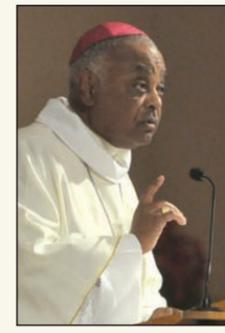




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See more coverage of the U.S. Conference of Catholic Bishops' spring meeting in Indianapolis, pages 9-13.

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A 'passion for justice'



Providence Sister Tracey Horan, 29, is shown during a small group session at the U.S. Regional World Meeting of Popular Movements in February in Modesto, Calif. A Sister of Providence of Saint Mary-of-the-Woods, she received the Cardinal Bernardin New Leadership Award from the U.S. bishops' Catholic Campaign for Human Development (CCHD) on June 14 in Indianapolis for her work as a community organizer. (CNS photo/Dennis Sadowski)

Providence sister earns national award for fighting 'battles that seem unwinnable'

WASHINGTON (CNS)—Providence Sister Tracey Horan has learned that walking with people—accompaniment, as Pope Francis calls it—can make a difference in the world.

She recalled learning the lesson time and again during her work as a community organizer with the Indianapolis Congregation Action Network, or IndyCAN, as well as during her journey toward religious life.

Sister Tracey, 29, a second-year novice with the Sisters of Providence of Saint Mary-of-the-Woods, said she has found that the people she works with in neighborhoods and 30 congregations, including the 17 largest, around Indianapolis are the inspiration that fills her with hope in a world beset by injustice.

Beginning in August, she became immersed in IndyCAN's Ticket to Opportunity campaign which ultimately saw voters

pass a transit expansion that promoters said will create thousands of jobs and boost access to public transportation for people who struggle economically.

Her willingness to listen to people as they discover the power they hold to achieve social justice earned Sister Tracey the 2017 Cardinal Bernardin New Leadership Award from the Catholic Campaign for Human Development (CCHD), the U.S. bishops' domestic anti-poverty and social justice program.

The award was presented on June 14 at a reception in the Assembly Hall at the Archbishop Edward T. O'Meara Catholic Center during the spring meeting of the U.S. Conference of Catholic Bishops in Indianapolis.

Sister Tracey, a graduate of Roncalli High School in Indianapolis and the University of Dayton, said she was "both

See HORAN, page 2

Conversation, listening are essential for upcoming synod on youth, vocations

By John Shaughnessy

At a time when an estimated 50 percent of Catholics 30 and younger no longer identify with any religion, the U.S. bishops on June 14 discussed the need to reverse that trend and why the consultation process for the October 2018 Synod of Bishops on youth and vocations is crucial to that effort.



Cardinal Joseph W. Tobin

On the first day of the bishops' spring meeting in Indianapolis, Cardinal Joseph W. Tobin of Newark, N.J., and Archbishop Charles J. Chaput of Philadelphia opened the discussion with a presentation on the consultations and questions for the bishops to consider in preparing for the synod.

"The synod indeed comes at a critical time," Cardinal Tobin told his fellow bishops in his opening remarks. "We know that there are both challenges and opportunities here in the U.S. The increased amount of disconnected millennials is certainly a concern for us, as is the decline and the delay of marriage among young people. Still, there are various positive signs to build upon."

Those signs, he said, include "the high interest among millennials during the liturgical seasons of Advent and Lent," and "the continued importance in our ministries and outreach to young people which have a positive effect on vocational discernment."

"The Church in the U.S. is poised to engage this conversation for and with young people," he added.

Listening to young people is essential to the conversation, Cardinal Tobin noted.

"This is a time to learn from youth and young adults, to listen to their stories and to engage them in authentic dialogue," he said. "We can also remember that youth

See SYNOD, page 12

New archbishop's mentors reveal his heartfelt regard for women, families and humble leaders of faith

By John Shaughnessy

Second of two parts

To get a glimpse into the heart of Archbishop-designate Charles C. Thompson, listen to the way he talks about two of the most special people in his life.

The first person is his maternal grandmother—who comes to his mind immediately when he talks about the importance of women in the life of the Church.

"My maternal grandmother was very much the matriarch of the family. And she was such a gentle woman," he says. "She was admired by everyone in the town and the county. So I grew up with the sense of how important that woman was to the family, to the life of our relationships.

"I think that without even realizing it very early on, I was given that sense of deep regard for what women bring to faith and to leadership and to family—and to every aspect of our lives."

See THOMPSON, page 8



Archbishop-designate Charles C. Thompson of Indianapolis talks with Archbishop Christophe Pierre, apostolic nuncio to the United States, during a break at the spring meeting of the U.S. Conference of Catholic Bishops in Indianapolis on June 14. (Photo by John Shaughnessy)

HORAN

continued from page 1

surprised and honored” to win the award because of the short time she has been with IndyCAN.

“It gave me a chance to step back and really be grateful for the amazing work I get to be a part of, and the courageous faith leaders that are at the heart of it,” she said.

Sister Tracey finds it “really affirming” to be chosen for the award.

“We spend a great deal of time and energy co-creating the ‘slow work of God’ in community engagement work,” she said, quoting the foundress of the Sisters of Providence, St. Theodora Guérin. “We fight battles that seem unwinnable and amplify the voices of people who are often told by the dominant culture that they have no power over their destinies. ... This is not easy work. The transformation and ‘wins’ that result are sometimes hard to measure. So to me, this is a measurable affirmation that what we are doing matters. And that’s really heartening.”

In nominating her colleague, IndyCAN executive director Shoshanna Spector said Sister Tracey has “worked alongside immigrants, returning citizens and people in poverty to live out the Church teaching to building bridges across differences, raising the prophetic voice and awakening the voice of a marginalized electorate that is transforming Indianapolis.”

Each day is different in the organizing world, but Sister Tracey has found that the common bond is the people. From sitting in a Latino leader’s kitchen to discuss his experience with discrimination to reviewing an urgent petition with faith leaders after Mass or a prayer vigil with a family facing

the possibility of deportation, Sister Tracey has learned that the greatest treasure she has experienced is accompanying people through their struggles.

“Always it means connecting the stories of our people with systemic injustice and our call to make manifest an alternate reality: an economy of inclusion, a framework of abundance, the reign of God,” she wrote in response to an e-mail from CCHD staff. “Always it means asking questions about why things are the way they are, dreaming together about how they could be and asking, ‘What will it take to get there? How can we build this vision together?’ ”

Sister Tracey admitted that her understanding of Catholic social teaching took time to grow in her life. She credited her high school Spanish teacher, Senorita Trick, for helping change her understanding of the world through an assignment to develop an argument opposing a fence along the U.S.-Mexico border. At that point, Sister Tracey had been a vocal supporter of the fence to keep out people she considered “lawbreakers.”

While researching the issue, Sister Tracey said, she learned about the lives of people who migrate, the root causes of migration and the way the U.S. contributes to those causes, learning about her misconceptions along the way.

After college, Sister Tracey worked in El Paso, Texas, as a teacher at a Catholic school and living with a group of Sisters of Charity as a lay associate in community. She also volunteered at a clinic for children with special needs across the border in Ciudad Juarez, Mexico. She said it was through observing the way the sisters ran the clinic—teaching mothers to administer therapies for their children so that



Providence Sister Tracey Horan receives the Catholic Campaign for Human Development’s (CCHD) 2017 Cardinal Bernardin New Leadership Award from CCHD director Ralph McCloud, left, and Bishop David P. Talley of Alexandria, La., at the Archbishop Edward T. O’Meara Catholic Center in Indianapolis on June 14. (Photo by Natalie Hoefler)

families could become self-sufficient—that she began to see a “different way of doing justice through empowerment and engaging leadership of marginalized people.”

Sister Tracey said it has been “providential” that her experiences with people on the margins have continued to grow in her religious vocation with the Sisters of Providence.

“Being an organizer was something I had thought about before I entered the community several years ago,” she said. “It seemed really providential to find a way to bring together my passion for organizing, my rootedness in Catholic social teaching, and my passion for justice for immigrants. Several pieces of my faith journey seemed to coalesce into something really meaningful.”

And now she has the support of the sisters and St. Theodora in her work.

“I lean heavily on the support of my sisters for the strength and courage this ministry requires,” she said. “[They] support this mission with prayers, letters to our immigrant leaders facing deportation, donations, attendance at trainings, rallies and vigils. ... We always say, ‘where one Sister of Providence is, there we all are.’ ”

She could say the same is true of St. Theodora.

“I’m amazed at how often I find myself quoting our foundress,” she said.

Sister Tracey once shared with community leaders “the story of the way our sisters were targeted by anti-Catholic groups and experienced threats and arson in their early years.

“Mother Theodore was an immigrant who was looked down upon by many, didn’t speak the language, and came to an unknown land. What she found was not at all what she had expected. I find that many of our immigrant leaders resonate with this legacy.”

In Indianapolis, Sister Tracey is involved in the Indianapolis Archdiocese’s Justice for Immigrants Campaign and maintains a connection with the House of the Little Flower Catholic Worker community to help her stay grounded in the margins of society.

Organizing work is long and hard, she said, but worthwhile. “I believe in transformation and walking with people.

“It took me a long time and a lot of influences to understand how central Catholic social teaching is to who we are as Catholics. So anything we can do to raise awareness of that is a contribution to the legacy of the Church.”

(Criterion reporter Natalie Hoefler contributed to this story.) †



Sister Tracey ‘has worked alongside immigrants, returning citizens and people in poverty to live out the Church teaching to building bridges across differences, raising the prophetic voice and awakening the voice of a marginalized electorate that is transforming Indianapolis.’

—Shoshanna Spector, IndyCAN executive director

Pope: End fear, false beliefs about refugees by getting to know them

VATICAN CITY (CNS)—Getting to know someone who is a refugee can wipe away fears and dismantle distorted ideologies, Pope Francis said.

Highlighting World Refugee Day, which is marked on June 20, the pope asked that “concrete attention go to the women, men and children fleeing from conflict, violence and persecution.”

After praying the *Angelus* with visitors in St. Peter’s Square on June 18, he also asked that people pray for all those who have lost their lives on land or at sea in their attempt to flee for their lives.

“Their stories of heartache and hope can become opportunities for fraternally coming together and truly getting to know each other,” the pope said.

“In fact, personally meeting with refugees dispels fears and distorted ideologies,” and becomes a way for people to grow in their humanity as they learn to make room for an attitude of openness and the building of bridges, he said.

One person becomes displaced every three seconds, the U.N. Nations High Commissioner for Refugees (UNHCR) reported on June 19.

The year 2016 saw the highest number of refugees and internally displaced people ever on record, it said, with 65.6 million people being away from their homelands, 300,000 people more than at the end of 2015.

By the end of 2016, more than 40 million people were displaced within their own country, 22.5 million were refugees and 2.8 million people were seeking asylum, the report said. Half of all refugees, it said, are children under the age of 18.

World Refugee Day, held every year on June 20, commemorates the plight and strengths of the world’s refugees and asks that people show support for families

forced to flee.

The UNHCR launched an ongoing “#WithRefugees” petition last year urging governments to work together to more fairly help refugees. †

Official Appointments

Rev. Howard Remski, F.S.S.P., a member of the Priestly Fraternity of St. Peter, to administrator of SS. Philomena and Cecilia Oratory in Franklin County.

Rev. Brian Austin, F.S.S.P., a member of the Priestly Fraternity of St. Peter, to assistant at SS. Philomena and Cecilia Oratory in Franklin County.

(These appointments are from the office of the Rev. Msgr. William F. Stumpf, administrator of the Archdiocese of Indianapolis.) †



Pope Francis



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CCF has met the 'needs of larger Church' for 30 years

By Natalie Hoefer

In 1987, as President Ronald Reagan challenged Mikhail Gorbchev to "tear down that wall," then-Archbishop Edward T. O'Meara was laying the foundation to build a fortification for the fiscal future of the Church in central and southern Indiana.

