the stories in one evening, so we chose one story, and that's seminarian education."

Prior to Berkemeier and Huelseman reading their letters aloud, their story was introduced through a video with sweeping overhead views of the hills and fields of Berkemeier's farm in Decatur County, and shots of Huelseman and other Bishop Bruté seminarians at prayer and in community at the former Carmelite monastery that now serves as their home in Indianapolis.

"Growing up on a farm, you were connected with God's creation with the crops that grew, the animals you had," Berkemeier narrated in the video. "And you learn that, somewhere along the line, you have to decide your level of commitment to the Church. Are you going to be a disciple or not? If you're truly a disciple, you're going to give your time, talent and treasure. ..."

"Growth or the values that change you come from getting involved in the parish, serving others, doing things. It becomes fundamental to being a disciple. ... Just like being a farmer, you've got to prepare the field. Time, talent and treasure—it's all important."

To a backdrop of shots of the Indianapolis college seminary, the voice of Father Joseph Moriarty, the college seminary's rector, spoke of how "the excitement in the hearts of these men is palpable, because they desire to give their lives to God enough to do that in the context of the community of the Church."

In an interview on the video,



Joe Huelseman, right, an archdiocesan seminarian at Bishop Simon Bruté College Seminary in Indianapolis, reads a letter of thanks to donor Art Berkemeier of St. Mark the Evangelist Parish in Indianapolis during a Circle of Giving event at the Archbishop Edward T. O'Meara Catholic Center on May 4.

(Photo by Natalie Hoefler)

Huelseman described the community life at the college seminary as "fantastic."

"It's something I grew up in with seven siblings," he said. "I've only ever felt calm and love here. You can see God here every day in my brother seminarians, in the priests—there's a general appreciation to be here. For a lot of seminarians, it's important to have this time to really focus on formation and becoming closer to Christ, so that we can help others with our charity someday. ..."

"Bruté [seminary] would not exist without donations. It's awesome to have good Christian people showing charity. It's like Christ on the cross."

During the May 4 and 25 events, Jolinda Moore, executive director of the archdiocesan Office of Stewardship and Development, described the importance of the "three buckets" of giving within the archdiocese.

The first bucket—the annual United Catholic Appeal—"helps fund the basic,

immediate, annual needs for so many archdiocesan ministries," she said.

In terms of Bishop Simon Bruté College Seminary, UCA funds help archdiocesan seminarians with immediate needs like room and board, and tuition assistance at nearby Marian University.

The second bucket includes program fees charged by some ministries, as well as special agency appeals, such as the second Mass collection for the U.S. Conference of Catholic Bishops' Catholic Home Missions Appeal, which contributes to seminarian training in the United States, including Bishop Simon Bruté College Seminary.

The third bucket is the Catholic Community Foundation, which provides "in perpetuity" for future needs of parishes, schools, agencies and archdiocesan ministries, said Smith. (See related story below.)

See CIRCLE, page 16

Numerous ministries aided by three 'buckets' of giving in archdiocese

Criterion staff report

Jolinda Moore described three "buckets" of giving for members of the Archdiocese of Indianapolis during two Circle of Giving Mass and Celebration events in May.

The executive director of the archdiocesan Office of Stewardship and Development said the first bucket—the annual United Catholic Appeal: *Christ Our Hope* (UCA)—helps fund the basic, immediate, annual needs for

archdiocesan ministries.

The second bucket includes program fees charged by some ministries, as well as special agency appeals, such as the second Mass collections sponsored by the U.S. Conference of Catholic Bishops.

The third bucket is the Catholic Community Foundation (CCF), which provides for future needs of parishes, schools, agencies and archdiocesan ministries through

bequests, annuities, trusts and endowment funds.

Following are lists of the ministries supported by the UCA and CCF.

Twelve ministries supported by UCA funds:

- Room, board, tuition assistance and the general operating fund for Bishop Simon Bruté College Seminary
 - Clergy retirement
 - Clergy sabbaticals, studies and retreats
 - Deacon formation
 - Young adult and college campus ministry
 - Intercultural ministry
 - Parish catechetical programs
 - Pro-life and family life ministry
 - Youth ministry
 - Office of Catholic Schools
- Catholic Charities programs and services
- Notre Dame Alliance for Catholic Education (ACE) Academies



Jolinda Moore

Examples of ministries supported by CCF funds:

- Home mission needs
- Spiritual director training
- Post-graduate seminarian scholarships
- Catholic Youth Organization camp in Brown County
- Parish operating budgets
- Catholic school operating costs
- Notre Dame ACE Academies tuition assistance
- Catholic Charities
- Catholic cemeteries

(For more information about the United Catholic Appeal: *Christ Our Hope* and also about the the Catholic Community Foundation, visit www.archindy.org/stewardship.) †

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The Criterion

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Editorial

Welcome, Archbishop Thompson

Pope Francis didn't have to look very far to find Cardinal Joseph W. Tobin's successor as shepherd of the Church in central and southern Indiana.

Archbishop-designate Charles C. Thompson, formerly the bishop of the Evansville, Ind., Diocese, was introduced as the new Archbishop of Indianapolis on June 13 at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis.

After listening to Archbishop-designate Thompson's opening remarks, seeing him thoughtfully answer questions during a press conference attended by approximately 300 people in the Assembly Hall, and hearing him reflect on his 30 years of priestly life and ministry in an interview with *The Criterion* shortly thereafter, one thing is clear to us: We believe you're going to like our new shepherd.

His episcopal motto, "Christ the Cornerstone," signifies how it is his "first and foremost prayer that we be Christ-centered in all aspects of our identity, mission and witness in proclaiming the joy of the Gospel."

Faith, humility and humor were evident as he discussed how his vocational journey that began as a teenager in Kentucky led him to Saint Meinrad Seminary and School of Theology in St. Meinrad, where he was formed for the priesthood for the Archdiocese of Louisville.

There at Saint Meinrad, he was mentored by Archbishop-Emeritus Daniel M. Buechlein of Indianapolis, who served as the president-rector of the seminary at the time. They have maintained their friendship, and Archbishop-designate Thompson still regularly visits Archbishop Buechlein, who has resided in the infirmary of Saint Meinrad Archabbey since he retired because of health concerns in 2011.

"He's such a witness to me, even still," the new archbishop said of Archbishop-Emeritus Buechlein, who continues to live out his ordained ministry in the infirmary.

He also spoke fondly of his predecessor, Cardinal Tobin, whom he also called a "mentor," adding "following [him] is more than a daunting task."

The oldest of three children, Archbishop-designate Thompson has a large extended family, and his parents have been married for 57 years. His mother Joyce is one of 16 children, and his dad Coleman is one of 13 children. He has 90 first cousins, and the archbishop also points to his family when discussing his vocational journey.

"I'm from a very Catholic family," he said. "Growing up, it never dawned on me to miss Mass. ... They [my parents] just live their faith day by day. We prayed the rosary every night together. We said grace at all meals. It was just natural. It was like breathing for me."

After receiving a standing ovation at the beginning of the June 13 press conference, the new archbishop joked, "I hope you feel that way when I retire."

Like his predecessors, Archbishop-designate Thompson brings many gifts to his new ministry.



Jennie Runevitch, a reporter for WTHR Channel 13 in Indianapolis, interviews Archbishop-designate Charles C. Thompson in the Assembly Hall of the Archbishop Edward T. O'Meara Catholic Center in Indianapolis on June 13 after he was introduced as the new shepherd of the Church in central and southern Indiana. (Photo by Natalie Hoefler)

Before being named to lead the Diocese of Evansville in 2011, he was vicar general in the Archdiocese of Louisville. His ministry assignments there also included serving as vicar judicial and director of the archdiocesan tribunal, and as a pastor of parishes—both large and small—in his ministry. Archbishop-designate Thompson was also a visiting professor of canon law at Saint Meinrad.

While ministering in the Archdiocese of Louisville, Archbishop-designate Thompson was priest-chaplain for a time at three Catholic high schools. The young people "always energized me," he noted.

Youths, he said, "are the young Church of today," who need to be involved in the dialogue and vision of the Church as it moves forward. "They [young people] need to be willing to be engaged," Archbishop-designate Thompson added.

During the press conference, our new shepherd also shared words of greeting in Spanish with the local Church's growing Latino community.

When asked about immigrants and refugees and how they continue to be a concern for many, Archbishop-designate Thompson talked about our roles as Catholics to welcome our brothers and sisters in Christ and later added, "How do we let them touch us?"

He noted the "rich culture" and strong sense of family that so many groups, including Hispanics, bring to our community, and said, "I think it's important for us to not only recognize them, but to embrace them and learn from them and reach out to them as well."

One thing that Archbishop-designate made clear was that he is not perfect. "I plead for prayers and patience. I will make mistakes, and hopefully, I have the ability to recognize them at some point and reconcile them and move forward."

Our new spiritual leader can be assured that we will keep him in prayer as he begins his new ministry of shepherding the 129 parishes and 69 schools spread over nearly 14,000 square miles in 39 counties that comprise the Church in central and southern Indiana.

We pray that his time here bears much fruit, and most importantly, that this humble servant of God helps us all grow in our lives of faith.

—Mike Krokos

Reflection/Sean Gallagher

Golfer shows sacrificial love is at the heart of fatherhood

It's not unusual to see the family of a professional male athlete rush him to show their love after he has achieved greatness on the field of play.



Spectators can see such a touching display of family love, and conclude that the athlete is a praiseworthy family man. And, in many cases, that is true.

Professional golfer Phil Mickelson took this to a higher level recently. Instead of having his family come to him where he was competing for a championship, he left the field of play to spend time with them.

Mickelson had the chance to compete on golf's biggest stage at the United States Open Championship at Erin Hills, Wis., which began on June 15.

The U.S. Open is the only of the four golfing major championships that Mickelson hasn't won. And having just turned 47, there may not be many more chances for him to become one of the few golfers to have completed what is called the "career grand slam."

But on the same day that the tournament began, his daughter Amanda graduated from high school in California. Mickelson chose to be with his daughter on her special day rather than compete at Erin Hills for a chance at golf immortality.

As this newspaper went to press, there was a slight chance Mickelson could attend the graduation on June 15, then fly to Wisconsin to tee off for the first round of the tournament—if there is a significant rain delay. In discussing this possibility, though, Mickelson noted that he is wholly at peace if he misses the tournament.

His dedication to his family isn't new, though. In fact, it can be traced back 18 years to when his wife Amy was about

to give birth to Amanda, the oldest of their three children.

Mickelson was competing at the time in the U.S. Open in Pinehurst, N.C. At the time, he had the unwelcome moniker of the greatest professional golfer to have never won a major.

During the final round, he was dueling with Payne Stewart for the title while wearing a special beeper. It had been arranged that it would only go off if Amy went into labor. Mickelson had decided that he would walk off the course to be with his wife no matter where he stood in the tournament.

As it turned out, the beeper never went off during the final round. Stewart, a great family man himself, sank a long putt on the 18th hole to win the championship by one stroke.

Moments later, after receiving Mickelson's congratulations, Stewart took Mickelson's head in his hands, looked straight into his eyes, and told him, "You're going to be a great dad."

Mickelson's adventure of fatherhood began the next day when Amy gave birth to Amanda. And it continues now as he chooses to watch his daughter achieve her own greatness rather than compete for his own.

Self-sacrificial love. That is the challenge and the fulfillment at the heart of the life of every mother and father.

It's a challenge because the world constantly tells us we achieve greatness only through self-assertion, not self-giving.

But the experience of mothers and fathers across history and around the world tells us that they experience a fulfillment far beyond any worldly success when the place their children before themselves and witness them pass various stages of success into adulthood.

Mickelson is living out this challenging

See REFLECTION, page 5

Letter to the Editor

Sisters of Providence: President should reconsider Paris Climate Accord decision

We, the leadership team and the Justice Coordinating Commission of the Sisters of Providence of Saint Mary-of-the-Woods, express our profound regret at President Donald J. Trump's historic decision to withdraw the United States from the Paris Climate Accord, and to stop all future payments to the Green Climate Fund.

In his speech, President Trump indicated that as president, he "can put no other consideration before the well-being of American citizens." We, too, care deeply about the well-being of American citizens, and about *all* citizens of the Earth.

While we share President Trump's concerns about loss of jobs and economic impact on American citizens, we find his considerations to be shortsighted.

We have heard from others—who have provided evidence—that to do our part to reduce greenhouse gas emissions does not necessarily cost jobs, but rather provides an opportunity for us to grow jobs by retooling skills of those who have worked in the coal industry, and providing additional employment opportunities as we utilize new, cleaner energy resources.

A report published by the Joyce Foundation in 2016 noted that in the Midwest, "Clean energy jobs are one of the fastest growing industries, projected to significantly outpace national employment growth." Industry experts tell us that nationally, that growth has already begun.

According to a January 2017 report from the U.S. Department of Energy, in the United States in 2016, solar power employed 43 percent of the Electric Power Generation sector's workforce, while fossil fuels

combined accounted for just 22 percent.