He envisioned a means for Catholics to contribute money for the long-term needs of archdiocesan parishes, schools and ministries through endowments.

That entity was called the archdiocesan Catholic Community Foundation (CCF), and this year marks the 30th anniversary of its founding.

"I think Archbishop O'Meara had a lot of foresight. It was a leap of faith" says Elisa Smith, CCF director, noting that it was the first Catholic foundation in Indiana started under the auspices of a Catholic diocese.

Msgr. Joseph Schaedel, pastor of St. Luke the Evangelist Parish in



Msgr. Joseph Schaedel

Indianapolis, served as CCF treasurer from 1994 to 2011 while he also ministered as archdiocesan vicar general.

"Archbishop O'Meara felt a great need to organize the archdiocesan finances, period," he recalls. "When he first came, the chancery/Catholic

Center really did not even make a yearly budget. They always assumed the money would be there for the needs of the larger Church.

"Archbishop O'Meara had the foresight to see that the ministries of the larger Church would need to increase, and we had to plan for the future with a vehicle like endowments."

While Archbishop O'Meara is noted for starting the CCF, Archbishop Emeritus Daniel M. Buechlein is responsible for growing it.

Msgr. Schaedel notes that Archbishop Buechlein taught him that "that the Church could not provide adequate ministry without money. We could not be good stewards of our facilities without money."

According to a 2015 survey of Catholic foundations by the Wilmington Trust, the average starting year of the 143 Catholic foundations in the United States in existence was 1996. With a start date in 1987, the archdiocesan CCF is among the first 15 to be created in the nation.

"I'm impressed at the vision people have had to do something like this, even before people in larger [dioceses]," says



Christine Vujovich

CCF board president Christine Vujovich. The member of St. Bartholomew Parish in Columbus says she is struck by the local Church leaders of the time of its founding "to have a vision of the future, to think about, 'When we're not here, what will be here for the Church?'"

Perhaps more impressive than the longevity of the CCF is that, as of the 2015 survey, it was the third largest Catholic foundation in the U.S., with \$169 million in an archdiocese of less than 224,000 Catholics.

Putting the magnitude and generosity of that amount in perspective, in second place at \$180 million—just \$11 million more—was the Archdiocese of Los Angeles, 20 times larger with a population of 4.3 million Catholics.

"It goes to show the heart of the donors here in central and southern Indiana, and their love for their parishes and Church ministries, and the philanthropic heart they have for wanting to improve on others' lives," says Smith.

During the last 30 years, endowment funds have been started by nearly 1,200 lay people and religious alike.

Take for instance the Brooke Nicole



'I think Archbishop O'Meara had a lot of foresight. It was a real leap of faith.'

—Elisa Smith, director of the Catholic Community Foundation

Lahr Memorial Fund for International Mission Work. The fund was created by Colleen and Mark Lahr, members of St. Gabriel the Archangel Parish in Indianapolis, in memory of their daughter, Brooke, who was struck by a car and killed in Mexico while doing what she loved—international mission work.

Or consider retired Msgr. Lawrence J. Moran, age 90. He has created 34 charitable gift annuities for various ministries.

Even companies have created funds to further Catholic causes, such as the BMW Constructors, Inc. Philanthropic Fund for "religious, charitable, educational and scientific purposes."

The foundation started with just 10 endowment funds. Now, with 466 funds to contribute to, "there's something for everyone," says Vujovich.

As a sampling, anyone interested could donate to one of:

- 12 Catholic Charities funds;
- 152 parish endowment funds for ministry enhancement, maintenance and operational expenses;
- 181 parish school funds for scholarships, tuition assistance, faith formation, special programs and maintenance needs;
- 51 cemetery endowments for the care and maintenance of the grounds;
- 11 funds to assist with seminarian formation;
- 3 funds to help care for retired priests.

"The Catholic Community Foundation is so important to the archdiocese because it enables us to sustain ministries for the long haul, assuring that ministries can occur even if there were budget deficits or shortfalls in revenue," says Msgr. William F. Stumpf, archdiocesan administrator. "It enables us to support ministries that maybe wouldn't be able to support itself outside of a regular operating budget."

Endowments can—and have been—established to benefit numerous organizations and ministries, such as the Catholic Youth Organization's Camp Rancho Framasa, the spread of devotion to the Blessed Mother and of the Divine Mercy message, college campus ministry, the Serra Club to religious life, the diaconate and the priesthood, the St. Vincent de Paul Society and *The Criterion*.

The success of the archdiocese's CCF is due greatly to those who oversee and manage it, says Smith.

"The CCF board of trustees and its committee members are lay people who have expertise in the areas of business, finance, law, accounting and nonprofits," she explains. "Many serve on their parish finance council and/or stewardship council. They have played a crucial role in the growth of the endowments, both in the number of endowments and the value of the investments."

Msgr. Schaedel says he now "cannot imagine not having the CCF. We must have endowment income to serve our needs into the future."

When asked where the archdiocese would be if Archbishop O'Meara had not started the CCF 30 years ago, Msgr. Stumpf proposes to instead "just look at where we *are* because of the Catholic Community Foundation.

"We have the resources to provide ministries for many, many years that without his foresight would not be possible. He created an opportunity for individuals within the archdiocese to provide a legacy for the future."

(For more information on the Catholic Community Foundation, its funds and how to establish a fund, visit www.archindy.org/ccf or call 317-236-1482 or 800-382-9836, ext. 1482.) †

'We have the resources to provide ministries for many, many years that without [Archbishop O'Meara's] foresight would not be possible. He created an opportunity for individuals within the archdiocese to provide a legacy for the future.'

—Msgr. William F. Stumpf, archdiocesan administrator

Pope: Don't pretend to be teens; help youths see blessings of adulthood

ROME (CNS)—Instead of "pretending to be adolescents," parents must help young people see the blessing of growing into adulthood, Pope Francis told priests, religious, catechists and parish council members from the Diocese of Rome.

The belief that youthfulness is a model of success "is one of the most dangerous 'unwitting' menaces in the education of our adolescents" that hinders their personal growth because "adults have taken their place," the pope said on June 19, opening the Rome Diocese's annual convention.

This "can increase a natural tendency young people have to isolate themselves or to curb their process of growth" because they have no role models, the pope said.

In his nearly 45-minute talk, Pope Francis reflected on the convention's theme, "Do not leave them alone! Accompanying parents in educating adolescent children."

The pope said the first step in reaching out to young people in Rome is to "speak in the Roman dialect, that is, concretely" rather than in general or abstract terms that do not speak to teens' problems.

Families in big cities such as Rome face different problems than those in

rural areas. For this reason, the pope said, parents must educate their adolescent children "within the context of a big city," and speak to them concretely with "healthy and stimulating realism."

Families, the pope continued, also must confront the challenge of educating their children in an "uprooted society" where people are disconnecting from their roots and feel no sense of belonging.

"An uprooted culture, an uprooted family is a family without a history and without memory," he said.

Although social networking has allowed more people to connect and feel part of a group, its virtual nature can also create a certain alienation where people "feel that they do not have roots, that they belong to no one," the pope said.

"If we want our children to be formed and prepared for tomorrow, it is not just by learning languages, for example, that they will succeed in doing so. They need to connect, to know their roots. Only then can they fly high," he said.

Departing from his prepared speech, Pope Francis said parents "should make room for their children to speak with their grandparents," who have the gift of passing on "faith, history and belonging with wisdom." †

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Editorial



A priest distributes Communion as Pope Francis celebrates Mass marking the feast of Pentecost in St. Peter's Square at the Vatican on June 4. In attendance were thousands of people celebrating the 50th anniversary of the Catholic charismatic renewal. (CNS photo/Paul Haring)

Receiving Christ's Body in Communion

Last weekend, the Church celebrated the solemnity of the Most Holy Body and Blood of Christ, the feast we know as *Corpus Christi* (Body of Christ). Each time it is celebrated, we should use that feast for an examination of conscience. Do we fully understand and appreciate the fact that we are privileged to receive the body and blood of Christ in Communion?

How times have changed when it comes to Catholics' devotion to the Blessed Sacrament. At the beginning of the 20th century, Catholics were not in the practice of receiving Communion whenever they went to Mass. They didn't consider themselves worthy of doing so.

It wasn't that they didn't understand that the Blessed Sacrament was the body and blood of Christ. They most assuredly did. For centuries, Catholics participated in processions with the Blessed Sacrament. They also adored the host at the elevation during Mass, with bells alerting them that the Body and Blood of Christ was being elevated. They adored the host in Benediction. They just didn't receive Communion very often.

That's why the third commandment (or precept) of the Church was thought necessary: "You shall receive the sacrament of the Eucharist at least once during the Easter season."

Pope St. Pius X believed that more had to be done. In 1905, he issued a decree encouraging Catholics to receive Communion frequently, because, he wrote, "Holy Communion is the shortest and safest way to heaven."

He followed that up, in 1910, with another decree that lowered the age at which children could receive their first Communion, from 12 to 7. It's because of those decrees that he is known as the "Pope of the Holy Eucharist."

St. Pius X also emphasized the need for frequent recourse to the sacrament of penance so that Holy Communion would be received worthily.

Of course, after St. Pius X issued those decrees, Catholics didn't immediately start receiving Communion whenever they attended Mass. Habits are hard to break. However, here in the then-Diocese of Indianapolis, Bishop Francis S. Chatard and his successor, Bishop Joseph Chartrand, encouraged frequent Communion, and the practice eventually caught on.

Fast forward to 2017. Now, it appears that everyone thinks he or she is worthy of receiving Communion. It's part of the ritual. As ushers herd the congregation, pew by pew, toward the ministers of holy Communion, they all receive, and many of them not too reverently. This assuredly is not what St. Pius X had in mind.

The Church wants everybody to receive Communion, but only if they are in the state of grace. If they are conscious of having committed a mortal sin that has not been absolved in the sacrament of penance, they should not receive Communion.

That has always been the teaching of the Church. The plain fact is, though, that many Catholics today do not know that. They go to Communion because it's part of the Mass, because everybody else is doing it.

Many of those people during previous centuries, who did not receive Communion often, might have been better catechized than many modern Catholics. Polls indicate that high percentages of Catholics don't realize that the Church teaches that the host they receive in Communion is the body and blood, soul and divinity, of Christ.

How can that be? Perhaps because they have never been taught it. Today, 42 percent of millennial Catholics (born in 1982 or later) have never been enrolled in a Catholic school, parish-based religious education classes, or a youth ministry program. In some cases, their parents don't know what the Church teaches either.

Those of us who do know, though, can reflect on what happens when we receive Communion. The *United States Catholic Catechism for Adults* says, "When we receive Communion, we need to remember that we are not changing Christ into ourselves. Jesus is transforming us into himself. This requires a proper understanding of the Real Presence of Jesus under the appearance of bread and wine. It is not simply a symbol that merely points to Jesus. Nor is Christ's presence just a projection on our part in the sense that we make him present when we receive him. We are to become the Body of Christ, his own Flesh and Blood" (p. 227).

—John F. Fink

Reflection/Dan Conway

Bishops seek civility, compassion and courage

Where do we find truth in an era marked by conflict, confusion and intense—even violent—disagreement?



During a June 13 press conference to announce his appointment as the new shepherd for the Church in central and southern Indiana, Archbishop-designate Charles C. Thompson of Indianapolis said that he usually finds the truth "in the middle" and not at either extreme (right or left) of any argument. Beware of ideologies, the archbishop said in his remarks. Truth can only be found in "Christ the Cornerstone"—Archbishop Thompson's episcopal motto.

The archbishop might have been speaking for the body of American bishops who met in Indianapolis on June 14-15. Much of their discussion during the two day-meeting of the U.S. Conference of Catholic Bishops (USCCB) involved public policy issues that are anything but clear and simple: religious liberty, health care reform, immigration, religious persecution and human rights, outreach to young people who are angry or estranged, protection of children and youth, marriage and family life, poverty and violence.