Moreover, major companies in the U.S. and around the globe who have already converted to cleaner energy sources were among the advocates for staying in the Paris Climate Accord, not only because it's the right thing to do for the good of the Earth, but also because they are already experiencing the "bottom-line" benefits of using the less expensive renewable energy sources.

We stand with the scientific community in our concern that we, the Earth's citizens, are creating greenhouse gas emissions that are already creating rising sea levels and devastating droughts.

According to the Union of Concerned Scientists and others, unless the global community stands together to reduce such emissions significantly, the United States and other countries around the world will suffer *enormous* economic impact from the change in sea levels alone. The Intergovernmental Panel on Climate Change predicts that, on average, sea levels will rise another six to 16 inches within the next 30 years and 11-38 inches by 2100, enough to swamp many coastal cities.

Currently, nearly 40 percent of the population lives in relatively high-population density coastal areas, where sea level plays a role in flooding, shoreline erosion and hazards from storms. Globally, eight of the world's 10 largest cities are near a coast, according to the U.N. Atlas of the Oceans. What will be the effect of such submersion on jobs and the economy, not only in the United

See LETTER, page 5

Convocation delegate takes evangelization cues from Pope Francis

WASHINGTON (CNS)—Cindy Black’s copy of “*Evangelii Gaudium*”—Pope Francis’ apostolic exhortation on the



Cindy Black

Church’s mission to evangelize the modern world—is worn from use, marked up and with notes in it.

Black, executive director of Redeemer Radio, a Catholic radio station based in Fort Wayne, Ind., said she is inspired overall by the 2013 text, which

she considers a guide, but one sentence particularly stops her in her tracks.

The line reads: “If something should rightly disturb us and trouble our consciences, it is the fact that so many of our brothers and sisters are living without the strength, light and consolation born of friendship with Jesus Christ, without a community of faith to support them, without meaning and a goal in life” (#49).

That quote, for her, sums up why Catholics need to share their faith, and it has been her own motivation in recent years. She also takes to heart a message that Capuchin Father Raniero Cantalamessa,

preacher of the papal household, said years ago in a homily about the parable of the lost sheep. He suggested viewing the parable differently when thinking about the modern Church—not that a shepherd leaves his flock of 99 sheep to find the one that is lost, but that 99 sheep are lost and one remains.

“The danger for us is to spend all our time nourishing this one remaining sheep and not to have time—also because of the scarcity of clergy—to seek out those who are lost. The contribution of the laity in this situation seems providential,” he said in his Advent homily.

Black said she tells “anyone who will listen” that story, emphasizing that Catholics need to find some way to reach out beyond those already in the Church, which requires re-thinking the way things are usually done.

Unpacking more of what the pope is saying in “*Evangelii Gaudium*” or “The Joy of the Gospel” and gaining a deeper understanding of how Catholics can effectively evangelize in the modern world is something Black hopes to gain during the “Convocation of Catholic Leaders:

The Joy of the Gospel in America” in Orlando, Fla., on July 1-4.

The Fort Wayne native and mother of two is attending the convocation, sponsored by the U.S. Conference of Catholic Bishops, with a delegation from the Diocese of Fort Wayne-South Bend. In a June 5 interview with Catholic News Service, she said she hopes delegates are “open to the Holy Spirit,” and willing to be reinvigorated in their mission.

She has been to enough conferences over the years in her work at the Indiana diocese in adult faith formation, youth ministry and evangelization offices to wonder: “How many times can we strengthen the same people over and over?”

She hopes the convocation will not be so much about making the 3,000 delegates stronger in their faith, but equipping them to go back and enliven their parishes and ministries and reach out to those no longer in the Church, especially young adults.

At Redeemer Radio, where she has worked for a year and a half, in her work in diocesan ministries for about a decade and anecdotally among friends and

parishioners, Black often has had people ask her for prayers for their grown sons or daughters who no longer go to church.

This is not an isolated trend either. She points out that the Church has an 85 percent attrition rate for young adults, adding that it is no different for people who attended Catholic schools, went on missions, or not. As she sees it, the Church needs to really face this fact and listen to these young people to find out what prompted them to walk away. To reverse this trend, she said, Church leaders are going to have to make changes, take risks and try new things.

That’s what Pope Francis is calling us to, she said, to go out not with the idea that “we have the truth in the upper hand,” but to recognize where others are in their faith journey and to get them to a deeper relationship with Jesus.

When she applied for the job at the Catholic radio station, she was already accustomed to reaching out beyond the parish walls. She said in her interview: “If your goal is to pat the one [sheep] on the back, I’m not your person.”

Instead, she hoped to challenge the listener, those on the peripheries that just happen to tune in, which she hopes will only be further reinforced at the convocation. †

LETTER

continued from page 4

States, but also globally?

Rising sea levels are not the only effects of global warming. Already, both in the United States and across the globe, we have experienced severe drought, devastating hurricanes, massive wildfires and other “extreme weather” issues. All of these events related to climate change are already disrupting the well-being of U.S. citizens and our global neighbors, and the United States has been a major contributor to the problem.

Yet, the World Health Organization asserts that economically underdeveloped countries—with significantly smaller

emissions—will disproportionately bear the effects of climate change because they lack the resources to rebound from the altering of the geographic range and seasonality of certain infectious diseases, disturbances of food-producing ecosystems, and increases in the frequency of extreme weather events. Moreover, they predict that between 2030 and 2050, climate change will cause approximately 250,000 additional deaths per year from malnutrition, malaria, diarrhea and heat stress.

As U.S. citizens who have been among the major polluters since the Industrial Revolution, we should be among the leaders in reducing greenhouse emissions and in making the Earth inhabitable for all people.

The Sisters of Providence join others around the globe in recognizing that climate

change is a grave moral issue. Catholic social teaching calls us to protect human life, health and dignity—both now and for future generations; to exercise a preferential option for the poor; and to care for creation.

Pope Francis, in his recent TED [Technology Entertainment and Design] talk, reminded us: “The more powerful you are, the more your actions will have an impact on people.”

We are a powerful nation ... and thus our actions will, indeed, have a strong impact on others.

We beg President Trump to reconsider

his decision to withdraw from the Paris Climate Accord, recognizing that any short-term “gains” achieved from such a retrenchment threaten the long-term health and stability of all nations of the Earth.

Let us remember that “... to whom much is given, much will be required,” and act accordingly!

The General Officers of the Sisters of Providence of Saint Mary-of-the-Woods and The Justice Coordinating Commission

REFLECTION

continued from page 4

and fulfilling aspect of fatherhood on Father’s Day weekend in a way that all the world can see and benefit from.

Most parents give of themselves in ways that are hidden from the world and even their own children, doing the same chores around the house again and again, working a second job to support the

family, caring for ailing little ones in the middle of the night.

But our heavenly Father sees all of these acts of loving self-sacrifice and, in fact, makes them possible in the first place through the power of his grace.

Lean on that grace to achieve greatness as a parent that our world says isn’t even possible.

(Sean Gallagher is a reporter and columnist for The Criterion.) †

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Events Calendar

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

June 21

St. Barnabas Church, 8300 S. Rahke Road, Indianapolis. **"Fortnight for Freedom" Opening Liturgy**, 8:30 a.m. Information: www.stbindy.org, 317-882-0724.

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

St. Joseph Church, 1401 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

June 22

St. Barnabas Church, 8300 S. Rahke Road, Indianapolis. **"Fortnight for Freedom" Prayer Service for Religious**

Freedom, 7-8 p.m., eucharistic adoration, rosary, Benediction, praise and worship. Information: www.stbindy.org, 317-882-0724.

White Violet Center for Eco-Justice, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Pizza! The Perfect Pie at Home**, Robyn Morton presenting, 5:30-8:30 p.m., \$35. Information: 812-535-2931, wvc@spsmw.org or www.spsmw.org/providence-center/events.

June 22-24

St. Jude Parish, 5353 McFarland Road, Indianapolis. **Summer Festival**, Thurs. and Fri. 5 p.m., Sat. 6 p.m., food, carnival rides, games tent, Monte Carlo in gym, bingo in cafeteria, silent auction, raffle tickets \$5 or 3 for \$10, \$3,000 grand prize, \$1,000 second prize, \$500 third and fourth prizes. Information: 317-786-4371.

June 23

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Archdiocese**

of Indianapolis Youth Choir Concert, 6 p.m., free admission. Information: archindyouthchoir@gmail.com

Harrison Lake Country Club, 588 S. Country Club Road, Columbus. **St. Bartholomew Parish Golf Outing**, 9 a.m. Par 3 family scramble, 11 a.m. lunch, 12:30 p.m. adult only shotgun scramble, \$100 per person, \$400 per team, register by June 16. Information and registration: 812-344-0119. dandrew@stbirish.net.

June 22-24

Christ the King Parish, 5884 N. Crittenden Ave., Indianapolis. **Summer Social**, 6 p.m.-midnight, live music, food booths and trucks, Tiger Town for kids, beer garden, casino. Information: 317-255-3666.

June 24

White Violet Center for Eco-Justice, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Learn to make nuno felted scarves**, Debbie Green

presenting, 1-5 p.m., \$100. Registration deadline June 17. Information: 812-535-2931, wvc@spsmw.org or www.spsmw.org/providence-center/events.

June 25

St. Catherine of Siena Parish, Decatur County, St. Maurice Campus, 1963 N. St. John St., Greensburg. **Parish Festival**, 10:30 a.m.-4 p.m., chicken and roast beef dinners served inside and outside, mock turtle soup, raffles, live bands, kiddy tractor pull, adult and children's games, silent auction, beer and wine garden. Mass at 10 a.m. Information: 812-663-4754.

June 26

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Serra Club Dinner Meeting**, followed by reflection by Deacon Rick Wagner, 6 p.m., \$15. Information: 317-748-1478 or smclaughlin@holyspirit.cc.

June 29

St. Barnabas Parish, courtyard, 8300 S. Rahke Road,

Indianapolis. **"Fortnight for Freedom" Call to Prayer for Religious Liberty**, 7-8 p.m., recitation of the rosary. In the event of rain, service will be moved into the church. Information: www.stbindy.org, 317-882-0724.

July 1

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

Terre Haute Helpers of God's Precious Infants

7:30 a.m. Mass at the Carmelite Monastery, 59 Allendale, Terre Haute; 8:45 a.m. car pool from St. Patrick Parish, 1807 Poplar St., Terre Haute, to Bloomington Planned Parenthood, 421 S. College Ave., arriving 10:15 a.m.; return to St. Patrick Parish around noon. Information: Tom McBroom, 812-841-0060, mcbroom.tom@gmail.com.

St. Bridget of Ireland Parish, St. Anthony Hall, 404 E. Vine St., Liberty. **Yard Sale**, new and homemade items, antiques, concession stand, 8 a.m.-3 p.m. Information: 765-458-6818.

July 4

St. Mary Parish, 311 N. New Jersey St., Indianapolis. **Fourth of July Ole! Festival**, 3-11 p.m., live music, entertainment, American and Latino food, bingo, games, piñatas. Information: 317-637-3983.

St. Barnabas Church, 8300 S. Rahke Road, Indianapolis. **"Fortnight for Freedom" Closing Liturgy**, 8:30 a.m., Information: www.stbindy.org, 317-882-0724.

July 5

Archbishop Edward T. 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. †

Our Lady of Fatima Retreat House to host pilgrimage to Oldenburg on July 13

To continue the celebration of the 100th anniversary of the apparitions of Mary in Fatima, Our Lady of Fatima Retreat House in Indianapolis is sponsoring a pilgrimage to the shrine of Our Lady of Fatima at the motherhouse of the Sisters of St. Francis in Oldenburg on July 13.

A chartered bus will leave the retreat house, 5353 E. 56th St., at 9 a.m. Father James Farrell will celebrate Mass at 11 a.m. Time will be allowed for lunch

and shopping in downtown Oldenburg, followed by prayers at the shrine. The bus will return to Fatima by 5:30 p.m.

The cost is \$59, which includes transportation, a light breakfast, and lunch.

Registration is required by July 11. Space is limited, so an early reservation is suggested.

To register, call Marcia at 317-545-7681. †

Training on sidewalk counseling at abortion centers set for July 15

Sidewalk Advocates of Indianapolis will host a sidewalk advocacy training at 1st Choice for Women in the Polaris building at 5455 W. 86th St., Suite 121, in Indianapolis, from 9 a.m.-3 p.m. on July 15.

The training is intended for those who wish to reach out in love to those experiencing an unplanned pregnancy, helping them to discover the wide array of support or

help available to them. Sidewalk advocates are asked to commit to 2 1/2 hours a week counseling outside the 86th Street Planned Parenthood facility.

The cost is \$10, which covers lunch and training material. Registration is required by July 10.

For more information or to register, e-mail debra@goangels.org or call 317-709-1502. †

Immaculate Heart of Mary Parish offers tours of Marian-themed windows on June 25

A guided tour of Immaculate Heart of Mary Church's Marian stained glass windows and their history will be presented during the Parish Feast Day Celebration at the church, 5692 Central Ave., in Indianapolis, at 11 a.m. and 3 p.m. on June 25.