Truth is found in the person of Jesus Christ, and in the way that he responded to these and many other issues in his day and time.

From a Christ-centered perspective, public policy issues can be seen as both complex and simple. They can be viewed as matters of principle that must be addressed simply—with civility, compassion and courage. They can

also be seen as challenges that require extraordinary leadership to achieve unity, consensus and, when necessary, the kind of disagreement that is respectful of the dignity and human rights of all.

In health care reform, for example, the bishops expressed five fundamental principles that are non-negotiable: 1) respect for life; 2) access for all; 3) true affordability; 4) comprehensive and high quality, and 5) no repeal without adequate replacement. These concepts are clear and simple, but of course their implementation in the current political environment requires a great deal of complex negotiation and give-and-take.

The role of bishops in all these matters is simple but not easy. Bishops are called to represent "Christ the Cornerstone" and to carry on his ministry with civility, compassion and courage. Bishops must defend the dignity of all human life. They must advocate for the poor, the marginalized and the vulnerable. They must be prophetic—challenging political leaders (and all of us) to set aside our differences and our ideologies in order to care for one another and to reach consensus based on our concern for the common good.

Archbishop-Emeritus Daniel M. Buechlein of Indianapolis was not able to attend this meeting due to ill health, but he was certainly present in spirit. His counsel to his brother bishops would certainly have been to "look to Peter" (our Holy Father Pope Francis), and to walk with him in addressing complex social and political problems.

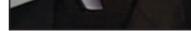
Certainly the themes of civility, compassion and courage reflect the teaching and petrine ministry of Pope Francis. He does not condemn his

See REFLECTION, page 14

Making Sense of Bioethics/Fr. Tad Pacholczyk

Can I donate my body to science?

Some people may wish to "donate their body to science" after they die. Such a gift of themselves can be objectively good and praiseworthy provided that their body would contribute to meaningful research or study, and that it would not be used in a disrespectful or otherwise inappropriate manner.



There are number of potentially laudable projects that can benefit from a person's decision to donate his or her body to science. A human cadaver can be useful for anatomical studies, to help train medical students to save lives later. It can be of assistance in carrying out basic biomedical research or in developing new medical instruments. It can be used as a forensic tool to help solve crimes, such as studying advanced states of bodily decay. It can assist with the training of surgeons, and can even help with the development of various types of safety or protective gear, like helmets, automobile airbags or bulletproof vests.

In 1956, Pope Pius XII noted that consenting to "damage to the integrity of the corpse in the interest of those who are suffering, is no violation of the reverence due to the dead."

St. John Paul II wrote in a 1995 encyclical that one way of nurturing a genuine culture of life "is the donation of organs, performed in an ethically acceptable manner, with a view to offering a chance of health and even of life itself to the sick who sometimes have no other hope" (*"Evangelium Vitae,"* #86).

The U.S. bishops have given similar guidance in their policy document called "The Ethical and Religious Directives for

Catholic Health Care Services": "Catholic health care institutions should encourage and provide the means whereby those who wish to do so may arrange for the donation of their organs and bodily tissue, for ethically legitimate purposes, so that they may be used for donation and research after death" (#63).

Although there are not any fundamental moral objections to donating our bodies to science, certain details of how the donation is carried out are important.

First, bodily remains should be properly interred in the earth at the conclusion of their use. The body should not be surrendered to researchers and then merely "left in limbo." Often a university or research institution will oversee and pay for the cremation of the body after the research is completed, so the family can then be given the ashes. This may be specified in the agreement signed by the individual ahead of time. Assuring appropriate respect and reverence for the body would thus include arranging for burial in consecrated ground afterward.

A second consideration of importance for Catholics involves the offering of prayers, and particularly the sacrifice of the Mass, on behalf of the deceased. Father Edward McNamara, a well-known writer and liturgy professor in Rome, offers some practical guidance in this regard: "Since it is usually impossible to have a funeral with the remains shortly after death, as this would render the body unsuitable for research purposes, a memorial Mass without the body can be celebrated so as to entrust the soul of the deceased to God and offer the family the opportunity of mourning together. When the remains are released to the family, another Mass may be offered."

See SCIENCE, page 14

All Saints Academy closing; options being considered for students

By John Shaughnessy

With the recent announcement that All Saints Catholic Academy in Dearborn County won't re-open for the 2017-18 school year, parish officials and the archdiocese have begun efforts



Fr. Jonathan Meyer

to help make it possible for families to enroll their children in nearby Catholic schools.

Representatives from six nearby Catholic schools came to All Saints Parish on the evening of June 19 to meet with families affected by the decision to close All Saints Catholic Academy.

The six Catholic schools that were represented at the meeting included five schools in the archdiocese: St. Lawrence in Lawrenceburg, St. Louis in Batesville, St. Mary in Greensburg, St. Michael in Brookville and St. Nicholas in Ripley County. Also represented was St. John the Baptist School, in Harrison, Ohio, in the Archdiocese of Cincinnati.

"My concern is for the children," said Father Jonathan Meyer, pastor of All Saints Parish. "It's our hope that our children will stay in a Catholic school.

We're doing all we can to make that possible."

In a letter to school parents, Father Meyer also noted that the parish will provide some financial assistance for tuition for families.

"If tuition is higher at the receiving school, All Saints Parish will pay the difference in tuition," he wrote. "The parish will also help support transportation to another Catholic school within the [Batesville] Deanery for at least two years if transportation is a significant barrier."

In the letter, Father Meyer noted that he made "the difficult decision" to request permission from Msgr. William F. Stumpf, the archdiocesan administrator, to close the school on May 4.

Father Meyer also shared the reasons for closing the school, citing "concerns related to enrollment, the need for substantial investment to improve school facilities, and the overall financial cost the parish has been bearing to operate the school."

Less than 50 students were enrolled in the school that extended from kindergarten through eighth grade, Father Meyer said in an interview. The parish's pre-school, located on its St. John the Baptist campus in Dover, will remain open.

"The archdiocesan human resources department and Office of Catholic



'With God's grace and the commitment of both the local communities and the Office of Catholic Schools under our newly named Archbishop-designate Charles [C.] Thompson, we will collectively continue to strengthen ways in which we form and educate youth of the Batesville Deanery.'

—Gina Fleming, superintendent of Catholic schools

Schools will be working with me to ensure that our school faculty and staff receive appropriate compensation for their ministry through severance pay, benefits based on employment status, and assistance in finding new employment," the pastor noted in his letter.

Principal Janna Stonebraker praised the teachers, staff, students and families for making the school a special place during her five years of leading it.

"We had a great faculty and staff, and the school families were all wonderful," she said. "It's been a wonderful experience. The school is authentically Catholic, and the experience that comes from that is amazing. It created a true family atmosphere."

In an interview, Father Meyer also saluted the "long-lasting tradition of Catholic education in Dearborn County."

"With the closing of a school, you go through stages of grief," he said. "Our community is grieving, but we're also trying to look forward and be people of hope. As I told our parishioners, we will always be a parish that supports Catholic education."

Superintendent of Catholic schools Gina Fleming said the archdiocese will "welcome the opportunity to further explore the feasibility of a regional school" in the Batesville Deanery, "engaging all those who are impacted, in addition to other possibilities that best serve southeast Indiana."

She also noted, "Catholic schools are an essential ministry of our Church, so it is always difficult when factors result in the closure of this incredible ministry on one of our parish campuses. It is clear that the community of All Saints Parish is comprised of committed Catholics who seek to form youth in the faith.

"With God's grace and the commitment of both the local communities and the Office of Catholic Schools under our newly named Archbishop-designate Charles [C.] Thompson, we will collectively continue to strengthen ways in which we form and educate youth of the Batesville Deanery."

(To view the archdiocesan decree about the closing of All Saints Catholic Academy, check the link, goo.gl/1xdspM) †

In recognizing one's weakness, God's strength can be found, Pope Francis says

VATICAN CITY (CNS)—Christians who acknowledge their own weakness and limitations will find the saving power of God's strength, Pope Francis said.



However, recognizing one's own vulnerability is "one of the most difficult things in life," and those who fail to accept that truth about themselves set off on a path of deceit and hypocrisy, the pope said on June 16 in his homily during Mass at Domus Sanctae Marthae.

"The path toward vanity, arrogance," he said, is "the self-referentiality of those who think they are not clay; they look for salvation, fullness, in themselves."

The pope's homily focused on day's first reading from St. Paul's Second Letter to the Corinthians, in which he preaches

that Christians carry the treasure of God's glory "in earthen vessels so that the surpassing power may be of God and not from us" (2 Cor 4:7).

Paul's comparison of human frailty to clay jars, the pope said, symbolizes the weakness and vulnerability that Christians are often tempted to "put makeup on it so that it isn't seen or to disguise it."

"Disguises are always shameful. They are hypocritical," the pope said. "The temptation is always the same: to cover, disguise, to not believe that we are clay."

Pope Francis said that instead of hiding their weaknesses, Christians are called to embrace them no matter how shameful or "difficult" it may be.

"Shame is what widens the heart so that the power of God, the strength of God, can enter. The shame of being made of clay and not a jar of silver or gold," the pope said. "If we arrive at this point, we will be happy. We will be very happy." †

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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 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" A 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.

July 7

Women's Care Center, 4901 W. 86th St., Indianapolis. **First Friday Mass**, 5 p.m., Msgr. Mark Svarczkopf presiding, optional tour of center to follow. Information: 317-829-6800, www.womenscarecenter.org.

SS. Peter and Paul Cathedral chapel, 1347 N. Meridian St., Indianapolis. **Lumen Dei Catholic Business Group**, 6:30 a.m. Mass, 7:15-8:30 a.m. breakfast at Lincoln Square Pancake House, 2330 N. Meridian St., Indianapolis. Information: 317-435-3447 or lumen.dei@comcast.net.

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

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday** celebration of the Most Sacred Heart of Jesus, Mass, 5:45 p.m., exposition of the

Blessed Sacrament, following Mass until 9 p.m., sacrament of Reconciliation available. Information: 317-888-2861 or info@olgreenwood.org.

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **First Friday Charismatic Renewal Praise and Mass**, praise and worship 7 p.m., Mass 7:30 p.m. Information: 317-546-7328, mkeyes@indy.rr.com.

Cathedral High School, 5225 E. 56th St., Indianapolis. **Serra Club, Mass for Vocations**, 8 a.m., followed by continental breakfast and fellowship. Information: smclaughlin@holyspirit.cc.

July 7-8

St. Benedict Parish, 111 S. 9th St., Terre Haute. **Community Festival**, Fri. and Sat. 5 p.m.-midnight, live music, family games, casino games, food booths, beer garden, handmade quilt raffle, 50/50 raffle, silent auction, raffle tickets sold for drawings of \$10,000, \$5,000, \$2,000, \$1,000 and \$750. Information: 812-232-8421, www.stbenedictth.org.

July 8

St. Maria Goretti Parish, 17102 Spring Mill Road, Westfield (Lafayette Diocese).

Italian Festival, 6:30-10 p.m., fireworks 9:45 p.m., live music, bingo, games, food, donations of canned sauce and boxed spaghetti to support Shepherd's Gate Food Pantry, free admission. Information: 317-867-3213, mwilkinson@opusdesignad.com

White Violet Center for Eco-Justice, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Herbal Salves Creams and Tinctures**, focus on five basic sauces and how to vary them to suit the occasion, Robyn Morton presenting, 5:30-8:30 p.m., \$35. Registration deadline April 27. Information: 812-535-2931, wvc@spsmw.org, or www.spsmw.org/providence-center/events/.

July 8-16

Carmelite Monastery, 59 Allendale, Terre Haute. **Public Novena in honor of Our Lady of Mount Carmel: The Blessed Virgin Mary in the New Testament, Lessons for Christian Living**, Benedictine Father Mark O'Keefe presiding. 7 p.m. rosary, novena prayer and Mass, reconciliation available 6-7 p.m. each evening. Information: Carmelite Sister Mary Grace, marygrace@

heartssawake.org.

July 9

St. Thomas Aquinas Church, 4625 N. Kenwood Ave., Indianapolis. **Mass in French**, 12:30 p.m. Information: 317-627-7729 or acfadi2014@gmail.com.

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

Harrison County Fairgrounds, 341 S. Capital Ave., Corydon. **St. Joseph Tri-Parish Picnic**, 10 a.m.-3:30 p.m., chicken dinner, homemade noodles, desserts, dinner tickets \$10 adults and \$5 children, air conditioned dining, games, booths, children's area, silent auction, Granny's Attic flea market, quilts, raffle for \$5,000, \$1,000, \$500 and \$300, Kubota raffle. Information: 812-738-2742.

St. Lawrence Parish, 542 Walnut St., Lawrenceburg. **Chicken Fest**, 11 a.m.-5:30 p.m., chicken dinners, \$12 adults, \$10 ages 10 and under, jumbo split the pot, raffle. Information: 812-537-3992. †

Retreats and Programs

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

July 7-9

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

July 14-16

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **A Weekend with Mary, Our Blessed Mother**, Benedictine Father Noël Mueller presenting, \$255 single, \$425 double. Information: 812-357-6585 or

mzoeller@saintmeinrad.edu.

July 14-21

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Silent Directed Retreats**, choose from a three- to eight-day retreat, registration fee varies and includes accommodations, all meals, use of common areas and Mass, and daily meeting with a spiritual director. Information and registration: 317-545-7681, ext. 107 or www.archindy.org/fatima.

July 17-21

Saint Meinrad Archabbey

Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **"Bringing to Life the Word of God in Song"** Benedictine Father Columba Kelly presenting, \$465 single, \$735 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

July 21-23

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Tobit Marriage Preparation Weekend**, \$298 includes separate room accommodations for couple, meals, snacks and materials.

Information, registration: www.archindy.org/fatima/calendar/tobit.html, Marcia Johnson at archindy.org or 317-545-7681, ext. 107.

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **A Step 11 Retreat for Recovering**

Alcoholics and Alanons, Dave Maloney presenting, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

July 24

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Silent Self-Guided Day of Reflection**,

8 a.m.-4 p.m., \$32 includes room for the day, continental breakfast, lunch and use of common areas, additional \$37 extends stay to include the night before or night after day of silence and includes light dinner. Information and registration: 317-545-7681, ext. 107 or www.archindy.org/fatima. †

Retrouvaille retreat for marriages in crisis set for Aug. 11-13 in Indianapolis

A Retrouvaille retreat for marriages in crisis will be held at Our Lady of Fatima Retreat Center, 5353 E. 56th St., in Indianapolis, on Aug. 11-13. Do you feel alone? Are you frustrated or angry with each other? Do you argue, or have you stopped talking to each other? Do you wonder if your marriage might end? Retrouvaille (pronounced re-tro-vi with a long i) is a worldwide program that offers tools needed for hurting couples to rediscover a loving marriage relationship.

For more than 30 years, the program has helped hundreds of thousands of couples heal their hurting marriages. To learn more about the program or to register for the Aug. 11-13 weekend and follow-up post-weekend sessions in Indianapolis, visit www.HelpOurMarriage.com or www.retrouvaille.org, or for confidential information e-mail RetrouIndy@gmail.com or call 317-489-6811. †



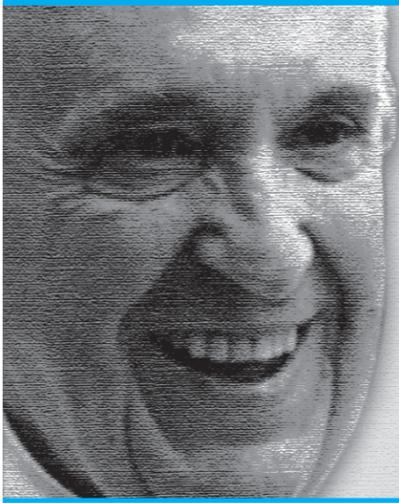
Environmental Justice workshop

Aster Bekele, founder of the Felege Hiywot Center serving African-American youths in Indianapolis, poses with a poster featuring a quote from Pope Francis. Bekele was one of the featured speakers at the African Americans and Environmental Justice workshop on June 3 at St. Andrew the Apostle Parish in Indianapolis. The workshop was co-sponsored by the Franciscan Action Network, the Climate Reality Project and the archdiocesan Intercultural Pastoral Institute's Father Boniface Hardin Theology and Spirituality Program. (Submitted photo)

Art exhibit at Saint Meinrad Archabbey Library Gallery runs through July 14

Saint Meinrad Archabbey Library Gallery, 200 Hill Drive, in St. Meinrad, is hosting an exhibit of tapestries, watercolors and digital prints by Laura Foster Nicholson through July 14. New Harmony, Ind., artist Laura Foster Nicholson is known for her handwoven tapestries. With a bachelor's degree in fine arts from Kansas City Art Institute and a master's in fine arts from Cranbrook Academy of Art, she has lectured, taught and exhibited in the United States, Canada and Italy. Her artwork is in several museum collections, including the Art Institute of Chicago, The Minneapolis Institute of Art and the Denver Art Museum,

among others. In October 2016, she took part in an artist residency at the Bloedel Reserve on Puget Sound, which proved inspirational for this exhibit. The watercolors in this exhibit were executed at that time. These later became the basis for playful digital prints where patterns and color proliferate. The exhibit is free and open to the public. Those wishing to view the exhibit may want to arrive at least 30 minutes before closing time. For library hours, call 812-357-6401 or 800-987-7311, or visit the Archabbey Library's website at www.saintmeinrad.edu/library/hours. †



The Face of Mercy

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

By Daniel Conway

Mary, our mother and a source of love, comfort and hope

Pope Francis has a deep devotion to Mary, the mother of Jesus and our mother. He frequently urges Christians, and all people of good will, to look to Mary as a source of love, comfort and hope.

Just two days ahead of his trip to Fatima last month for the 100th anniversary of the Virgin's appearance to three children there, Pope Francis sent a video message to the people of Portugal asking them to be with him during his pilgrimage. "I need to feel your closeness, whether physical or spiritual; the important thing is that it come from the heart. In this way, I can arrange my bouquet of flowers, my 'golden rose,'" the pope said.

"Only a few days remain before our pilgrimage, mine and yours, to the feet of Our Lady of Fatima," he said. "These are days of joy in expectation of our encounter in the home of Mary, our Mother.

"It is as the universal pastor of the Church that I would like to come before the Madonna, and to offer her a bouquet

of the most beautiful 'blossoms' that Jesus has entrusted to my care," he continued.

"And this means everyone around the world, none excluded," he explained. "That is why I need to have all of you join me there.

"With all of us forming one heart and soul, I will entrust you to Our Lady, asking her to whisper to each one of you: 'My Immaculate Heart will be your refuge and the path that leads you to God.'"

On the pope's return flight, he was asked about a recent report on another set of Marian apparitions, the commission on Medjugorje established in 2010 by Pope Benedict XVI and chaired by Cardinal Camillo Ruini.

In his response to a reporter's questions, Pope Francis made a distinction between the first Medjugorje apparitions (the seven presumed appearances between June 24 and July 3, 1981) and the later ones, saying, "A commission of good theologians, bishops, cardinals. Good, good, good.

The Ruini report is very, very good."

At the same time that the pope seemed to accept the commission's positive conclusion about the original Medjugorje apparitions, he was negative with regard to the current, ongoing apparitions: "I prefer Our Lady as Mother, and not the head of the telegraph office, who sends a message every day."

Pope Francis resists the idea that Marian apparitions are daily affairs—the Mother of God sending telegrams (or text messages) to a select group of enthusiastic followers. Instead, he prefers to imagine Mary as a constant source of love, comfort and hope for all people in the world. That's why he expressed doubt about the validity of the Marian appearances that some say take place daily in Medjugorje.

At the same time, the pope made it clear that he acknowledges the abundant spiritual fruits and the genuine conversions of "people who go there and convert, people who meet God, who change their life." Whatever the doctrinal truth of Mary's presumed appearances

in 1981 and since, Pope Francis acknowledges a positive pastoral result (he called it "a fact") that the Church cannot ignore.

The Ruini report calls attention to the pastoral and spiritual needs of millions of people who travel to Medjugorje. It recommends ending the ban on pilgrimages, and establishing "an authority dependent on the Holy See" that would ensure that appropriate pastoral care is provided without necessarily recognizing the supernatural nature of the presumed apparitions.

Pope Francis welcomes this "pastoral solution" while the official investigation continues. He sees Mary as our mother first and foremost and then, only in rare cases, as someone who makes God's will known to us in extraordinary ways.

May Mary, our mother, inspire us with love, comfort and hope—today and always!

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

El rostro de la misericordia/Daniel Conway

María, nuestra madre y la fuente de amor, consuelo y esperanza

El papa Francisco tiene una profunda devoción hacia María, la madre de Jesús y nuestra madre. A menudo exhorta a los cristianos y a todas las personas de buena voluntad, a reconocer a María como fuente de amor, consuelo y esperanza.

El mes pasado, a tan solo dos días de su viaje a Fátima para celebrar los 100 años de la aparición de la Virgen a los tres niños, ocurrida en ese lugar, el papa Francisco envió un videomensaje al pueblo de Portugal pidiéndole que lo acompañara durante su peregrinación. "Necesito que os unáis a mí; necesito que os unáis—física o espiritualmente, lo importante es que brote del corazón—para componer mi ramo de flores, mi 'rosa de oro'", expresó el Santo Padre.

"Faltan pocos días para la peregrinación, mía y vuestra, a los pies de la Virgen de Fátima, que vivimos en la gozosa espera de nuestro encuentro en la casa de la Madre.

"Me presento ante la Virgen como Pastor universal, ofreciéndole un ramo con las 'flores' más bellas que Jesús ha confiado a mi cuidado, prosigue—es

decir, los hermanos y hermanas de todo el mundo redimidos por su sangre, sin excluir a nadie," explica. "Por eso necesito que os unáis a mí.

"De este modo, formando todos un solo corazón y una sola alma, os confiaré a la Virgen, pidiéndole que os susurre: 'Mi Inmaculado Corazón será tu refugio y el camino que te conducirá a Dios.'"

Durante el vuelo de regreso del papa, le preguntaron acerca de un informe sobre otras apariciones marianas, emitido por la comisión de Medjugorje creada en 2010 por el papa Benedicto XVI y presidida por el cardenal Camillo Ruini.

En su respuesta a las preguntas del periodista, el papa Francisco distinguió entre las primeras apariciones en Medjugorje (las presuntas siete apariciones sucedidas entre el 24 de junio y el 3 de julio de 1981) y las posteriores, señalando que se trataba de "una comisión de buenos teólogos, obispos, cardenales. Buenos, buenos, buenos. La relación-Ruini es muy, muy buena."

Al tiempo que el papa pareció aceptar la conclusión positiva de la comisión

en cuanto a las apariciones originales en Medjugorje, mostró su negativa con respecto a las apariciones actuales en curso: "Yo prefiero la Virgen madre, nuestra madre, y no la Virgen jefa de la Oficina telegráfica, que todos los días envía un mensaje a tal hora."

El papa Francisco se resiste a la idea de que las apariciones marianas sean actividades cotidianas, como si la Madre de Dios enviara telegramas (o mensajes de texto) a un grupo elegido de seguidores entusiastas. En vez de ello, prefiere imaginarse a María como una fuente constante de amor, consuelo y esperanza para la gente de todo el mundo. Es por ello que expresó dudas con respecto a la validez de las apariciones marianas que algunos afirman suceden a diario en Medjugorje.