The windows were created and donated by members of the Byrne family, parishioners who owned the Capital Glass Company in Indianapolis.

Among the nearly 40 stained glass windows are images of Our Lady of Fatima, St. Catherine Labouré, the Miraculous Medal, Our Lady of Mt. Carmel, Proclamation of the Immaculate Conception dogma, Our Lady of Einsiedeln, Our Lady of Lourdes and other depictions of the Blessed Mother and events related to her in the history of the Church.



Doors will remain open, and tour and devotional material will be made available, for those who wish to take a self-guided tour of the windows from noon-4 p.m. †

VIPs



Paul and Dottie (Senft) Fullenkamp, members of St. Louis Parish in Batesville, will celebrate their 65th wedding anniversary on June 26.

The couple was married in the former St. Anne Church in Hamburg on June 26, 1952.

They have five children: Cindy Cornett, Paula Trenkamp, Leo, Mark and Steve Fullenkamp.

The couple also has 17 grandchildren and 21 great-grandchildren.

The couple will celebrate with a blessing at Mass and a reception at a later date. †

Connecting Link celebrating 20 years of ministry with open house on July 8

The Connecting Link, a sponsored ministry of the Sisters of Providence of Saint Mary-of-the-Woods, will celebrate its 20-year anniversary of service to the West Terre Haute community with an open house at 830 W. National Ave., in West Terre Haute, from 11 a.m.-2 p.m. on July 8.

Since opening in 1997, The Connecting Link has assisted more than 3,500 individuals in need of food, money, furniture, clothing or basic services. The ministry provides information and referrals to and from other not-for-profit organizations, and

advocacy within the community to address needs related to social services.

During the open house, gift bags that highlight ministry partners, including Providence Food Pantry, The Helping Hands and Providence Housing Corporation, will be handed out. Refreshments will also be served.

Providence Sister Dorothy Rasche, director of The Connecting Link, is selling sponsorships for a newsletter to be handed out during the celebration.

For more information on the ministry or open house, contact Sister Dorothy at 812-535-4403. †

Public hearing on use of Owens Hall at Saint Mary-of-the-Woods set for June 21

The Sisters of Providence of Saint Mary-of-the-Woods will conduct a public forum regarding the use of Owens Hall in the Providence Hall Community Room of the Providence Spirituality and Conference Center, 1 Sisters of Providence, at Saint Mary-of-the-Woods, at 6:30 p.m. on June 21.

The purpose of the forum is to discuss the proposed plans for Owens Hall.

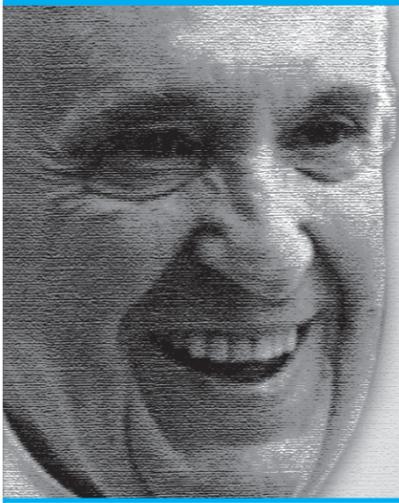
Currently, the congregation is considering repurposing the building for alternative uses. At this time, the main proposal is to develop Owens Hall for use as affordable and market rate housing for seniors ages 55 and older.

The main proposal anticipates incorporating optional assisted living

services, which will help the seniors age in place, and ideally keep them from having to go into nursing homes. There are financing opportunities to make those optional assisted living services available to seniors on fixed income.

The forum will include opportunities for those in attendance to discuss other viable alternatives, and to offer input into what services are needed for area seniors if the housing approach is considered the best use of the building. The sisters welcome public opinion.

Written comments on this project will also be welcome by sending them to Owens Hall Project, Sisters of Providence, Saint Mary-of-the-Woods, Indiana, 47876. †



The Face of Mercy

(from Pope Francis' papal bull "*Misericordiae Vultus*")

By Daniel Conway

Mary, mother of Jesus, mother of hope

Last month, Pope Francis made a two-day pilgrimage to Fatima in Portugal to celebrate the 100th anniversary of Mary's appearance to three shepherd children there in 1917. During this May 12-13 trip, the pope also presided over the canonization of two of the child visionaries, Francisco and Jacinta Marto.

"In [Christ's] name, I come among you and have the joy of sharing with everyone the Gospel of hope and peace," the pope said. "May the Lord bless you, and the Virgin Mother protect you!"

This historic trip to Fatima provided Pope Francis with an opportunity to reflect on the role of Mary in the history of our salvation—as well as her ongoing role in our lives as Christians.

In his general audience remarks, just a few days before his trip to Fatima, Pope Francis said Mary's "yes" at the annunciation was more than a yes to bearing the Son of God, but was also an acceptance of everything she would endure after—something every mother experiences with a new child.

"It was not easy to answer with a 'yes' to the angel's invitation; yet she,

a woman still in the flower of youth, answers with courage, despite not knowing anything about the fate that awaited her.

"Mary at that moment looks like one of the many mothers of our world, brave to the extreme when it comes to welcoming in her womb the story of a new human being who is growing," the pope said. "Her 'yes' to the angel at the annunciation was just the first step in a long list of obedience leading to the moment she stood at the foot of her Son's cross."

According to Pope Francis, the Gospels show Mary to be a powerful figure who speaks only occasionally, but always with profound import, and whose actions show great character and strength.

She simply stands at the foot of the cross, for example, not weeping or crying out but just standing there, silently confident that God's plan is being carried out in the person of her son.

Throughout history, great poets and artists have imagined this moment in vivid and passionate detail, "but the Gospels just say she was 'standing.'" She was there, in the worst moment, in the

cruellest time, and suffered with her son, and according to Pope Francis her mere presence spoke eloquently without words or gestures.

"Mothers do not betray, and at that moment, at the foot of the cross, none of us can say whose was the cruelest passion; whether that of an innocent man who dies on the scaffold of the cross, or the agony of a mother who accompanies the last moments of her son's life," the pope said.

Amazingly, she doesn't get angry or protest—as she certainly would have the right to do. Mary simply stands there. Mary was present at the foot of the cross at this crucial moment in the history of our redemption when many others had fled.

Despite everything, even the "deepest darkness," Mary does not leave, but stands faithfully. "That's why we all love her as a Mother. We are not orphans: we have a Mother in heaven, who is the Holy Mother of God."

Although she didn't know what the outcome of her son's Passion would be, she was loyal to the plan of God, just as she promised to the angel "on the first

day of her vocation," the pope said.

"The suffering of mothers: We have all known strong women that braved the many sufferings of their children!" he said.

Even in the first days of the Church, before Christ's resurrection was known, when the disciples are all afraid, hiding in a room behind locked doors, the "Mother of Hope" stays, Pope Francis said. "She is simply there, in the most normal of ways, as if it were a natural thing."

So, "in moments of difficulty, Mary, the Mother Jesus has given to us all, can always support our steps, can always say to our heart: 'Get up! Look ahead, look at the horizon,' because she is a Mother of Hope."

One-hundred years ago, the children of Fatima saw the Mother of God and our mother "standing there," and calmly inviting them to be her messengers of holy hope. Today, may we look at Mary our mother and through her example find signs of God's love for us and the profound hope for the future.

(Daniel Conway is a member of The Criterion's editorial committee.) †

El rostro de la misericordia/Daniel Conway

María, madre de Jesús, madre de esperanza

El mes pasado el papa Francisco realizó una peregrinación de dos días a Fátima, en Portugal, para celebrar los 100 años de la aparición de María a los tres pastorcitos, ocurrida allí en 1917. Durante su viaje entre el 12 y el 13 de mayo, el papa presidió la canonización de los dos niños videntes, Francisco y Jacinta Marto.

"En su nombre [de Cristo], iré hasta vosotros con la alegría de compartir con todos el Evangelio de la esperanza y de la paz," afirmó el papa. "El Señor os bendiga y la Virgen Madre os proteja."

Durante este histórico viaje a Fátima, el papa Francisco tuvo la oportunidad de reflexionar sobre el papel que desempeñó María en la historia de nuestra salvación, así como también su función constante en nuestras vidas como cristianos.

En los comentarios realizados durante la audiencia general, pocos días antes de su viaje a Fátima, el papa Francisco afirmó que el "sí" de María en la Anunciación fue más que acceder a llevar en sus entrañas al Hijo de Dios; fue la aceptación de todo lo que tendría que soportar después, algo que toda madre vive al tener un hijo.

"No fue fácil decir que 'sí' a la invitación del ángel; y sin embargo ella,

una mujer que todavía se encontraba en la flor de la juventud, responde con valor, pese a no saber qué le deparará el destino.

En ese momento, María se asemejaba a cualquier madre del mundo, extremadamente valiente cuando se trata de acoger en su seno la historia de un nuevo ser humano que se está gestando», expresó el Sumo Pontífice. "Su 'sí' al ángel de la Anunciación fue tan solo el primer paso en una larga lista de obediencias que la condujeron hasta el momento en que se paró al pie de la cruz de su Hijo."

De acuerdo con el papa Francisco, los Evangelios ilustran a María como una figura poderosa que habla en pocas ocasiones, pero siempre con una profunda importancia, y cuyas acciones demuestran una gran personalidad y fortaleza.

Sencillamente se para al pie de la cruz, por ejemplo, sin sollozar ni llorar, solamente de pie, en silencio, con la confianza de que se está llevando a cabo el plan de Dios en la persona de su hijo.

A lo largo de la historia, grandes poetas y artistas han imaginado este momento con un detalle vívido y apasionante, "pero los Evangelios solamente dicen que ella estaba 'de pie.' Estaba allí, en el peor momento, el más

cruel, y sufría por su hijo, y según el papa Francisco, su sola presencia era más elocuente que cualquier palabra o gesto.

"Las madres no traicionan y, en ese momento, al pie de la cruz, no es posible afirmar cuál de las dos pasiones fue la más cruel: la del hombre inocente que muere clavado en una cruz, o la agonía de una madre que acompaña los últimos instantes de la vida de su hijo," asevera el Santo Padre.

Sorprendentemente, María no está llena de rabia, ni protesta, como ciertamente tendría derecho a hacer; simplemente está allí, de pie. Cuando muchos otros huyeron, María estuvo allí presente, al pie de la Cruz, en este momento crucial de la historia de nuestra redención.

Pese a todo, incluso "la oscuridad más profunda," María no se marcha, se queda fielmente allí. "Es por ello que todos la queremos como una Madre. No somos huérfanos: tenemos una Madre en el cielo que es la Santa Madre de Dios."

Aunque no sabía cuál sería el desenlace de la pasión de su hijo, fue leal al plan de Dios, tal como lo había prometido al ángel "en el primer día de su vocación," aseguró el papa.

"El sufrimiento de las madres: todos

conocemos mujeres fuertes que han soportado con entereza los sufrimientos de sus hijos," expresó.

El papa Francisco nos recuerda que incluso en los albores de la Iglesia, antes de que se conociera la noticia de la resurrección de Cristo, cuando los discípulos estaban atemorizados y escondidos en un salón a puertas cerradas, la "Madre de Esperanza," permanece allí. "Sencillamente está allí; de la forma más natural, como si todo fuera de lo más normal."

Así que, "en momentos de dificultad, María, Madre de Jesús, nos lo ha dado todo, apoyándonos siempre a cada paso y diciéndonos de corazón: '¡Levántate! Alza la vista al frente, al horizonte,' porque ella es la Madre de Esperanza."

Hace 100 años, los niños de Fátima vieron a la Madre de Dios y nuestra madre "parada allí," invitándolos apaciblemente a ser sus mensajeros de divina esperanza. Hoy en día, miremos a María nuestra madre y a través de su ejemplo encontremos signos del amor de Dios por nosotros y de la profunda esperanza del futuro.

(Daniel Conway es integrante del comité editorial de The Criterion.) †

God's consolation is a gift and mission of service, Pope Francis says

VATICAN CITY (CNS)—True consolation is a gift that cannot be received or given by warmongers, the unmerciful and the closed-hearted, Pope Francis said.

Celebrating morning Mass on June 12, the pope reflected on St. Matthew's account of the Beatitudes in which Jesus proclaims blessings on those who are meek, poor in spirit and "clean of heart."

The experience of consolation that

Jesus proclaims, he said, is "a spiritual experience" that only comes when Christians open their hearts to God's love rather than close them and focus on their own selfish deeds and desires.

"Those dirty of heart, those who make war not peace, and those who are never criticized or persecuted for fighting for justice because they do not care about the injustice suffered by other people: these

are closed," the pope said.

True consolation comes only from God or from another person, he said. What is self-produced is "just looking at a mirror—trying to put on makeup—to keep up appearances.

"He consoles himself with these closed things that do not allow him to grow and the air he breathes is that narcissistic air of self-referentiality," the pope said.

The gift of consolation is also a

mission that Christians are entrusted with to serve those in need, he said.