Al mismo tiempo, el papa dejó bien claro que reconoce los abundantes frutos espirituales de las genuinas conversiones de la "gente que va allí y se convierte, gente que encuentra a Dios, que cambia de vida." Sea cual sea la verdad doctrinal de las presuntas apariciones de María en

1981 y desde entonces, el papa Francisco reconoce el resultado pastoral positivo que estas han tenido (lo llama "un hecho") y que la Iglesia no puede ignorar.

La relación-Ruini destaca las necesidades pastorales y espirituales de las millones de personas que viajan a Medjugorje. En este sentido, recomienda poner fin a la prohibición de peregrinaje y establecer "una autoridad subordinada a la Santa Sede" que garantizará la dispensa de una atención pastoral adecuada, sin necesariamente reconocer la naturaleza sobrenatural de las presuntas apariciones.

El papa Francisco admite esta "solución pastoral" mientras la investigación oficial todavía esté en curso. Considera a María, primero que nada, como nuestra madre y, en raras ocasiones, como alguien que nos transmite la voluntad de Dios de formas extraordinarias.

Que María, nuestra madre, nos inspire amor, consuelo y esperanza hoy y siempre.

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

Behind hatred, violence is an unloved heart, pope says at audience

VATICAN CITY (CNS)—Violence and hatred often are signs that a person is unhappy and feels unloved and unwanted, Pope Francis said.

In today's world, people—especially children and youths—often feel that unless "we are strong, attractive and beautiful, no one will care about us," the pope said on June 14 during his weekly general audience.

"When an adolescent is not or does not feel loved, violence can arise. Behind so many forms of social hate and hooliganism, there is often a heart that has not been recognized," he said.

In his talk, the pope focused on the

certainty of hope that comes from feeling loved as children of God.

When men and women do not feel loved, he said, they run the risk of succumbing to the "awful slavery" of believing that love is based solely on one's appearance or merits.

"Imagine a world where everyone begs for reasons to attract the attention of others, and no one is willing to love another person freely," he said. "It seems like a human world but, in reality, it is a hell."

Feelings of loneliness, he added, often lead to "man's many narcissisms" and can be conquered only by an "experience of

love that has been given and received."

God, who never needs a reason to love his children, has that kind of unconditional love for each person, the pope said. "God does not even bind his benevolence to our conversion; if anything, that is a consequence of God's love."

Recalling his time as archbishop of Buenos Aires, Argentina, the pope said he saw God's unconditional love reflected on the faces of mothers who went to the local prison to visit their children.

"I remember so many mothers in my diocese who would get in line to enter the prison. So many mothers who were not

ashamed. Their child was in prison, but it was their child and they suffered so many humiliations," the pope recalled.

"Only this love of a mother and father can help us understand God's love," he said, adding that "no sin, no wrong choice can ever erase it."

Departing from his prepared remarks, the pope asked the crowd, "What is the medicine that can change an unhappy person?"

"Love!" the crowd exclaimed.

"Very good, very good," the pope said. Christian hope comes from knowing "God the Father who loves us as we are. He always loves us, everyone, good and bad." †

THOMPSON

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As the archbishop-designate talks about his maternal grandmother, his eyes glow.

He has a similar look when he talks about Archbishop Emeritus Daniel M. Buechlein—a mentor he has admired since their lives connected when he was being formed for the priesthood in the 1980s at Saint Meinrad Seminary and School of Theology in St. Meinrad, a mentor that Archbishop-designate Thompson has continued to visit at Saint Meinrad as the retired archbishop faces the continuing effects of stroke and cancer while living in the monastic infirmary.

“Being archbishop of Indianapolis in and of itself is just overwhelming, but then to know I’m following in such footsteps,” he says. “Archbishop Daniel and Cardinal [Joseph W.] Tobin—what great models for me and what great leadership they have provided.

“With Archbishop Daniel, he’s only 50 minutes away from me [while he has been bishop of the Evansville Diocese]. Every so many weeks, I try to visit with him. Even in his suffering, he still has a wonderful spirit—very humble, prayerful. He’s embraced his suffering. Talk about humility and courage. It’s just incredible. He’s such a witness to me. He still inspires me.”

The influence of these two mentors came to light during an extensive interview with Archbishop-designate Thompson. So did his thoughts on the importance of women in the Church, the emphasis on vocations, the influence of Pope Francis, the difference that running makes in his life, and his whirlwind schedule leading up to his installation as the new archbishop on July 28 at SS. Peter and Paul Cathedral in Indianapolis.

Here is an edited version of the second part of his conversation with *The Criterion*, a conversation that took place on June 13, the day when it was announced that the 56-year-old bishop of Evansville would be the next archbishop of Indianapolis.

Q. Talk about the importance of women in the life of the Church.

A. “Most people I’ve worked with over my now 30 years of priesthood have been women. Most of my staff members have been women. Most people on the councils have been women. Women bring a whole different tone or witness to any different group or any different situation. That’s necessary. That’s so important.”

Q. Pope Francis keeps calling Catholics to reach out to people on the margins of society. Talk about that emphasis for you—and how it will shape your approach in the archdiocese, especially in the area of fighting poverty, which has been a particular emphasis of Indiana bishops in recent years.

A. “You mentioned the Indiana bishops’ 2015 pastoral letter, ‘Poverty at the Crossroads: The Church’s Response to Poverty in Indiana.’ In that document,

we named four areas we wanted to focus on in trying to alleviate some of the causes of poverty. That was education, family, health care and employment—and maintaining those focuses so that we lift up people who are not only unemployed but underemployed.

“When Jesus asks, ‘What is the greatest commandment?’ he says, ‘Love God with all your heart.’ Second is, ‘Love your neighbor as yourself.’ Pope Francis is telling us to go to the margins and the peripheries. If we go to the margins and the peripheries, then we touch everyone in between. It means leaving nobody behind.”

Q. You were formed for the priesthood at Saint Meinrad Seminary and School of Theology, and later taught courses there on canon law. The archdiocese also has Bishop Simon Bruté College Seminary. How do you see these seminaries as an important part of the life of the archdiocese, and how do you see your role as archbishop in contributing to the formation of priests?

A. “We certainly have to have leaders for the Church. Both Bruté Seminary and Saint Meinrad Seminary do a great job in forming and educating. I know Saint Meinrad has a reputation not only in the country, but around the world for its formation and education, especially its formation. And Bishop Bruté Seminary is doing a great job as well. Not only ordained leadership, but lay leadership.

“One thing about Simon Bruté Seminary is the connection with Marian University. Just talking with our guys who have been there from the Diocese of Evansville, they interact with the other young people, and they’re just great to have on campus—these young men who are striving to dedicate their lives to ordained service in the Church. And they learn from the lay people, and hopefully that’s a wonderful engagement.”

Q. You have had a lot of experiences and opportunities to serve in the southern part of Indiana. How will that experience serve you in an archdiocese that is so geographically large?

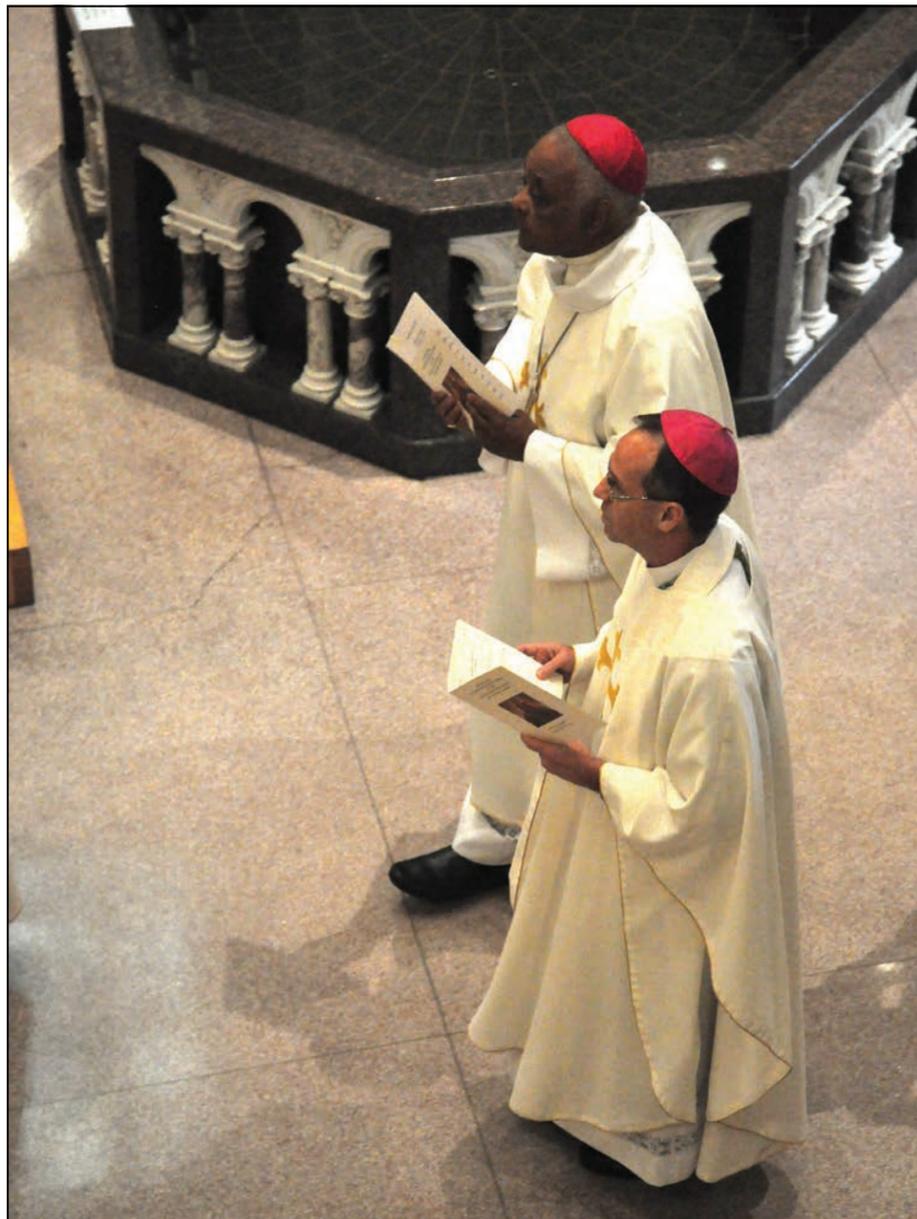
A. “You know, people are people wherever you go. I’ve never been in a place where there’s not wonderful people. I’ve probably not been in a place where there are not some challenges, too. That’s part of it, too.

“I’ve lived in the rural, I’ve lived in the suburbs, I’ve done ministry in the inner-city as well as the suburbs as well as rural. So I’ve had a little bit of everything. In my experience as a pastor and as a bishop, it’s amazing to me that in a crisis what rises to the top is the faith—the incredible faith of people. There’s love for the Church and Jesus Christ.”

Q. The religious communities in the archdiocese have played a vital role in the lives of Catholics throughout the history of the archdiocese, including the life and ministry of St. Mother Theodore Guérin, Indiana’s first



Archbishop-designate Charles C. Thompson of Indianapolis is pictured with Msgr. William F. Stumpf, archdiocesan administrator, during a break on the first day at the spring meeting of the U.S. Conference of Catholic Bishops in Indianapolis on June 14. (Photo by John Shaughnessy)



Archbishop-designate Charles C. Thompson of Indianapolis and Atlanta Archbishop Wilton D. Gregory process into SS. Peter and Paul Cathedral at the beginning of a Mass celebrated on June 14 during the spring meeting of the U.S. Conference of Catholic Bishops in Indianapolis. The liturgy was held in response to a call from Pope Francis to episcopal conferences around the world to observe a “Day of Prayer and Penance” for survivors of sexual abuse within the Church. (Photo by Sean Gallagher)

saint. How do you foresee yourself encouraging the life of these communities?

A. “I was trained by Benedictine monks at Saint Meinrad. The Benedictines gave me a wonderful foundation of prayer and regard for the liturgy. So I’m greatly indebted to the Benedictine influence there. And I was taught by Ursuline sisters from Mount St. Joseph in western Kentucky.

“Each religious community has their charism. And those charisms are so important to the life of the Church.”

Q. You run about four miles a day, and you enjoy horseback riding. Talk about those hobbies and other interests in your life that would give people a sense of who you are and what you enjoy.

A. “I’ve been running all my life. I ran track and cross country in high school and college. Running is a matter of releasing stress. It’s just a good way to let things go. I tell people I run for the people around me. If things are weighing on me or causing me stress, I can run four miles, and if I run long enough and hard enough, the problem is still there, but I have a different perspective and a whole different place with it. I try to run at least five days a week. I don’t know what will happen here. We’ll see. It’s always just been a good release valve for me.”

Q. Anything you’re reading now that appeals to you, or any specific book or books that appeal to you?

A. “I am so horrible with titles and names of authors. I have an accounting background. You give me your phone number, and I’ll remember it six years from now. I’ve read a lot of Pope Francis’ books, as I did with Pope Benedict XVI and John Paul II. I’m reading a book now on the Medici family. My patron saint is Charles Borromeo, who is part of that Medici family.”

Q. What will you be doing between now and your installation as archbishop on July 28?

A. “Praying. Running. Saying goodbye

to people in Evansville. I ordain the permanent deacons on June 24 here. And then the next day, I fly to Rome for the blessing of the pallium. Come back here on the first of July. I’ll have until the eighth of July in Evansville. Then on the ninth, my brother and sister-in-law and I are going out west, retracing a family trip that we did when my brother and I were kids—as a whole family. We’ve been talking for years about retracing this. We’ll come back on the 23rd, and then I’ll come here to live.”

Q. Where will you be going on the trip out west?

A. We went all the way out to Yellowstone when we were kids. We’re going to do some stuff in St. Louis—a ballgame, the cathedral and Grant Farms. Then go out west through South Dakota and the Badlands and Mount Rushmore. And there’s an outdoor Passion Play along the way. Then all through Montana and Wyoming. All the way out to Yellowstone and through Jackson Hole, and come back to Cheyenne for a day or two.”

Q. Anything that you haven’t had the opportunity to touch upon that you’d like to share?

A. “I just need prayers. Pray for me that I’m first and foremost the one who listens to the Holy Spirit. And if I can’t listen to the Spirit, that I’ll at least know how to get out of the way of the Spirit, for the sake of the people I serve.

“I plead for prayers—and patience. I assure you I will make mistakes, and hopefully I’ll have the ability to recognize them at some point, reconcile them and move forward. I’m happy to be here. As much as I grieve leaving so many wonderful people, I know that I’m being embraced here by so many wonderful people, too. It’s just a joy to be with you.”

(The first part of the interview with Archbishop-designate Thompson appeared in the June 16 issue of The Criterion. A video of the interview with him is also available with this story at www.Criteriononline.com.) †

Bishops vote to make religious liberty a permanent committee

By Sean Gallagher

Their U.S. bishops voted on June 15 to make their Ad Hoc Committee for Religious Liberty a permanent standing committee.

The 132-53 vote came on the second day of the bishops' spring meeting in Indianapolis after much discussion. There were also five abstentions. A simple majority was required for the approval of the measure.

The bishops' action came less than a week before the start of U.S. Conference of Catholic Bishops' (USCCB) fifth annual Fortnight for Freedom, which is observed on June 21-July 4. It is a two-week period of prayer, advocacy and education on religious freedom.

Before the vote, Baltimore Archbishop William E. Lori, who has served as chairman of the committee since its creation in 2011, spoke in favor of making it a permanent committee. He argued that the need for the body stretches beyond the specific legal and public policy issues that continue to emerge, which challenge religious liberty.

"Rather, the very idea of religious freedom and its roots in human nature is challenged," he said, "along with the right of religious people and institutions to raise their voices in the public square, and to perform ministries that serve the common good in accordance with their religious and moral convictions."

Archbishop Lori also expressed his hope the ad hoc committee's work up to now and in the future would help to "plant the seeds of a movement for religious freedom, which will take years of watering and weeding in order for it to grow, to grow strong and to bear fruit."

"In the face of these challenges, our voice is vital," he said. "Debates about religious freedom in our country are often, sadly, polarizing. In our tumultuous

political culture, Catholic laity must be equipped to participate in conversations about the future direction of our country."

In the discussion that followed Archbishop Lori's presentation, some bishops spoke in favor of establishing a standing committee on religious freedom. Among them was Washington Cardinal Donald W. Wuerl.

"The challenge to religious liberty is a growing one," he said. "The dominant culture increasingly now finds that it's not just a matter of disagreeing with religious principles and positions. But there's a certain level of hostility becoming more and more evident. ... This problem is not going to go away."

Cardinal Timothy M. Dolan, who was USCCB president when the ad hoc committee was created, also spoke in favor of making it permanent.

He noted that bishops around the world "look to us in the United States [as] real quarterbacks when it comes to the defense of religious freedom," and added that he hears from our "ecumenical partners how deeply they cherish our leadership on this issue."

"I think it's enhanced the cause of interreligious and ecumenical dialogue, because we're not the only ones concerned," Cardinal Dolan said. "So, we need some permanence. We need some stability. And I think this is the way to go."



Baltimore Archbishop William E. Lori speaks on June 15 during the U.S. Conference of Catholic Bishops' annual spring assembly in Indianapolis. (Photo by Sean Gallagher)

Some bishops felt the ad hoc committee did not need to become permanent because they felt religious liberty could be addressed by existing standing committees.

Cardinal Joseph W. Tobin of Newark, N.J., agreed with this position, and also noted that it was "very unfortunate" that the vote on the committee was taking place a day after the bishops allowed its working group on immigration to cease to exist after it completed its work.

However, after the vote on the religious liberty ad hoc committee, Cardinal Daniel N. DiNardo of Galveston-Houston, USCCB president, announced that he would allow the working group

on immigration to continue its efforts, prompting applause from the bishops.

In a news conference after the session, Archbishop Lori said he was grateful "it was not a pro forma discussion, but rather an opportunity for bishops in a wonderfully respectful and dialogic way, to express their views about" religious liberty.

"It's a big step to establish a standing committee," he said. "And so no one would expect it to be a walk in the park."

(To learn more about the USCCB's promotion of religious freedom, visit www.usccb.org/issues-and-action/religious-liberty.) †

Religious liberty advocacy occurs at federal, state and local levels

By Sean Gallagher

Since its founding in 2011, the U.S. bishops' Ad Hoc Committee for Religious Freedom has been a prominent voice in the public square in speaking out for freedom of conscience and against recent government efforts to curtail it.

On June 15, the bishops voted during their spring meeting in Indianapolis to make the committee a permanent body in the U.S. Conference of Catholic Bishops.

While the committee has garnered much attention on the national stage over the past six years, most notably in its advocacy against the Affordable Care Act's abortifacient, sterilization and contraceptive mandate, religious liberty advocacy has also made strides at the state and local levels.

In comments made during a press conference after the vote, Baltimore Archbishop William E. Lori, the committee's chairman since its inception, noted that it has worked closely with state Catholic conferences across the country in promoting religious freedom.

"As we meet with the state Catholic conference directors, we learn from them what's going on in municipalities, in state capitols," he said. "We get a fuller sense from them as to what some of the challenges are in addition to the federal challenges."

The Texas Conference of Catholic Bishops (TCCB) recently worked with that state's legislature to put in place conscience protection for religious agencies that facilitate adoptions and place children in foster care.

On June 15, the same day that the bishops made the religious freedom committee permanent, Gov. Greg Abbott of Texas signed into law the Freedom to Serve Children Act, which prohibits the state government from discriminating against religiously-based agencies that facilitate adoptions and foster care.

Similar laws, which have been passed in Michigan and South Dakota, are in part a response to court decisions in Illinois and Massachusetts that required such agencies to place children in the homes of same-sex couples, even if this contradicted the beliefs of their sponsoring faith community. As a result of those court decisions, Catholic Charities agencies in those states stopped facilitating adoptions.

Jennifer Allmon, executive director of the TCCB, said the conference's advocacy of the bill was focused more on ensuring the Church's continued care for children in need at a time when a crisis



Jennifer Allmon

in Texas foster care was occurring than on religious liberty itself.

"Texas needs us in this marketplace," Allmon said. "And we were happy to serve in this marketplace, but we want to bring our faith with us. This really shifted the dynamic. It went from a bill that maybe had a hearing

and that's all, to a pretty major effort."

This change in approach shifted the dynamic enough that Allmon said the bill garnered support from legislators she expected to oppose it. After a vote on the bill, Allmon spoke with one of those legislators about why he voted for it.

"He said, 'Look, my district is very poor,'" Allmon recalled. "'And the only one who ever comes to my district to serve people and ask what they can do to provide help to our poor people is Catholic Charities. I'm not about to vote against them on a bill, whatever the issue is, because no one else is willing to serve my kids. You are. If you need to serve them in this way, fine.'"

At the same time the TCCB was promoting the Freedom to Serve Children Act, the Michigan Catholic Conference was



Paul Long

sponsoring its "Freedom to Serve" project, a series of TV commercials promoting religious liberty on stations across the state.

Like the approach taken to legislation by the TCCB, the advertisements focused on the significant contribution that Catholic Charities agencies make to the common good in Michigan. It highlighted the fact that a Church agency is one of the largest providers of bottled water in Flint, Mich., which has garnered national attention over the past several years for the dangerous levels of lead in its water supply.

Paul Long, president and chief executive officer of the Michigan Catholic Conference, said that it was "forces in the broader society" that spurred the campaign.

He said that focusing on freedom to serve in the campaign is part of an effort to "rebrand the religious liberty discussion, because the phrase 'religious liberty' has become almost a pejorative phrase. It's code for bigotry, partisanship and ideology. We want to move away from that and talk about the service that we do in the community to appeal to a broad sense of the population."

Long said that he hopes the conference will re-start the advertising campaign in the fall.

"The issue of religious liberty and the freedom to serve is so critically important, not only today, but going forward," he said. "The commercials are to tug at people's hearts and minds to help them understand and believe as we do about the importance of the issue."

State Catholic conference directors like Allmon and Long keep the bishops' religious freedom committee informed about their legislative efforts and public relations campaigns. At the same time, they are aided in their religious freedom

advocacy by the work of the committee.

That's been true for Glenn Tebbe, executive director of the Indiana Catholic Conference, who has had more intense struggles regarding religious freedom than he expected when he began his leadership of the conference in 2004.

He's appreciated the assistance that he's received from the bishops' ad hoc committee.

"I think some of their resources that they provide in terms of Church documents, as well as their ability to gather and glean the examples and concerns that arise with regard to religious liberty and conscience protection are all helpful," Tebbe said. "They illustrate the reason

for and the need for conscience protection and religious liberty protection.

"The work that they've done in the last few years has been helpful, particularly when you're faced with the threat. Having those resources and other examples to work with gives you support and encouragement for your own struggle."

"It's helpful for us to have a better understanding of what's happening at the federal level," said Long. "Local issues are being fed to the ad hoc committee. It's helpful to them to know what's going on at the local and state levels. That helps them address things from a national perspective."

"We're seeking state and federal protection, because we work in both arenas," Allmon said. "It's a coordinated effort at the state level and federal level. I was able to be more effective here because of the federal resources and materials that were coming out. It supports our work and appreciates it."

(To view the TV commercials about religious freedom sponsored by the Michigan Catholic Conference, visit www.micatholic.org/advocacy/freedom-to-serve.) †

Take courage, recognize grace, apostolic nuncio tells bishops

By Sean Gallagher

Archbishop Christophe Pierre, apostolic nuncio to the U.S., called the U.S. Catholic bishops to be missionary disciples through listening and fostering solidarity and a culture of encounter.