Pope Francis called on the faithful to reflect on the state of their hearts and their willingness to receive God's consoling strength, and "give it to others as a gift of the Lord."

God "only asks that the door of our hearts be open, at least a little bit, so that he can find a way to enter," the pope said. †

JOURNEY

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the rosary every night together. We said grace at all meals. It was just natural. It was almost like breathing for me.”

Then there’s the experience that stands in stark contrast to that grace-filled family life—an experience that both initially stunned him *and* turned his life to thoughts about social justice and the priesthood.

It happened when he attended high school during a period of desegregation.

“We moved to Louisville just a year or two before busing,” recalled Archbishop-designate Thompson, the oldest of his parents’ three children. “The very first year of busing I was bused as a freshman downtown to one of the two schools that were considered the worst in the whole educational system at that time in Louisville, if not Kentucky.

“A lot of violence that year. Just to give you a couple examples, but not to get too graphic, there was a stabbing once. A teacher disciplined a student and the next day all four tires were slit. There was a rape on one floor. There were drug dealings. It was the first time I thought of priesthood in a whole different light.

“I remember asking myself, ‘All this violence and all this inhumanity to humanity, how does my life speak to this behavior, to this kind of violence?’ That’s when priesthood came to me in a whole different light. I went on and dated through high school and college. But halfway through college, that’s when I went to my cousin [who is a priest] about the seminary. It triggered that whole notion of a witness—how does my life speak to something other than that violence?”

Archbishop-designate Thompson shared those two defining experiences in an extensive interview with *The Criterion*.

He also shared his thoughts and insights about a wide range of issues and concerns as he prepares to be installed as the spiritual leader of the archdiocese on July 28: the focus on youths and young adults, the role of women in the Church, the importance of marriage and family life, the willingness to embrace immigrants and refugees, and a continuing emphasis on vocations and Catholic education.

Here is the first of two parts of an edited conversation with the archbishop-designate.

Q. From the press conference, you seem to have an easy sense of humor, a foundation of humility, and a commitment to dialogue and collaboration. Talk about the importance of these qualities to you as a leader, especially in leading people to Christ.

A. “When you’re my size, you’d better be humble or you’ll be humbled. I’m always in awe of the people I’ve worked with over the years. I’ve got an incredible family. I’ve got incredible brother priests, deacons, lay people I’ve worked with over the years. I’m always humbled by wonderful, holy, brilliant men and women in the Church.

“The dialogue is necessary because no one person can do this on their own. For me to think I’m a Lone Ranger and that I can lead a parish let alone a diocese without collaboration, without working with others, I do damage to myself and the Church. So I think it’s necessary for us to form that vision together and walk together. Pope Francis, I love his word, ‘accompaniment’—that notion of a culture of encounter, that connectedness and that missionary discipleship.”

Q. What impressions do you have of the archdiocese as you begin to prepare to be the new spiritual leader of the Church in central and southern Indiana?

A. “The first words I think of are the richness of its history, the richness of its gifts and its people, the richness of the faith. The wonderful thing for me is that I’m not starting from scratch. I’m building on a wonderful foundation. I’m



Archbishop-designate Charles C. Thompson is welcomed by transitional Deacon Jeffrey Dufresne on June 13. Looking on is Father Eric Augenstein, archdiocesan director of vocations. Deacon Dufresne is scheduled to be ordained a priest for the archdiocese in 2018. (Photo by Sean Gallagher)

inheriting an incredibly healthy, vital Church. Not perfect. We all have ways to grow and improve, but what a wonderful foundation.”

Q. Your parents have been married 57 years, and you have 90 first cousins, which gives us an idea of the big family that you have. Talk about the importance of marriage and family and how you hope to make that a focus of your leadership in the archdiocese.

A. “It’s at the center of my experience growing up. And it’s certainly a key concern for our Church today. Marriage and family is the fabric of stability in our society. As the family goes, society goes. The family is where we first learn love, mercy, forgiveness, respect, care for others, the faith.

“And our Church has long taught that parents are the first and foremost educators of our children. So it’s at the core of everything that we’re about in evangelization and catechesis, and growing as a community of faith. We say the Church is the family of families.”

Q. A few months after you are installed as archbishop of Indianapolis, the archdiocese will serve as host for the National Catholic Youth Conference in November. Talk about the way you see that the Church can make a difference in the lives of youths and young adults, and how youths and young adults can make a difference in the life of the Church.

A. “It’s a two-way street. Again that notion of dialogue, interaction and encounter. First, we have to recognize them as the Church of today. It’s not the future Church. They’re the young Church of today. And to treat them as such.

“Young people have to be at the table. People ask me, ‘What’s the vision of the diocese?’ They’ve got to be part of that dialogue. They’ve got to be part of forming that vision. And to be relevant, authentic and credible to them—to speak honestly and transparently, but to speak to the things they’re dealing with and facing.

“On the other side, the young people have to be willing to be engaged, to be a part of that Church. It’s not just what the

Church can do for me, but what can I do to be part of that mission.

“That’s part of [the sacrament of] confirmation I remind young people of—that you’re not being given the gifts of the Holy Spirit for selfish reasons. It’s for you now to make a difference, to be part of carrying forth this mission of Jesus Christ, to proclaim this good news and transform the world. It’s that two-way respect and understanding and willingness to work together.”

Q. The archdiocese has a great reputation nationally in the area of Catholic education, having more Blue Ribbon Schools of Excellence than any other diocese in the nation. What are your thoughts about the importance of Catholic education in the lives of children and youths?

A. “Just about every parish I’ve been in has had a school. And I was the chaplain of three different Catholic high schools. I loved that ministry. It was always energizing and refreshing. If I was having a bad day, I’d just go over there, and they would pick me up, inspire me and renew my spirit.

“Both in the Archdiocese of Louisville and in the Diocese of Evansville, I’ve been with very strong Catholic school systems. As a result of that, you see the value of Catholic schools and Catholic education, not only on our Church, but on our community, upon our society. The schools are not only striving to produce good members of the Church, we’re striving to produce good citizens. It’s the holistic approach of mind, body and spirit.”

Q. The archdiocese has a strong history of immigrants building up the faith in many ways in central and southern Indiana. And new immigrants and refugees are a growing part of the present archdiocese. What are your thoughts on the importance of diversity in the life of the Church in central and southern Indiana?

A. “St. John Paul II began World Youth Day. I was just at my first one last July in Krakow, Poland. My understanding is that when St. John Paul II began World Youth Day he began it because he wanted young

people to experience the universality of the Church—to experience the richness of cultures and languages, and all the beauty of the Church beyond one’s own backyard, one’s own parish, and one’s own diocese. Just that richness of the diversity.

“It’s the same thing here with immigrants and refugees and migrants. Pope Francis also says in ‘The Joy of the Gospel,’ in serving the poor, don’t think about what we’re giving them, but how we listen to them and allow them to touch us. With immigrants and refugees and migrants, how do we let them touch us? How do we allow them to bring the richness of their culture and languages to our communities as well?”

Q. In the Catholic newspaper for the Evansville Diocese, you wrote a column that appeared in both English and Spanish. At the press conference today, you also made comments in Spanish. Talk about the importance of being connected to the Hispanic members of the archdiocese.

A. “They bring so much to the table of our faith and our communities. Very much at the core of the Hispanic experience, the Latino experience, is family—extended family and that caring for others. We talked earlier about humility and dialogue and those qualities that are so necessary to leadership. I see that in the Hispanic community. The people I know, I see a lot of humility. I see a lot of reaching out and caring for others. We don’t want to lose that richness. We want to build on that.

“That’s not to say there’s not a great sense of family and solidarity and service among other cultures, other traditions, other people. They bring so much to us. And that community is growing leaps and bounds. So I think it’s important for us to not only recognize them, but to embrace them and learn from them and reach out to them as well.”

(The second part of the interview with Archbishop-designate Thompson will appear in the June 23 issue of *The Criterion*. A video of the full interview with him is also available with this story at www.Criteriononline.com.) †

Reactions confirm Archbishop-designate Thompson as 'perfect fit'

By Natalie Hoefler

The crowd may have numbered around 300, but the reaction seemed unanimous: new Archbishop-designate Charles C. Thompson will be a "perfect fit" as the new spiritual leader of the Archdiocese of Indianapolis.

From lay persons, priests and staff members of the Diocese of Evansville, Ind., to the Archdiocese of Indianapolis, reaction to the news of the new archbishop-designate was positive and hopeful.

'He's a total package'

"I was very happy, very excited," says archdiocesan chancellor Annette "Mickey" Lentz. "I've had the pleasure of knowing Bishop Thompson since Archbishop-Emeritus Daniel [M. Buechlein's] days. I think he's a perfect fit."

According to comments in an earlier interview with *The Criterion*, Cardinal Joseph W. Tobin, former archbishop of the Archdiocese of Indianapolis, agrees that Archbishop-designate Thompson has an advantage "being from this area of the country, and having worked in Indiana. As a canonist, he assisted Archbishop Buechlein in a lot of ways. So he has some knowledge of the face of the archdiocese."

Cardinal Tobin says the archbishop-designate "combines a very warm style with a keen intelligence and some real spiritual values. He has a sense of humor, and he has a lot of energy, and all of that will serve him well."

Cardinal Tobin also notes that Archbishop-designate Thompson is "a man of dialogue." He found evidence of this in the 56-year-old leader's handling of a process in the Evansville Diocese similar to the archdiocese's *Connected in the Spirit* planning process, which examined ways in which the local Church could best serve its communities in changing times.

"One difference was there were no appeals from it, even though people could appeal—which I found significant at the time," says Cardinal Tobin. "That meant he prepared the people, he listened to them, and he could make a coherent argument for these difficult decisions that he had to make."

While Cardinal Tobin's acquaintance with the new archbishop-designate extends four years, Msgr. Frederick Easton, Metropolitan Tribunal adjunct vicar judicial, says he and Archbishop-designate Thompson "go way back" through their shared background in

canon law.

"I think he will fit in with our longstanding culture," he says. "I think he'll be a good combination of a continuance [of Cardinal Tobin's direction] but with a new perspective. I think he'll be sympathetic to a lot of our concerns here, and he'll be a person who makes decisions that need to be made."

Msgr. Easton says he was "delighted" when he heard the name of the archbishop-designate.

"I thought it was a good choice," he says.

So did Glenn Tebbe. As executive director of the Indiana Catholic Conference, Tebbe has worked with Archbishop-designate Thompson since he was appointed

bishop of Evansville in 2011.

"This is good news," he says. "He's a total package, a very faithful man. He listens and is able to bring the essence of what needs to be done to the forefront and makes good decisions. I think he'll be a strong shepherd for the archdiocese."

'A wonderful gift from Evansville'

Tim McGuire, chancellor and chief operating officer of the Evansville Diocese, attests to Archbishop-designate Thompson's ability to shepherd a diocese.

"He's very pastoral in his approach, whether it's with the diocesan staff, whether it's with the priests, lay people," McGuire says. "He's always concerned with what would Jesus do, how would Jesus approach this. ... He has probably the best mix of skills I've seen as far as someone being pastoral, but also able to administer a diocese."

"We in Evansville are very sad to lose him, but we're very happy he's staying in Indiana, and we're very happy for him as a person."

So is Bishop Emeritus Gerald A. Gettelfinger, shepherd of the Diocese of Evansville prior to Bishop Thompson and previously a priest of the Archdiocese of Indianapolis.

"He'll be a great leader and a wonderful gift from Evansville to Indianapolis and to the state of Indiana," says Bishop Gettelfinger.

In witnessing then-Bishop Thompson take over leadership in the Diocese of Evansville, the retired bishop says he's found the younger man to be "a great listener, a collaborator. He's not a dictator."

The reassignment of the Evansville shepherd does continue the gap of leadership within the dioceses of Indiana, says Bishop Timothy L. Doherty, shepherd of the Diocese of Lafayette, Ind.

Nevertheless, he says, he is "wonderfully sure that Pope Francis has made the right choice. I'm personally tickled. He's a very good priest, a very good bishop and a very thoughtful leader."

"I'm pleased for the



Msgr. William F. Stumpf, archdiocesan administrator, center, and archdiocesan chancellor Annette "Mickey" Lentz applaud Archbishop-designate Charles C. Thompson after his press conference in the Archbishop Edward T. O'Meara Catholic Center in Indianapolis on June 13. (Photo by Natalie Hoefler)



Archbishop-designate Charles C. Thompson, left, greets Msgr. Frederick Easton as retired Father James Bonke looks on prior to a press conference at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis in which Archbishop-designate Thompson was introduced as the new shepherd of the Church in central and southern Indiana on June 13. (Photo by Sean Gallagher)



Casey Foley, a member of SS. Peter and Paul Parish in Indianapolis, left, greets his new shepherd, Archbishop-designate Charles C. Thompson, after a press conference introducing the former bishop of the Evansville, Ind., Diocese as the new shepherd of the Archdiocese of Indianapolis on June 13. (Photo by Natalie Hoefler)

archdiocese and for the people of the state of Indiana," he adds. "We've needed the archdiocese to continue its leadership in serving areas that affect everyone in the state, not just Catholics."