He encouraged the U.S. bishops to view current challenges as “a time of grace.”

“Take courage,” he said, when the “tasks of the new evangelization and of building a culture of encounter and solidarity seem daunting.”

The archbishop, who was appointed nuncio a year ago, told the bishops on June 14 at the start of their spring meeting in Indianapolis that in his travels throughout the country this year, he was impressed by the faith of Catholics and their dedication to their parishes “despite the many challenges they face in living the faith in an increasingly secular culture that values efficiency and productivity over spiritual values.”

He reminded the bishops of Pope Francis’ call to “go forth from our own comfort zone in order to reach all the peripheries in need of the light of the Gospel,” and noted that many of them will be discussing this more at the convocation of Catholic leaders in Orlando, Fla., in July.

In speaking about missionary discipleship, Archbishop Pierre recalled his presence as apostolic nuncio to Mexico at a meeting 10 years ago of the Latin American bishops’ conference that took place in Aparecida, Brazil.

He said that the final document of that meeting, which addressed evangelization in a secularizing culture, was “a source of life for my mission and for the whole Church in Latin America,” and was adopted by Pope Francis in his 2013 apostolic exhortation “*Evangelii Gaudium*” (“The Joy of the Gospel”).

“I know that many of you, along with

your people, have already adopted this missionary attitude, remembering, of course, that we are first disciples, called to deeper communion with the Master,” Archbishop Pierre said. “In this year, I have seen the fruits of your labors in the defense of human life, conscience and religious liberty, in your genuine concern for refugees and migrants, both here and throughout the world, as well as your zeal for families and your work for adequate access to health care.”

To deepen this “missionary attitude,” Archbishop Pierre said that Pope Francis calls the Catholic Church “to listen more.”

“Do we listen—even to those with whom we disagree—so that we might propose the essentials of the Gospel in a more persuasive, life-changing way?” Archbishop Pierre asked. “It is important to listen to the laity, who have a particular expertise, real faith and devotion, to the clergy and religious, and to one another as bishops, acting in a collegial and synodal way, to produce the best pastoral response to the challenges of our times.”

With the 2018 meeting of the Synod of Bishops on the topic of youth, faith and vocational discernment in mind, Archbishop Pierre emphasized “listening to and appreciating the perspectives of young people—who find themselves at the periphery of the Church.”

Archbishop Pierre went on to exhort the bishops to promote a “culture of encounter.”

“The need to foster, especially among our people, a culture of encounter and a willingness to meet those from other cultures, countries and faiths, as a way of promoting peace and understanding, could not be greater,” he said. “Accepting this challenge means fostering and embracing the virtue of solidarity. Solidarity, born from an encounter, can push humanity to search for true justice without forgetting the least of our brothers and sisters.”



Archbishop Christophe Pierre, apostolic nuncio to the United States, speaks on June 14 during the opening of the U.S. Conference of Catholic Bishops’ annual spring assembly in Indianapolis. (CNS photo/Sean Gallagher, The Criterion)

At the same time, Archbishop Pierre noted that encouraging solidarity “should be distinguished from the uniformity imposed upon peoples and nations under the guise of unity.”

“Part of the Church’s mission involves bringing unity and peace to the world and defending peoples against an ideological colonization,” he said.

Archbishop Pierre recognized the difficulty in promoting missionary discipleship in this way, but encouraged the bishops to do so nonetheless, reminding them that it is all done only in Christ.

“The genuine unity of the human family and of the members of the Church can only be achieved in the Truth, who is a person,” he said. “The proof of our unity and solidarity—of being of one heart and

mind—will be in the love experienced by the members of the human family.”

In a news conference following the first session of the meeting, Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops, said he was particularly impressed by Archbishop Pierre’s reflections on “solidarity with the varieties of peoples who are on the edges, or even at the center, [of society] and who are part and parcel of the family of humankind that the Church embraces.”

“He approached the bishops, it seems to me, in some ways, by encountering us, consoling us, counseling us,” Cardinal DiNardo said. “On the other hand, he challenged us. And the challenging issue was solidarity. I thought he was very engaging.” †

Bishop Cantu reports on unrest, religious persecution around globe

By Natalie Hoefler

Bishop Oscar Cantu of Las Cruces, N.M., has earned his fair share of frequent flyer miles.

But his trips are far from relaxing. Rather, his travels take him to places of unrest and religious persecution.

Bishop Cantu is chairman of the U.S. Conference of Catholic Bishops’ (USCCB) Committee on International Justice and Peace.

In a June 15 presentation during the bishops’ spring meeting in Indianapolis, he briefed his brother bishops on the sobering topic of international persecution and human rights violations, and what his committee has been doing on the prelates behalf to improve the situation.

Bishop Cantu’s trips are called “solidarity visits.” His mandate as chairman “includes sharing and promoting the social teaching of the Church, especially human rights and religious

freedom.”

His task is accomplished “by seeking the guidance of the Church in other nations to inform advocacy on U.S. foreign policy, and [by] expressing the solidarity of our conference with the Church in other nations,” he explained.

He described a recent solidarity visit to countries in Asia and the Middle East.

“Pakistani bishops said that blasphemy charges can bring [a judgment] that kills people with impunity,” he said. “Christians and other minorities suffer discrimination in education and employment.”

He also cited a study by the Pew Research Center showing other regions, besides Asia and the Middle East, where Christians suffer persecution. The study reported that Christians suffer harassment in more countries than any adherents of any other religion.

Religious persecution “includes both social hostilities and government restrictions,” Bishop Cantu explained.

“It finds expression in physical assaults, arrests and detentions, desecration of holy sites, and in discrimination against religious groups in employment, education, housing, the selection of a marriage partner and whether you are considered a citizen.”

He said Christians’ response to religious persecution tends to fall into one of three categories, according to a study called “In Response to Persecution,” published by the University of Notre Dame’s Center for Ethics and Culture, the Religious Freedom Institute, and Georgetown University’s Religious Freedom Research Project.

One category is survival, “which involves preserving religious activity, often in secret, and sometimes feigning conversion,” Bishop Cantu said.

Another response is more expressive—“association.” This consists of “built-in relationships, bridges and partnerships with elements of the dominant society,” he said.

The third category is the most proactive response—confrontation—which “involves openly challenging persecution by government or non-state actors,” he explained. “It might mean organizing nonviolent protests or doing human rights advocacy in courts.”

“In our committee’s work, we respect the approaches adopted by the local Church,” the bishop said. “Like a physician, our first duty is to do no harm. We adopt strategies that complement the work of the local Church.”

Sometimes that means not conducting solidarity visits.

“At times, it is dangerous for the local Church to be publicly associated with Church leaders from the United States due to U.S. actions or policies, for example in the wake of a U.S. drone strike that killed civilians,” Bishop Cantu said.

Other work of the committee includes expressing support for legislation in

Congress, like the Iraq and Syria Genocide Emergency Relief and Accountability Act, HR-390, which passed the House on June 6. The Senate now must take up the bill.

“It calls for much needed assistance for survivors of genocide, and promotes holding the perpetrators accountable,” he said, noting that “religious persecution of Christians in Syria and Iraq is a distinct crisis within a wider crisis.”

But progress is being made, Bishop Cantu reported.

In a solidarity visit to Iraq two years ago, he met an archbishop who “hoped to open a university so that young people who are displaced from Mosul could continue to study.” That university has been up and running for a year and a half.

Additionally, he said, the Catholic bishops in Iraq are providing funds for housing and churches, and are opening schools “to get Christians to stay” in their homeland.

Beyond HR-390, to help the situation in Iraq and Syria, the U.S. “should encourage the central government in Baghdad and the local government in Erbil to strengthen the rule of law based on citizenship; ensure the protection of vulnerable minorities; provide international assistance ...; and allow for the appropriate self-government at the local level.”

Bishop Cantu called on the Catholic Church in the U.S. to encourage prayer for persecuted Christians and to encourage awareness of their plight.

He said the USCCB’s website has a special page to educate people about the Christian presence in the Middle East. “Part of that education needs to include an accurate understanding of Islam, and dialogue with our Muslim neighbors.”

He urged the bishops to encourage Catholics to contribute to agencies that provide aid, such as Catholic Relief Services, Aid to the Church in Need, and the Knights of Columbus. †



Bishop Oscar Cantu of Las Cruces, N.M., stands in front of an Israeli border police jeep on Jan. 10 near the Palestinian land in the Cremisan Valley in Beit Jalla, West Bank. (CNS photo/Debbie Hill)

Bishops 'can never say we are sorry enough' for tragedy of abuse

By Sean Gallagher

Standing before some 200 bishops from across the country, Atlanta Archbishop Wilton D. Gregory said that “we can never say that we are sorry enough for the share that we have had in this tragedy of broken fidelity and trust” in the clergy sexual abuse crisis in the Catholic Church.

He made this sober observation in a homily during a June 14 Mass at SS. Peter and Paul Cathedral in Indianapolis on the opening day of the U.S. bishops’ spring meeting.

The liturgy was a response to a call from Pope Francis to episcopal conferences around the world to observe a “Day of Prayer and Penance” for survivors of sexual abuse within the Church.

Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops (USCCB), was the principal celebrant of the Mass and spoke about the pope’s call at the start of the liturgy.

“Today, there is a special urgency to our prayer,” Cardinal DiNardo said. “The Holy Father has asked that all episcopal conferences offer a Day of Prayer and Penance for victims and survivors of sexual abuse.”

“In solidarity with our brother bishops around the world, we acknowledge the sins that have occurred and ask forgiveness from and healing of those who have suffered abuse at the hands of those who should have been protecting and caring for them.”

At the start of the Mass, Archbishop-



Atlanta Archbishop Wilton D. Gregory delivers the homily during Mass on June 14 at SS. Peter and Paul Cathedral in Indianapolis during the U.S. Conference of Catholic Bishops’ annual spring assembly.



Sylvia Bier, a member of SS. Peter and Paul Cathedral in Indianapolis, proclaims the first reading during a June 14 Mass at the cathedral in Indianapolis on the opening day of the spring meeting of the U.S. bishops. The liturgy was celebrated in response to a call from Pope Francis for episcopal conferences around the world to observe a Day of Prayer and Penance for victims of sexual abuse within the Church.

designate Charles C. Thompson, whose appointment as the seventh archbishop of Indianapolis had been announced the previous day, jokingly told the bishops that they were all welcome in the cathedral “as long as nobody asks me where anything is.”

“Here, at the crossroads of America,” Archbishop-designate Thompson continued, “it is an honor to host this year’s spring meeting of the USCCB, especially as we celebrate the very grace and mercy of the Holy Trinity that enables us, as Pope Francis exhorts, to heal wounds and warm hearts. Here, all are welcome.”

At the end of the Mass, the bishops, in a sign of penance, knelt while praying a prayer of healing and forgiveness for the victims of sexual abuse in the Church.

“At this Mass,” Archbishop Gregory said in his homily, “we bishops humbly and sincerely ask for the forgiveness of those who have been harmed, scandalized or dispirited by events that, even if they happened many years ago, remain ongoing sources of anguish for them and for those who love them.”

The liturgy took place 15 years after U.S. bishops, in response to revelations about the clergy sexual abuse crisis in the Church, approved the “Charter for the Protection of Children and Young People,” which expressed the responsibility of Church leaders to reach out to abuse victims and offer them means for healing and reconciliation.

Archbishop Gregory was USCCB president at the time the charter was approved in 2002.

“We humbly seek forgiveness from the faith-filled people of our Church and from our society at large,” he said, “and especially from those whose lives may have been devastated by our failure to care adequately for the little ones entrusted to us and for any decision that we made or should have made that exacerbated the sorrow and heartache that the entire Church has felt and continues to feel—for what we have done, and for what we have failed to do.”

The charter established Church procedures to ensure the care of victims of sexual abuse within the Catholic Church; that justice be pursued for them; and the prevention of such abuse now and in the future.