In the southwest region of the state, not far from the Diocese of Evansville, is Saint Meinrad Seminary and School of Theology, where Archbishop-designate Thompson both received his priestly formation and served as a visiting professor of canon law.

Mary Jeanne Schumacher, director of communications for Saint Meinrad, has become familiar with Archbishop-designate Thompson during his visits there.

"I think the people of the archdiocese are going to be very happy to have someone leading them who is very much of the people, is very comfortable being in both a rural and urban area," she says.

'This man is in solidarity' with us

Norbert Krapf can relate. The member of St. Mary Parish in Indianapolis grew up in the Diocese of Evansville. Sadly, he experienced sexual abuse from a priest there in the 1950s.

Years later, after writing a book of poems and a memoir to help in his own healing and that of other abuse victims, he was invited by then-Bishop Thompson to read from his work to the staff of the Evansville Diocese's chancery.

He found the young shepherd to be a "hospitable, kind, understanding and congenial" man who "relates to people on their level, does not present himself as above them, but is also a fine leader. ...

"I hear nothing but positive opinions about him from Jasper relatives and

friends [in the Diocese of Evansville]."

Krapf says that he and his wife Katherine "have even said to one another about a successor to Cardinal Tobin, 'Wouldn't we all be lucky if it could be Bishop Thompson?' We are extremely delighted."

Unlike Krapf, Dabrice Bartet met Archbishop-designate Thompson for the first time after the press conference at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis on June 13.

"He is very humble," says the member of St. Monica Parish in Indianapolis and a French-speaking native of the African nation of Togo. "He's just open. It's another blessing to us. We waited [seven] months, but we've got another good one."

Also present at the press conference was Casey Foley, a member of SS. Peter and Paul Cathedral Parish in Indianapolis.

Foley addressed Archbishop-designate Thompson during the press conference, and later met him in person.

The new archdiocesan leader made a great impression on him.

"He is very charismatic and engaging," says Foley. "There's something magnetic about his personality and his demeanor. He's very approachable and unassuming."

Foley admits he was "totally nervous in meeting him, but he put me at ease. He is so reassuring and so human."

"The idea came to me that this man is in solidarity with me. He felt like a companion, like we are on a journey together."

"He's about as friendly a companion as I could imagine."

(Criterion reporter Sean Gallagher contributed to this story.)†



Priests, laity and members of the media listen to Archbishop-designate Charles C. Thompson during a June 13 press conference in the Archbishop Edward T. O'Meara Catholic Center in Indianapolis. Archbishop-designate Thompson spoke about Pope Francis appointing him to lead the Church in central and southern Indiana. (Photos by Sean Gallagher)

ARCHBISHOP

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on the people around me for great counsel and advice, working together, collaborating. I don't do this by myself. We do this together. Ultimately, it's Christ's Church, not mine."

Two people with whom Archbishop-designate Thompson will work closely in the archdiocese are chancellor Annette "Mickey" Lentz and Msgr. William F. Stumpf, who will continue to serve as archdiocesan administrator until the July 28 installation Mass.

"I was so thrilled when I knew that he was going to be our new archbishop," Msgr. Stumpf said. "He brings so many wonderful qualities. He's an extremely humble man, very personable. He's a very prayerful man, which is absolutely essential in that type of job. He brings a wide variety of pastoral experiences. I know we're in good hands."

During the press conference, Archbishop-designate Thompson said that Msgr. Stumpf will serve as his vicar general, a position he held under Cardinal Joseph W. Tobin, archbishop of Indianapolis from 2012-16.

Lentz appreciated Archbishop-designate Thompson's continuity with previous leaders of the archdiocese going back to Archbishop-Emeritus Daniel M. Buechlein, who was president-rector of Saint Meinrad Seminary and School of Theology in St. Meinrad when the new archbishop received his priestly formation there for the Archdiocese of Louisville, Ky.

"I'm hopeful," Lentz said. "For me, it's a continuation of what we had through Archbishop Emeritus Daniel and Cardinal Tobin. It's an exciting time. He's a good man."

Although many spoke his praise after the press



Father Sean Danda, left, uses a smart phone during the June 13 press conference at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis. Joining Father Danda at the press conference are Fathers Robert Robeson, second from left, Jerry Byrd and Adam Ahern.

conference, Archbishop-designate Thompson placed the focus on Christ during the press conference when reflecting on his episcopal motto, "Christ the Cornerstone."

"I try to keep before myself that we have to be Christ-centered," he said, "not self-centered, ideology-centered, not to be driven by my agenda, but to be driven by God's will, the mission of Jesus Christ and the grace of the Holy Spirit."

(For more coverage of the appointment of Archbishop-designate Charles C. Thompson as archbishop of Indianapolis, including photos and a video of the June 13 press conference, visit www.CriterionOnline.com.) †

About Archbishop-designate Charles C. Thompson

Born: April 11, 1961, in Louisville, Ky.

Parents: Coleman and Joyce Thompson.

Education: Graduated from Moore High School in Louisville in 1979; earned a bachelor's degree in accounting at Bellarmine University in Louisville in 1983; earned a master of divinity at Saint Meinrad Seminary and School of Theology in St. Meinrad in 1987; earned a licentiate in canon law at St. Paul University in Ottawa, Canada in 1992.

Ordination: Ordained a deacon at St. Bernard Church in Louisville on Oct. 25, 1986; ordained a priest at the Cathedral of the Assumption in Louisville on May 30, 1987; ordained as bishop of Evansville, Ind., on June 29, 2011, in Evansville.

Ministries: Served in the Louisville Archdiocese as associate pastor, administrator and pastor of several parishes, as chaplain of three high schools, as vicar judicial and later as vicar general; taught canon law at Saint Meinrad Seminary and School of Theology.

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Spiritual direction can help us move forward in life toward God

By Effie Caldarola

Have you ever sat down for coffee with a good friend and found yourself sharing a problem with her? This friend is a good listener, and suddenly you find her showing you your own problem, perhaps in your own words, but in a new light.

She's not telling you what to do. But she's looked at the prism of your life from a different angle than you have, and she turns it gently toward you so that you see the light from that side, too.

In a very real sense, that is what spiritual direction can be.

Spiritual direction is an ancient practice, but for years it was mainly used by priests and religious. After the Second Vatican Council, the laity became more aware that God was calling them to a deep and active life of faith and prayer. So it became important that they find help and guidance in listening to how God was speaking in their lives.

It's important to know what spiritual direction is not. A spiritual director is not a psychologist or a therapist, although you might find a few who are also trained in those practices. And although this is a little contradictory, a good spiritual director does not actually "direct" you, in the sense that they tell you what you must do.

Rather, by conversation and questioning, a good spiritual director may help you make your own decisions and discernment. For this reason, some directors prefer the title "spiritual companion."

Some people believe they aren't prayerful enough or far enough along in spiritual practices to seek spiritual direction. No one should feel this way. If you are reading this article or thinking about spiritual direction, you are obviously a person who wants a relationship with God.

If you are beginning to realize that the Jesuit maxim of "finding God in all things" is what you want for your life, but life is messy and sometimes unclear and you'd like some help, you're ready to seek spiritual direction.

So what should you expect from direction? You may meet for about an hour, perhaps every four to six weeks. You will meet in a quiet, prayerful environment and

your session may begin with a period of silence and prayer.

Then, you can expect your director, at your first meeting, to ask you what's going on in your life, how you pray, where you find God—or where you feel God's absence.

Although you want to be honest with your director, direction in and of itself is not confession. Receiving spiritual direction from a priest, though, can involve participating in the sacrament of penance.

A good spiritual director is an active listener. You do most of the talking; the spiritual director listens closely and asks insightful questions. It becomes a sacred conversation about your whole life—you begin to see God in decisions both great and small.

Where to send your child to school? How to resist returning rudeness at the grocery store and react with kindness? The struggle you're having with weight and cholesterol and those doughnuts you can't resist.

As you grow in a deepening friendship with God, you know God cares about all aspects of your life, and your director is ready to talk with you about them.

Good directors talk about themselves very little and don't compare you to others or their experiences. Good directors employ complete confidentiality and discretion. They may make suggestions for you about prayer or about a helpful book.

Sometimes, they may call you bluff if they sense you're being dishonest with yourself. Eventually, you will feel you're in conversation with a good friend, and you leave feeling you've glimpsed the other side of that prism.

How do you find a spiritual director? It's best to find someone who has trained for spiritual direction. It may surprise you to know that not all priests and religious have been trained in this practice. Some of



Johanna Chao, a Catholic spiritual director from Hanyang, China, second from right, and Sister Clara Zhang Jin Ping, right, a member of the Sisters of the Blessed Virgin Mary, pray the Lord's Prayer during Mass at the Cenacle Retreat Center in Ronkonkoma, N.Y. A spiritual director helps us see, listen and move forward toward God.

(CNS photo/Gregory A. Shemitz)

them, like your friend over coffee, may have a natural gift for listening and engaging in spiritual conversation, but for the most part it's good to find a trained director.

Ask your pastor if he can recommend a director, or call the pastoral center or chancery of your diocese for a list. Many Catholic universities offer courses in spiritual direction, and you might contact a theology department or the campus ministry office in your area.

Or ask any religious sister you know, as most religious communities have many trained directors in their ranks and sisters all have experience with directors themselves.

You might wish to inquire about fees or donations up front.

Don't worry that if you find someone isn't a good fit, you're stuck. Any director worth their salt will offer to spend a couple of sessions getting acquainted and will understand if you choose to keep looking.

Why is spiritual direction a good thing? Often we become bound up in false preconceptions about our lives and God's will for us. We navel-gaze and don't see the big picture.

We can't stand back and see God who is right in our midst. We procrastinate about moving ahead with our spiritual lives and forget how fleeting life is.

A spiritual director helps us see and listen and move forward toward God. That's a good thing.

(Effie Caldarola is a freelance writer and a columnist for Catholic News Service. For more information on spiritual direction in the archdiocese, send contact information to spiritualdirection@archindy.org, and someone will contact you. For more information on spiritual direction in general, visit www.archindy.org/worship.) †

Praying with Scripture can deepen your experience of spiritual direction

By Mike Nelson

What is the Bible, if not about spiritual direction? Open up to a page, any page, and you are bound to find something that offers insight and guidance of one form or another.

Of course, with 73 books (46 in the Old Testament, 27 in the New Testament) from which to choose, plus any number of commentaries, interpretations and analyses for each, Scripture can, for some, seem rather intimidating.

In an essay titled "Using Scripture in Prayer and Spiritual Direction," Sulpician Father Richard Gula, author of *The Call to Holiness* and a moral theologian, suggests that while the Bible's text and interpretations can be overwhelming, that "should not frighten us away from praying with Scripture, nor smother imaginative application to our lives."

Spiritual direction, says Father Richard, offers believers an opportunity "to become more consciously aware of the presence of God in their life, more deeply in love with God, and more alive in the Spirit of God." Scripture, as a place of encounter with God, "can serve as a special resource for spiritual direction."

But effective spiritual direction begins with prayer—more specifically, Father Richard suggests, "contemplative-like" prayer that "listens, pays attention and opens our hearts to the deeper dimensions of our experiences where we meet God."

And, he adds, because Scripture expresses the word of a living God seeking to engage in dialogue with us,

"we need to approach the Bible in prayer as a word addressed to us personally calling for a response. 'What do I hear the Lord saying to me?' is the fundamental question we bring to Scripture when we pray."

Thus, it is important to pay attention not simply to the words of Scripture, but to the mood and feelings of those we read about; to how we feel ourselves as we read ("Where am I in this story?"); to ask, "How does the Lord seem to me in this text?"; and to how we respond to God ("Lord, what I hear you saying to me is ...").

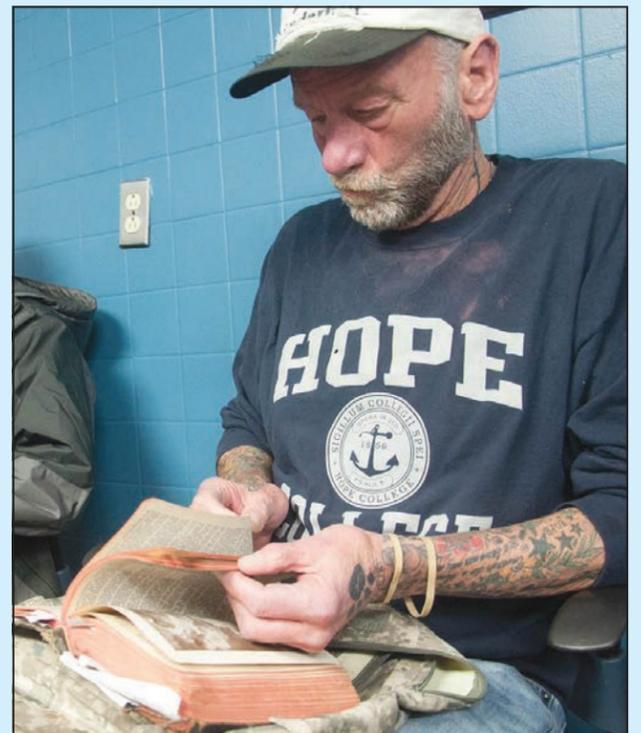
In the process, a healthy balance of "left brain" (imagination and intuition) and "right brain" (logic and analysis) thinking is necessary.

To that end, both spiritual director and directee, though likely not certified in biblical scholarship, should be "biblically informed" and aware of ongoing critical examination of scriptural texts. Both should also have an honest understanding of what the directee is seeking through this exercise.

If that search, ultimately, is for a closer relationship with God, it is unlikely that any sincere, prayerful effort at reading Scripture will be for naught. How, after all, can time spent with the spiritual director of all spiritual directors be anything but productive?

"Call to me," says the Lord, "and I will answer you; I will tell you great things beyond the reach of your knowledge" (Jer 33:3).

(Catholic journalist Mike Nelson writes from Southern California.) †



Craig Bothwell, a Vietnam War veteran, flips through a Bible during a Soul Care meeting offered every week at Operation Stand Down Tennessee headquarters in Nashville. Scripture, as a place of encounter with God, can serve as a special resource for spiritual direction. (CNS photo/Theresa Laurence, Tennessee Register)

From the Editor Emeritus/John F. Fink

Who was the first martyr in what is now the United States?

If you think you know who the first U.S. Catholic martyr was, I'll bet you're wrong. No, it wasn't Rene Goupil,



the French Jesuit missionary who was killed by Mohawk Indians in present-day New York in 1642. A century before that, Franciscan missionary Juan de Padilla was killed by Indians in Kansas.

Father Padilla was from Andalusia, Spain. He traveled to Mexico in 1528, and made missionary trips among the Mexican Indians. He founded several convents and eventually the monastery at Tulantcingo, which he governed until 1539.

He resigned as superior that year to join Father Marcos de Niza, the discoverer of Arizona and New Mexico, and the explorer Vasquez de Coronado on the search for the fabled Seven Cities of Gold, reaching the Upper Rio Grande in 1540. They didn't find any gold.

Father Padilla continued with Coronado as he explored what is now the southwestern United States, and was

one of the first Europeans to observe the Grand Canyon.

Then an Indian the Spanish called "the Turk" told Coronado about a civilization farther northeast called Quivira where the chiefs drank from golden cups. So Coronado resumed the expedition with more than 300 Spaniards, including Father Padilla and three other priests, led by the Turk.

Coronado learned from some Indian tribes he met that the Turk was taking them in the wrong direction. Eventually, though, they found Quivira in central Kansas, which Coronado described as the best land he had seen during his trek from Mexico. But again, there was no gold.

After spending 25 days in Quivira, Coronado decided to return to New Mexico, and then back to Mexico. Father Padilla returned to New Mexico with Coronado, but in 1542 returned to Quivira to evangelize the Wichita Indians there. He established the first Christian mission in the present-day United States.

After meeting with some success, he decided to reach out to other tribes. Accompanied by a Portuguese soldier named Andres da Campo and four Mexican Indians, he set out for the

northeast. They soon encountered a band of Indians that attacked them and killed Father Padilla while he knelt in prayer.

Exactly when and where this happened is uncertain, but the date assigned for his martyrdom is Nov. 30, 1544. Some historians believe he died in eastern Colorado or western Kansas, but that's conjecture.

Father de la Cruz and Brother de Ubeda, who had been Father Padilla's companions in New Mexico, were later martyred at the instigation of some Indian sorcerers at the missions there.

There's a myth associated with Father Padilla called "the miracle of the rising of the coffin of Padre Padilla." The story is that some Pueblo Indians discovered his body and took it to Isleta, N.M., where it was buried under the sanctuary of the church. The Indians of New Mexico thought that it was able to rise from the ground at certain times.

The truth is that the body buried there is indeed a Franciscan priest named Father Juan Jose de Padilla. However, this Father Padilla lived two centuries after the first martyr, and he died a peaceful death in Isleta. †

Worship and Evangelization Outreach/Cheryl McSweeney

Communication at the heart of Tobit program offered for engaged couples

"Living together [in the sacrament of marriage] is an art, a patient, beautiful, fascinating journey. It does not end



once you have won each other's love. ... Rather, it is precisely there where it begins! This journey of every day has a few rules that can be summed up in three phrases which you already said, phrases which I have already repeated

many times to families, and which you have already learned to use among yourselves: May I—that is, 'can I,' you said—'thank you,' and 'I'm sorry.'"
—Pope Francis, Feb. 14, 2014, address to engaged couples preparing for marriage

Good communication is a gift to all healthy relationships. I think if you were to speak to most priests or marriage counselors, they would say that a majority of relationships suffer from a lack of, or poor, communication. Marriage is no exception. Healthy communication with your spouse and with God is vital to a successful marriage.

This is the focus of the Tobit program that is offered to engaged couples at Our Lady of Fatima Retreat House in Indianapolis. The weekend program starts on Friday evening and is finished on Sunday by noon, and is offered six times a year.

A variety of topics are discussed, including understanding your family of origin and communication styles that you have witnessed over the years, the relationship cycle of "dream, disappointment and discovery," individual spirituality and spirituality as a couple, as well as a better understanding of what all is encompassed in the vows. Many couples state that the instructional Mass on Saturday evening is a highlight for both Catholics and non-Catholics.

Depending on the time of year, there will be anywhere from 15-30 couples that attend. While often nervous coming in, most couples leave feeling much more confident not only in where they are currently in their relationship, but for the future as well.

Nicole Bauer and her fiancé, James Sigler, attended the Tobit program a month ago. She stated, "I feel the program really helped me to understand my partner more, specifically with knowing his love languages and how he communicates. The tools we received have been very useful in helping us improve our communication, and will continue to be useful in the future." She added, "One thing that was reaffirming to us was how important it is for us to pray together. With God on this journey with us, we can accomplish anything!"

My husband, Mark, and I attended a program very similar to Tobit in the Chicago suburbs almost 30 years ago to prepare for our marriage. We loved the process and found it very helpful as we were coming from two different faith backgrounds.

The conversations that were started that weekend are still happening today, and we still rely on all the communication skills and techniques that we learned so long ago.

We have been presenters for the Tobit program now for more than 20 years, and have found that our marriage continues to be blessed by this opportunity to evangelize to engaged couples. From the variety of people that we have been able to meet, to the stories that we have heard and shared, we too have been evangelized and our marriage has grown as a result.

We are forever grateful!

(Cheryl McSweeney is associate director-program manager at Our Lady of Fatima Retreat House in Indianapolis.) †

That All May Be One/Fr. Rick Ginther

Risk of dialogue with other faiths can bear much fruit

I have often written in this column about dialogue. Ecumenical and interreligious relations exist and thrive through dialogue.



As has been said before, dialogue is not winning an argument about differences (debate). Nor is it merely laying out a system of beliefs (that can be done in print).

Dialogue is about finding common ground, followed

by listening intently to another's beliefs, traditions and values. Next comes one's own beliefs, traditions and values.

And then, pondering what was received, a movement toward mutual understanding begins.

Ultimately, this engenders a deep respect for the other. And as movement toward finding understanding among the differences continues, more common ground naturally follows.

Differences remain. But the differences do not end the relationship. And therein lies the key, doesn't it?

One might imagine that dialogue is the work of professional theologians and leaders of denominations. As described above, that would be correct for the most part.

However, we all are included in dialogue.

The document "Dialogue and

Proclamation," released on May 19, 1991, by the Pontifical Council for Interreligious Dialogue, identifies four forms of dialogue:

- Dialogue of life, where people strive to live in an open and neighborly spirit, sharing their joys and sorrows, their human problems and preoccupations.

- Dialogue of action, in which Christians and others collaborate for the integral development and liberation of people.

- Dialogue of theological exchange, where specialists seek to deepen their understanding of their respective religious heritages, and to appreciate each other's spiritual values.

- Dialogue of religious experience, where persons, rooted in their own religious traditions, share their spiritual riches; for instance, with regard to prayer and contemplation, persons share their faith and ways of searching for God and the absolute.

Granted, this document addresses dialogue among Christians and non-Christians. However, the four forms are universal in character.

The third form of dialogue is for the professionals. The first, second and fourth are for everyone.

The neighbor is the root of the first form. "Who is my neighbor?" (Lk 10:29) the scribe asked Jesus. The neighbor is the one closest to us. They live next door, down the street, work next to us. They are a part of our life, if we simply engage them as described.

he taught me another side of education I hadn't learned at Notre Dame.

He was a builder who had expanded campus facilities, and also built a new monastery. To accomplish this, he became a fundraiser. As glamorous as fundraising may seem, it isn't, because it requires long-night dinners, persistence and convincing donors.

Dan knew his business, was straightforward and deeply dedicated to education. Most of all, he succeeded because he was less a businessman and more a Benedictine priest.

Some resisted his building campaigns because they feared poor economic times. Why then, for example, go forward and build facilities for students where they can congregate when not in class? To Dan, these facilities were important because it is here where informal education is at its best: students comparing notes and teaching each other outside the classroom.

Education requires first-rate advisory boards that challenge, are creative and fundraise. A prominent college likewise

Action roots the second form. Our parishes and institutions can easily engage in this form through ecumenical and interreligious outreach—local, national and worldwide. Remembering that "we" are our parishes and institutions, we can act out this dialogue.

Religious experience anchors the fourth form. Throughout history, people have always sought the divine through religious experiences. We have religious experiences—individual and communal prayer, the depth of contemplation, and ways of searching for connection to God. What a marvel to learn of others' prayer, contemplation and search, while sharing our own.

Each form of dialogue carries a risk.

The first and second require engagement with others in common life and common purpose. The risk is to admit the common, to search it out together.

The fourth requires the risk of intimacy. Our relationship and search for God is very personal. To reveal how we pursue this hope and longing demands a trust of the other.

And yet, what is life without risk? The fruits of taking the risk are manifold.

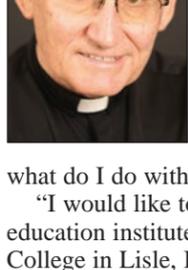
Take the risk. Step into the dialogue!

(Father Rick Ginther is director of the archdiocesan Office of Ecumenism. He is also the pastor of Our Lady of Lourdes Parish in Indianapolis.) †

The Human Side/Fr. Eugene Hemrick

Remembering a beloved friend whose spirit lives on

Dan Kucera was a Benedictine monk, teacher, college president, abbot, retired archbishop of Dubuque, Iowa, and cherished friend who returned to God on May 30, 2017.



After I returned from my studies at the University of Notre Dame, my bishop, Romeo Blanchette, laughingly said, "Now

what do I do with you?"

"I would like to develop a religious education institute at St. Procopius College in Lisle, Illinois," I replied.

He smiled and replied, "You've been away too long. It's now Illinois Benedictine College. Go ahead and do it."

I immediately made an appointment with Father Dan, the college president, and discussed my plan.

"You have my full support," he pledged. Not only did he support me, but

Solemnity of the Most Holy Body and Blood of Christ, Corpus Christi/

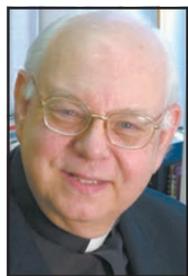
Msgr. Owen F. Campion

The Sunday Readings

Sunday, June 18, 2017

- Deuteronomy 8:2-3, 14b-16a
- 1 Corinthians 10:16-17
- John 6:51-58

This weekend, the Church celebrates the Feast of the Most Holy Body and Blood of Christ, or as perhaps it is better



known by its Latin title, *Corpus Christi*.

The first reading is from the Book of Deuteronomy, one of the first five books of the Old Testament. Deuteronomy recalls the passage of the Hebrews from

Egyptian slavery to the Promised Land. Moses is the central figure in this book, in the Pentateuch and in the list of ancient Hebrew prophets. He is the principal figure in this weekend's reading.

To understand this book, and indeed to grasp the plight of the Hebrews as they fled from slavery in Egypt across the Sinai Peninsula—and eventually to the Promised Land—it is necessary to realize how bleak and sterile the Sinai was, and still is for that matter.

The fleeing Hebrews were virtually helpless. They faced death from starvation and thirst. Food and water were in short supply at best.

God supplied through Moses. The people lived as a result. They did not starve. They eventually arrived at the Promised Land.

St. Paul's First Epistle to the Corinthians supplies the second reading. Along with the Gospels of Matthew, Mark and Luke, First Corinthians provides the New Testament records of the institution of the Eucharist.

The presence of this record in First Corinthians indicates how important the Eucharist was in the early Church. The similarity among all the accounts shows how important the Last Supper was to the first Christians.

St. John's Gospel is the source of the last reading, and it is powerful and eloquent. Jesus states, "I am the living bread come down from heaven. If anyone eats this bread, he shall live forever; the

bread I shall give is my flesh, for the life of the world" (Jn 6:51).

Jesus used no symbolic phrases, no vague illusions. The biblical texts are clear. He said, "I am the living bread come down from heaven," directly and exactly. It is a simple, straightforward declaratory sentence. Not surprisingly, the first Christians, as does Catholic teaching today, remembered the Lord's words as literal.

Reflection

Few Americans die of starvation, despite the chronic poverty endured by many, but millions around the world do literally starve. It is a plight that the desperate Hebrews feared as they crossed the Sinai Peninsula, as recalled by Deuteronomy, the source of the first reading.

They were completely at the mercy of an unknown and very unforgiving land. They had no way out. They could do little to help themselves. Without food and water, without any direction as to where to go, they faced death itself.

God supplied them with food and water, pointing them on the right path to the Promised Land. God gave them life.

Even if we experience material plenty, we all are in circumstances similar to those confronted by the ancient Hebrews. Today, as humans have been in any time, we are lost in our own stark and sterile Sinai Peninsulas created by sin and human limitation.

Perhaps the worst danger is that we so often assume that we know where we are, and where we should go with our lives, and that we have more control than we actually have.

In fact, we too are at the mercy of harsh, even deadly, conditions surrounding us. In the spiritual sense, we all are vulnerable to the eternal death created by sin.

Here, God enters the picture. He gives us himself in Jesus and especially in the Eucharist. As the early Christians so firmly believed, the Eucharist is not merely a symbol. The Eucharist is the Lord's "body, blood, soul and divinity." In the Eucharist, we enter intimately into communion with Jesus. Jesus gives us life. †

Daily Readings

Monday, June 19

St. Romuald, abbot
2 Corinthians 6:1-10
Psalm 98:1-4
Matthew 5:38-42

Tuesday, June 20

2 Corinthians 8:1-9
Psalm 146:2, 5-9a
Matthew 5:43-48

Wednesday, June 21

St. Aloysius Gonzaga, religious
2 Corinthians 9:6-11
Psalm 112:1-4, 9
Matthew 6:1-6, 16-18

Thursday, June 22

St. Paulinus of Nola, bishop
St. John Fisher, bishop and martyr
St. Thomas More, martyr
2 Corinthians 11:1-11
Psalm 111:1-4, 7-8
Matthew 6:7-15

Friday, June 23

The Most Sacred Heart of Jesus
Deuteronomy 7:6-11
Psalm 103:1-4, 6-8, 10
1 John 4:7-16
Matthew 11:25-30

Saturday, June 24

The Nativity of St. John the Baptist
Isaiah 49:1-6
Psalm 139:1b-3, 13-15
Acts 13:22-26
Luke 1:57-66, 80

Sunday, June 25

Twelfth Sunday in Ordinary Time
Jeremiah 20:10-13
Psalm 69:8-10, 17, 33-35
Romans 5:12-15
Matthew 10:26-33

Question Corner/Fr. Kenneth Doyle

Non-Catholic Christians not required to become Catholic to be married in Church

QI am trying to learn the requirement in regard to a forthcoming wedding. In this case, the husband-to-be is Catholic,



and the wife-to-be is Baptist. Does the marriage have to be blessed before the wife can convert to Catholicism? Or is it the opposite? (City of origin withheld)

AThe wife-to-be may become a Catholic at any point she wishes—either before or after the marriage ceremony—but there is no requirement that she do so at all.

To be received into the full communion of the Church, she would need to enter into a process of formation in the Catholic faith—referred to as the Rite of Christian Initiation of Adults. Typically, that would include weekly sessions over a period of eight or nine months, but the length is somewhat flexible depending upon the seeker's familiarity with Catholic teachings.

My own pastoral instinct—and I have conveyed this to couples—is to put off the spouse's reception into the Catholic Church until after the wedding. With the proper permission from the bishop of the diocese, the couple can be married—in a Catholic church and by a Catholic priest—in a ceremony recognized by the Church as a sacramental marriage, even though the bride is still a Baptist at the time of the wedding.

There are really two vital decisions being made—one, to marry, and the other, to become a Catholic. These decisions are separate and distinct, and should not be conflated.

Waiting until after the marriage assures that the program of convert instruction will not be rushed. Also, I would not want the wife to feel, some years later, that she had become a Catholic mainly so that the marriage ceremony could be "nicer."

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 30 Columbia Circle Dr., Albany, New York 12203.) †

My Journey to God

Thank You, Priests, on Father's Day

By Natalie Hoefler

Father not through child's birth
Nor to a few upon the Earth,
But of each soul to whom life has been
blessed.

No little one do you tuck in
With blanket gathered to the chin,
Yet many souls you lay to final rest.

You do not work to bring home food
To waiting wife and hungry brood,
But to a world in need of nourishment—

Not of food that man has made
But of the food that Jesus gave—
The food of desp'rate souls' encourage-
ment:

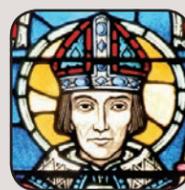
The very body and the blood
Of Jesus Christ, our risen Lord—
A Father's gift of everlasting life.

And as a Father you advise,
With words so Holy Spirit wise,
All who confess their acts of sin and
strife.

As a father for his offspring
Lays his life out as an off'ring,
So, too, you give your life to all your
fold.

Thank you, priests, for in the myst'ry
Of serving *in persona Christi*
The Father's love will be forever told.

(Natalie Hoefler is a member of St. Monica Parish in Indianapolis and is a reporter for *The Criterion*.)

**John Fisher**

1469 - 1535
Feast - June 22

Privately austere, John held several high offices: chaplain to a king's mother, vice chancellor and chancellor of Cambridge, bishop of Rochester, counselor to Catherine of Aragon during King Henry VIII's divorce proceedings against her. But John steadfastly refused to accept Henry as head of the church in England, and was imprisoned. The pope named him a cardinal, which further enraged Henry, who ordered John's beheading.

Thomas More

1478 - 1535
Feast - June 22



Born in London, Thomas studied at Oxford, married and had four children. King Henry VIII took this brilliant lawyer into his service in 1518, knighted him and named him lord chancellor. But Thomas broke with the king when he divorced Catherine of Aragon and set himself up as supreme head of the church in England. In 1534 he was imprisoned in the Tower of London; more than a year later he was convicted of treason and beheaded.

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.

ANDERSON, Matthew C., 39, St. Peter, Franklin County, May 20. Son of David and Karen Anderson. Brother of Jill Dillion and Amy Schuh. Uncle of several.

BREWER, OMER, 86, St. Vincent de Paul, Shelby County, May 26. Husband of Janet Brewer. Father of Diane Abel, Denise, Darren and Douglas Brewer. Brother of Martha Bell and Ron Brewer. Grandfather of six. Great-grandfather of five.

CAMPBELL, Paula D., 79, American Martyrs, Scottsburg, May 26. Mother of Cindy Barger, Val Issa, Caroline Stecki, Mary Jane, Herbert and John Campbell. Sister of Marian Boucher, Carmen O'Brien, Maria Pelc, Ann Smiechowski and Ray Tamirez. Grandmother of 30. Great-grandmother of 19.

DOOLEY, Richard P., 78, St. Michael, Cannelton, May 26. Father of Cathy

Hanan, Karen Redd and Sandi Wrye. Brother of Joan Gilliland, Barb and Mike Dooley. Grandfather of nine. Great-grandfather of nine.

HENDRIX, Madelyn (Bussing), 79, St. Joseph, Rockville, May 4. Wife of Max Hendrix. Mother of Cristy Douglas, Tracy Haag, Felicia Hogue, Stephanie Sims and R.J. Saxon. Sister of Betty Jo Brown. Grandmother of six. Great-grandmother of one.

HOFF, Thomas A., 81, St. Michael, Brookville, May 8. Husband of Regina Hoff. Father of Ann, Mary, Donald, Edward, Joseph and Timothy Hoff. Brother of Rosemary Audritsch and David Hoff. Grandfather of 11.

MCKAY, Robert A., 85, St. Ann, Indianapolis, May 18. Father of Elaine Hobbie, Michael and Peter McKay. Grandfather of 11. Great-grandfather of 11.

MEDSKER, Grace A., 95, St. Malachy, Brownsburg, May 23. Mother of Marilyn Pearsey and John Medsker. Grandmother of four. Great-grandmother of eight.

PYLE Clyde G., 89, St. Michael, Cannelton, May 26. Father of Angela, David and John Pyle. Brother of Marcella Busby. Grandfather of seven. Great-grandfather of 10.

SCHEIDLER, Mary L., 94, St. Michael the Archangel, Indianapolis, May 19. Sister

of Eleanor McNamara, Evelyn Metallic, James and Joe Scheidler. Aunt of several.

SCHNEIDER, Ellanora, 84, St. Michael the Archangel, Indianapolis, May 21. Mother of Linda Gibbs, Kathy, Chris and Mark Schneider. Sister of Herbert Damin. Grandmother of 10. Great-grandmother of two.

STER, Peter, 92, St. Bartholomew, Columbus, May 15. Father of Carolyn Massengale, Dan and Thomas Ster. Brother of Janet Kegler and John Ster. Grandfather of eight. Great-grandfather of six.

YOST, Kevin M., 57, St. Pius X, Indianapolis, May 23. Husband of Kathy Nye. Father of Brian and Keith Yost. Brother of Rev. Dennis Yost. Grandfather of three. †



Remembering a shepherd

Women pray over the casket of Ukrainian Cardinal Lubomyr Husar during his June 5 funeral Mass at the Patriarchal Cathedral of the Resurrection of Christ in Kiev. Cardinal Husar died on May 31 at the age of 84. (CNS/Valentyn Ogirenko, Reuters)

Thomas H. Hausladen, 77, father of Father Robert Hausladen, died on June 3

Thomas H. Hausladen, the father of Father Robert Hausladen, pastor of St. Ann and St. Joseph parishes, both in Indianapolis, died on June 3 at his residence in Lafayette, Ind. He was 77.

The Mass of Christian Burial was celebrated on June 8 at St. Mary Cathedral in Lafayette. Burial followed at St. Mary Cathedral in Lafayette.

Hausladen was born on Jan. 20, 1940, in West Union, Iowa. He graduated from Sacred Heart High School in Waterloo, Iowa, and earned a bachelor's degree from Loras College in Dubuque, Iowa.

He married Phyllis Van Dorn on June 9, 1962, in Waterloo. She survives. He is also survived by his five daughters, Virginia Huycke of Lafayette, Ann Marie McDonnell of Pikeville, Ky., Dorothy Teusch of Brownsburg,

Tammy Scrivner of Parker, Colo., and Theresa Walters of Zionsville, Ind., and his three sons, Anthony, Michael and Father Robert Hausladen. Also surviving are two sisters, Germaine Hausladen of Iowa and LaVonne Wayne of New York, along with 14 grandchildren.

Hausladen worked as a retail manager for J.C. Penney from 1962-86 and for Dictograph Security/Mulhaupt's from 1986-2003.

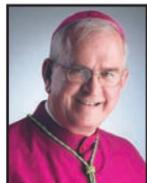
A member of St. Mary Cathedral Parish in Lafayette, Hausladen was also a past president of the Lafayette Serra Club and served in leadership at the district and regional levels of Serra International.

He enjoyed high school sporting events, fishing and spending time with his grandchildren and family.

Memorial gifts may be sent to St. Joseph Parish, 1401 Mickley Ave., Indianapolis, IN 46241. †



Raymond Leo Cardinal Burke



Archbishop Joseph Kurtz, DD



Father Roger Arnsperger

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Father Matthew Kauth, STD



Father Edmund McCaffrey RIP

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Investing with Faith/Joanna Feltz

Making stewardship affordable and part of your legacy

In my role as planned giving director of the archdiocesan Catholic Community Foundation (CCF), I'm always meeting



Joanna Feltz

new people in our archdiocese. When I introduce myself, they often ask, "So what does the Catholic Community Foundation do?"

Well, if I had to pick just one word to describe what we do, it would be "stewardship." What comes to mind for me is the parable of the talents in Mt 25:14-30.

A master about to go on a long journey calls together his servants. Based on their abilities, he entrusts each of them with an amount of money—called a talent—to manage while he is away. Most of his servants wisely invest the money, and increase the amount of what they were given.

Just as the servants in the parable are called by their master to care for his

kingdom, we are all called by our master, Jesus Christ, to do the same.

CCF is a resource for people to create long-term financial stability for the Church's ministries in central and southern Indiana.

What kind of ministries? For you, maybe it's the parish where your children were baptized. A Catholic school you attended. Or a Catholic agency dedicated to caring for those in need. Through endowment funds held by CCF, you

can perpetually support a mission like one of these and impact the lives of others.

Getting started is easier than you might think. You can contribute to an existing endowment fund with no minimum amount, or you can create a new endowment fund with as little as \$5,000.

That may not sound like much, but when modest gifts are combined, they become a much larger display of faith.

Case in point: June marks CCF's 30th anniversary. During the last three decades, we've been blessed to award

more than \$105.5 million in grants from the more than 460 funds we manage. Yes, \$105.5 million. Small gifts add up.

Anyone can be a good steward to the Church because many of the gifts our donors make are part of their estate plans. If you

can't sacrifice the money today for an endowment, it's OK. You can earmark funds to be distributed after your death from planned gifts such as bequests, individual retirement accounts, life insurance policies or charitable trusts.

If there's a ministry in our

archdiocese to which you've dreamed of providing long-term financial support—but didn't know how to do it—endowment funds through CCF might be the way to go.

My team and I will be happy to sit down with you and show you your options. Feel free to reach out to me by e-mail at jfeltz@archindy.org or by phone at 1-800-382-9836, ext. 1482, or 317-236-1482. Together, we'll figure out how to make stewardship part of your legacy.

(Joanna Feltz, J.D., is director of planned giving for the archdiocesan Catholic Community Foundation, and consultant to the law firm Woods, Weidenmiller, Michetti, Rudnick & Galbraith PLLC. For more information about planned giving, log on to www.archindy.org/plannedgiving. Tax information or legal information provided herein is not intended as tax or legal advice and cannot be relied on to avoid statutory penalties. Always check with your legal, tax and financial advisors before implementing any gift plan.) †

'If there's a ministry in our archdiocese to which you've dreamed of providing long-term financial support—but didn't know how to do it—endowment funds through CCF might be the way to go.'

Classified Directory

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

Home Improvement

HOOSIER FENCE CO.

Wood & Chainlink
New & Repair

SINCE 1962

317-926-2434

Masonry & Chimneys
Concrete Steps & Walks

317-357-3669

ADVERTISE IN

The Criterion

317-236-1454

Employment

St. Pius X Parish Maintenance Position Available

Located on the north east side, near 71st and Keystone Ave.

St. Pius X is looking for a Full Time Maintenance Assistant. This position reports to the Maintenance Coordinator. Job responsibilities include light/medium plumbing, electrical, HVAC work; setting up meeting space and changing outdoor sign; as well as grounds work including cutting grass, maintaining beds, shoveling snow and other duties as assigned. Experience preferred.

Please send resume and contact information to: swagner@spxparish.org.

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(317) 255-5700

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To Donate:
svdpindy.org

3001 E. 30th St.
Indianapolis, IN 46218

JOB ANNOUNCEMENT

Director of Music Ministry
Part Time / Approximately 20 Hrs. per week

St. Simon the Apostle Church
Indianapolis / Geist Community

Candidate will plan, coordinate and conduct music for regular 9:15 and 11:00 Sunday masses and Holy Days.

Candidate should 1) be very familiar with Catholic liturgy and traditions, 2) have a Bachelor's or Master's degree (or equivalent experience) in music or a related field, 3) have music ministry experience in a Catholic church environment and 4) be an accomplished accompanist and choral conductor. Candidate will conduct weekly music rehearsals with volunteer choir and musicians.

Complete job description available upon request.

Posted: May 25, 2017

To Request Interview:
Please contact Fr. Bill Marks, Pastor
317-826-6000 Ext. 154

Vacation Rental

BEACHFRONT CONDO,
Maderia Beach, Florida,
2BR/2BA, pool & 25ft balcony
overlooking the Gulf of Mexico.
Meet Indpls. owner. See
photos, maps. Call Robin at
317-506-8516.

For Sale

TWO MAUSOLEUM CRYPT SPACES at Calvary Cemetery,
435 W. Troy Avenue, Indianapolis, IN 46225. These crypts
are located in Building II, Calvary Mausoleum, Corridor C Left,
Crypt Number 13 and 15, Tier D (2 entombments- side-by-side).
Currently valued at \$14,000.00 for the pair will consider \$12,000.00.
Contact Chris at 317-781-9724 or email cbunderwood38@msn.com

Employment

Director of Liturgy and Worship St. John Paul II Parish in Sellersburg, Indiana

is accepting applications for the full-time position of Director of Liturgy and Worship for our parish community.

† St. John Paul II Parish is a recent merging of two parishes, the former St. Joseph Hill Parish and the former St. Paul Parish both in Sellersburg, IN. Sellersburg is located 9 miles north of Louisville, KY.

† Applicants must possess strong keyboard, organ and piano skills. They must also be able to utilize leadership and interpersonal skills and have a passion for Catholic worship as described in the documents of the Second Vatican Council.

† The successful candidate must be able to work collaboratively in a team model and will assume responsibility for all aspects of liturgy and liturgical music, including coordination of choirs, cantors, liturgical ministers, and liturgy committees.

For additional information and submission of resumé please contact:
employment@stjohnpaulparish.org.

ECCLESIASTICAL NOTARY

The Tribunal is seeking a full-time Ecclesiastical Notary. Responsibilities include clerical duties, assembling marriage cases according to canonical and office procedures and interacting with clients on the telephone or in person.

Qualifications include strong typing skills, experience using personal computers, ability to maintain a high level of confidentiality and well-developed interpersonal and organizational skills. A college degree or commensurate work experience is required.

Canon law requires that the person in this position be a baptized Catholic and, if married, be validly married according to the laws and teachings of the Catholic Church.

The position is an opportunity to work directly in Church ministry that serves people's human and spiritual needs. Please e-mail cover letter, resumé, and list of references, in confidence, to:

Ed Isakson

Director, Human Resources
Archdiocese of Indianapolis

1400 N. Meridian St., Indianapolis, IN 46202
E-mail: edisakson@archindy.org

The deadline to submit resumes is July 14, 2017

~ POSITION OPENING ~

The Indianapolis Council of St. Vincent de Paul is now seeking candidates for its presidency. This position is voluntary in nature and has a 3-year term beginning October 1, 2017.

Candidates for this position must be able to:

- lead a team of Vincentians who are committed to serving the needy within the Central and Southeastern communities of Indiana.
- work through District and Conference Presidents, as well as operating unit leaders and board members, to be the Council's voice to the Catholic, social services, and legislative communities (at both regional and local levels).

The president's responsibilities also include the spiritual growth of its members, financial solvency of the organization, and compliance with governance requirements.

Interested candidates are invited to send a letter of interest to:

Society of St. Vincent de Paul
Attn: Council President Nominating Committee
3001 E. 30th St. – Indianapolis, IN 46218
or one can email: cnm.2007@hotmail.com



CIRCLE

continued from page 3

The CCF distributes funds from its 466 endowments, which totaled more than \$161 million as of June 30, 2016. Last year, \$7.5 million was distributed from CCF funds.

Endowments benefiting the seminary include the Bishop Simon Bruté College Seminary Endowment Fund and the Rev. Augustine J. Sansone Endowment Fund.

Msgr. William F. Stumpf, archdiocesan administrator, presided over both Circle of Giving events.

“The Archdiocese of Indianapolis and its ministries are so important to so many people—Catholics and non-Catholics—throughout central and southern Indiana,” he said in his closing remarks. “We’re not just another charitable institution trying to do good work. We have a mission to be the hands and feet of Christ in the world.”

“The United Catholic Appeal and the Catholic Community Foundation are the two most important ways we have to take care of our immediate and future financial

needs. When you give your time, talent and treasure, you are making a difference.”

He quoted a statement made recently by Pope Francis: “A single individual is enough for hope to exist, and that individual can be you. And then there will be another ‘you’ and another ‘you,’ and it turns into ‘us.’”

“Let us help each other, all together, to remember that the ‘other’ is not a statistic, or a number. We all need each other.”

Msgr. Stumpf described the words of Pope Francis as “a great reminder of what we can accomplish together.”

“God built his Church upon the faith of ordinary people, but with God’s help we are able to achieve something extraordinary.”

(For more information on the United Catholic Appeal: Christ Our Hope and the Catholic Community Foundation, visit www.archindy.org/stewardship. To see the video highlighting the story of archdiocesan donor Art Berkemeier and Bishop Simon Bruté College seminarian Joe Huelseman, visit www.archindy.org/uca and click on the Circle of Giving video.) †



Msgr. William F. Stumpf elevates the Blessed Sacrament as master of ceremonies Loral Tansy looks on during the Circle of Giving Mass at SS. Peter and Paul Cathedral in Indianapolis on May 4. (Photo by Natalie Hoefler)

Knights begin campaign to raise funds for Christians in the Middle East

WASHINGTON (CNS)—The Knights of Columbus has begun a nationwide television and digital ad campaign to spread awareness of the situation of Christians in the Middle East and raise funds on their behalf.

Because of attacks by Islamic State militants, Christians in Iraq and other targeted groups in Egypt, Jordan, Lebanon and Syria have fled their homes, escaping both destruction and lack of safety.

The Chaldean Catholic Archdiocese of Irbil and other private entities are working to provide displaced Christians with necessary means of survival, but a lack of funds prevents them from supplying refugees with all that they need to remain in Iraq and other areas. Without means of survival, Christians are forced to leave the

country, putting the numbers of Christians in the Middle East at unsustainable levels.

“We must act and act quickly if Christianity is to survive in the Middle East,” Supreme Knight Carl Anderson, the Knights of Columbus CEO, said in a statement. “Three years after ISIS rolled through their country, these minority communities of Christians could face extinction without our help, and if they disappear, the chance for a pluralism and tolerance of minorities will be increasingly lost in that country.”

The ad features Father Douglas Bazi, a Chaldean Catholic priest from the Kurdish region in northern Iraq. He tells the story of how he was taken by Islamic militants and tortured for nine days. “Help my people and save my people,” Father Bazi

says in the ad.

The Knights also are encouraging Congress to pass the Iraq and Syria Genocide Emergency Relief and Accountability Act, known as H.R. 390, which would provide U.S. government funds to groups in Iraq that provide displaced Christians with the basic humanitarian needs of food, shelter and medicine.

The House of Representatives unanimously passed the bill on June 6, and the Knights hoped the Senate will approve the bill and send it on to President Donald J. Trump to sign into law.

In an interview with Catholic News Service (CNS) on June 5, Stephen Rasche said the bill needs to be passed as soon as possible to get humanitarian aid to the people who need it.

“If it gets bogged down in procedures, and ends up taking months and months to get here, it would be too late,” said Rasche, who works for the Chaldean Catholic Archdiocese of Irbil in Iraq under Archbishop Bashar Warda. He also is the project coordinator for the Ninevah reconstruction committee.

Without the support of groups such as the Archdiocese of Irbil, which provides goods to the displaced Christians, Christians must decide if they will leave Iraq or if they can stay.

“We face a serious shortfall in the money needed just to cover the costs of providing food to the displaced Christians in our care,” said Archbishop

Warda in a statement. “Having to decide between rebuilding homes and feeding the displaced is not a choice; it is a potential death sentence for our Christian communities.”

In 2003, there were about 1.5 million Christians in the area, and now numbers have decreased to about 200,000. Rasche said the archdiocese is trying to keep those Christians in Iraq and resettle them into their homes or other safe places.

“If we don’t continue to support them and take care of them throughout the next couple of months, all the indications say that they will leave and move on to what is next,” Rasche told CNS in a phone interview during a visit to the United States.

The Knights of Columbus will match \$1 million in donations made before July 1. It said each dollar spent goes directly to food programs for Christians in Iraq.

“This campaign that the Knights are running now is a campaign that can make a historical difference as to whether or not Christianity survives in Iraq,” Rasche said. “There are people that have been there since the first century, they received their Christianity from the Apostle Thomas and the Apostle [Jude] Thaddeus and they are in danger of disappearing. That is a real thing, and that can happen within the next year.”

(Donations to the Knights’ campaign can be made at www.ChristiansatRisk.org or by calling 800-694-5713. The ad can be viewed at <https://youtu.be/Uhst4k2coCc>.) †

Marriage ANNOUNCEMENTS

Be a part of our Fall Marriage Edition
July 14, 2017, issue of *The Criterion*

If you are planning your wedding between July 1 and Dec. 31, 2017, or if you were married between Jan. 1 and June 30, 2017 and did not have your engagement announced in *The Criterion*, we invite you to submit the information for an announcement on the form below or electronically at www.archindy.org/criterion/local/forms3/wedding-form.html.

E-mailed photos

Photos should be saved in jpg format and be at least 500kb. Color photos are preferred. We recommend to have a photo where the couple’s faces are close to each other. Please send your photo as an attachment to the e-mail: cclark@archindy.org. Subject line: Fall Marriage (Last name). In the e-mail, please include the information in the form located below.

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

Deadline

All announcements and photos must be received by 10 a.m. on Friday, June 23, 2017. (No announcements or photos will be accepted after this date.)

— Use this form to furnish information —

Clip and mail to: BRIDES, *The Criterion*, ATTN: Cindy Clark, 1400 N. Meridian Street, Indianapolis, IN 46202-2367
Deadline with photos: Friday, June 23, 2017, at 10 a.m.

Please print or type:

Name of Bride (first, middle, last)				Daytime Phone			
Mailing Address		City		State		Zip Code	
Name of Bride’s Parents (first, last)							
City				State			
Name of Bridegroom (first, middle, last)							
Name of Bridegroom’s Parents (first, last)							
City				State			
Wedding Date		Church		City		State	
<input type="checkbox"/> Photo Enclosed		<input type="checkbox"/> Return photo		<input type="checkbox"/> No Picture		Signature of person furnishing information	
				Relationship		Daytime Phone	



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