Earlier in the day, the bishops heard a report on the continuing implementation of the charter and annual audits of local dioceses across the country to evaluate their compliance with it.

“They are sincere, state-of-the-art and effective,” Archbishop Gregory said of the charter’s procedures in his homily.

“Nevertheless, this expression of our sorrow is far more important at this time, in this place, than any administrative process or training effort,



Bishops process at SS. Peter and Paul Cathedral in Indianapolis for a Mass of prayer and penance on June 14 during the U.S. Conference of Catholic Bishops’ annual spring assembly. (Photos by Sean Gallagher)



Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops, elevates a chalice during a June 14 Mass at SS. Peter and Paul Cathedral in Indianapolis during the USCCB’s annual spring assembly. Concelebrating the Mass is Washington Cardinal Donald W. Wuerl, left, and Cardinal Joseph W. Tobin of Newark, N.J.

however beneficial to the Church and to the world.”

The Mass on the “Day of Prayer and Penance” was an expression, Archbishop Gregory said, that “ultimately it must be the Lord himself who heals and reconciles the hearts of those who live with the pain of God’s law unheeded. For that grace, with sincere hearts, with contrite spirits and with a renewed promise to protect, we simply pray this evening.”

The bishops were joined at the Mass by many Catholics from the Archdiocese of Indianapolis as well as

USCCB staff members.

Tom Spencer, a member of St. Luke the Evangelist Parish in Indianapolis, worshipped at the Mass and was impressed by the gesture of penance made by the country’s bishops.

“It was very powerful,” said Spencer after the liturgy. “I think that it’s a very powerful statement. I hope that the broader Church sees it as a great effort on their part to bring about healing, to listen to the folks who have been abused and to offer our prayer and sacrifice for them to help them heal.” †



Bishops kneel while praying for victims of clergy sexual abuse during Mass on June 14 at SS. Peter and Paul Cathedral in Indianapolis during the U.S. Conference of Catholic Bishops’ annual spring assembly.

Holy Cross priest presents reflection on immigration issues for bishops

By Natalie Hoefler

Holy Cross Father Daniel Groody stood before the U.S. bishops on June 14 and held up a chalice. It was not special in



Fr. Daniel Groody, C.S.C.

appearance, but rather in the story it told.

The chalice was handcrafted primarily with wood from a refugee boat that landed upon the beaches of Lampedusa, the Mediterranean island from which Pope Francis cast a

wreath into the waters to remember the thousands of refugees who lost their lives there, attempting to flee persecution and poverty.

The base of the chalice was formed from mesquite, a common wood along the U.S.-Mexico border crossed by immigrants seeking better lives in America.

Together, he said, the materials of the chalice speak to the plight of immigrants, a topic addressed during the U.S. Conference of Catholic Bishops' (USCCB) spring assembly in Indianapolis.

"Migration is an incredibly, incredibly complex issue, and those who don't realize its complexity either aren't listening, or they don't understand," said Father Groody, an associate professor of theology at the University of Notre Dame and director of immigration initiatives at the university's Institute for Latino Studies.

"And second, migration is an incredibly, incredibly simple issue, and those who don't realize its simplicity either aren't listening, or they don't understand," he said.

Along those lines of duality, Father Groody noted the need to "move people beyond binary language: legal or illegal, citizen or alien, native or foreigner, and to try to go to the deeper river of these issues."

He spoke of the tensions in the topic of immigration, the tension between sovereign rights and human rights, between civil law and natural law, and between national security and human security.

Father Groody's reflection preceded a review by the bishops' working group on migrants and refugees created at their general assembly last November.

The group was to complete its work by this spring meeting, but "recognizing the continued urgency" so many migration and refugee issues present, Cardinal Daniel N. DiNardo of Galveston-Houston, USCCB president, announced on June 15 he was extending the group.

Archbishop Jose H. Gomez of Los Angeles, USCCB vice president and the group's chairman, and Bishop Joe S. Vasquez of Austin, Texas, chairman of the USCCB Committee on Migration, addressed the working group's origins, activities and next steps on issues.

"Some of the desires that were expressed [at the November meeting regarding the working group] were in tension with each other and required a certain balance," said Archbishop Gomez.

For example, he said, "There was a desire for pastoral concern for those at risk, but there was also a desire to avoid encouraging accelerated fears. These tensions were not a problem, but were instead constructive, reminding us always of the full range of consideration at stake."

Archbishop Gomez noted that part of the reason the group was created last November was the bishops' "desire for a strong response to the anticipated policies of the incoming administration regarding refugees and immigrants."

That motive proved prophetic. Some of the group's first actions involved issuing official statements opposing three executive orders involving immigration and immigrants the Trump administration issued in its first week. The travel ban executive order and a revision of it is being held up in the courts; the order temporarily bans entry into the U.S. by people from six Muslim-majority countries.

"These statements, combined with many local statements by bishops across the country along the same lines, helped to make a positive impact on the public conversation regarding the orders," said Archbishop Gomez.

On the legislative front, Bishop Vasquez and Dominican Sister Donna Markham,

president and chief executive officer of Catholic Charities USA, wrote a joint letter in support of the BRIDGE Act, which stands for Bar Removal of Individuals Who Dream and Grow Our Economy. The bipartisan bill would provide temporary protection from deportation for three years as well as work authorization for young people eligible for former President Barack Obama's Deferred Action for Childhood Arrivals program, or DACA.

Archbishop Gomez said that while the letter and statements were more high profile, "the greatest fortune of the work was to provide each one of you with resources to support your local episcopal ministry in this area [of helping migrants and refugees]."

Such resources include information to provide to families fearing separation from deportation, action alerts, and information and analysis "to keep each of you well informed in a fast-paced environment, where even basic information is so often tainted by political polarization and partisanship," the archbishop said.

Bishop Vasquez also pointed to the ongoing collaborative effort of Catholic groups through Justice for Immigrants—<https://justiceforimmigrants.org>. The website of the coalition, created in 2004 and coordinated by the USCCB, offers backgrounders, webinars and action alerts that the working group developed and disseminated.

Such collaborative efforts and information are meant "to convey a comprehensive vision for immigration reform, to paint a fuller picture of what justice and mercy mean with respect to migrants and refugees in our country today," Archbishop Gomez explained.

"We must take the initiative to provide a more complete and positive account on our views," he added.

He pointed to "Strangers No Longer: Together on the Journey to Hope," a 2003 joint pastoral letter by the bishops of the U.S. and Mexico, for laying out the bishops' principles on immigration. In it, the bishops challenged their governments to change immigration policies and promised to do more themselves to educate Catholics and political leaders about the social justice issues involved in

migration, and address migrants' needs.

To bring such perspective "into the public square [is] for the benefit of all, not just for migrants and refugees, or for the faithful, or for the institutional Church, but for the common good," he said.

During the open discussion, a dozen bishops stepped forward to praise the group's work, make comments and suggestions, and even express caution.

"I have a reservation on [a] symbolic level," said Bishop Robert W. McElroy of San Diego. "I think we have to keep signaling [that] we as a conference are on a level of heightened alert because our people are on a level of heightened alert because of the fears among them. [The fears] are not imaginary, and they have been stoked by particular actions and words and legislative orders."

The concept of sanctuary arose twice. While one bishop desired more guidance on the topic, Bishop Jaime Soto of Sacramento, Calif., cautioned that sanctuary "will not provide what the immigrant community needs long term, and that is to be incorporated as fellow citizens, brothers and sisters of this one society. Offering a more positive vision and to continue to hold for sensible, reasonable immigration reform is just key."

Bishop Donald J. Kettler of St. Cloud, Minn., encouraged helping immigrants through local ecumenical efforts.

Archbishop Jerome E. Listek of Milwaukee noted that officials in "the current administration are economic pragmatists." Since the loss of labor in small businesses and farms would be disastrous if so many are deported, he said, that angle on immigration should be pursued with such an economic-minded administration. It would be "a wonderful way to move the issue forward," he said.

Auxiliary Bishop Eusebio L. Elizondo of Seattle called the committee's work prophetic.

"Not all of us are on the same page supporting immigration. But at the same time we have to be countercultural," he said. "We all as Christians and Catholics have to be—that's our mission, especially for the vulnerable people." †

SYNOD

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and young adults are the agents, not the objects, of this process and of this synod. So they must have as much at stake in this as we do.

"Further, we can involve leaders in youth, campus and young adult ministries, vocations, marriage and family life—all who connect with youth and young adults in their work."

Archbishop Chaput announced that a Vatican web survey has now been launched for youth and young adults in preparation for the synod: <http://youth.synod2018.va>.

He then shared two main questions for bishops to consider:

- How can bishops most effectively accompany youth and young adults in their baptismal call to missionary discipleship and in their vocational discernment—whether marriage, ordained ministry or consecrated life?

- How is the Church in the U.S. listening to youth and young adults, and what are the best practices in the ministry of accompaniment that are worth sharing with the universal Church at the synod?

The number of bishops who wanted to respond publicly went beyond the allotted time in the morning session, and continued into the afternoon session.

Archbishop Timothy P. Broglio shared his insights as head of the U.S. Archdiocese of the Military Services, noting what he has learned from young adults serving their country.

"Young people are not particularly opposed to the practice of their faith, but it is very important to invite them and

preferably that they be invited by their peers," Archbishop Broglio said. "We have to find ways to extend the invitation to living the faith—and also animating those people who do participate in the life of faith to bring their fellows with them."

Archbishop Joseph E. Kurtz of Louisville, Ky., encouraged his fellow bishops to "buy in" to listening to young people.

"Mutually, we all should be buying into a vision of Church," Archbishop Kurtz said.

That approach was also emphasized—and extended—by Auxiliary Bishop Fernand J. Cheri III of New Orleans.

"Young people have an enthusiasm that is just crazy, and you've got to let that craziness take you where it's going to take you," Bishop Cheri said. "I hope and pray we're open to receive that as we work with young people and make room for them in our Church. The vocations we want to achieve and make real for them will come alive if we allow them to creatively discover the journey to that."

Archbishop Joseph F. Naumann of Kansas City, Kan., shared some of the challenges of young adults that he has learned from conversations he has had with them.

"Some at least have this insight of experiencing this tremendous apparent freedom they have, that is actually another form of enslavement—this freedom from moral norms," Archbishop Naumann noted. "They were actually seen as something that paralyzes them."

As part of their increased efforts to connect the Catholic faith to young people, bishops also should keep in mind—and reach out to—members of this generation whose lives are affected

by racism, immigration and incarceration, said Bishop Jaime Soto of Sacramento, Calif.

"The topics of the synod are very relevant to many of the youths who find themselves in the uncertainty of their own immigration status or that of their parents or family members—and who are looking for hope," Bishop Soto said.

Auxiliary Bishop Robert E. Barron of Los Angeles shared his insights from his knowledge of a significant part of this young age group, a segment known as "nones"—because they don't identify with any particular religion.

"The statistics as we all know are pretty troubling," said Bishop Barron. "One of them is that of Catholics 30 and younger, fully 50 percent identify as 'nones.' And when you ask them their objections, they're often intellectual problems dealing with God, dealing with religion and violence, and especially religion and science.

"What strikes me as a danger is if we come at our young people with language of 'baptismal call,' 'vocational discernment,' 'missionary discipleship.' For a lot of our young people, that's just opaque language. We have to clear the ground in a significant way by what I think is a new apologetics," he said.

"I hope that maybe as we approach this synod we can think through this issue of addressing some of these real intellectual difficulties young people have, before we can plant the seed of effective evangelization," he added.

The conversation about young people and faith among the bishops started after a presentation by John Cavadini, a theology professor from the University of Notre Dame.

Cavadini, who also is director of the university's Institute for Church Life, shared a talk with the bishops that he called, "The Baptismal Vocation in the Light of Vocational Discernment of Young People."

"Apart from the problem of evil, perhaps the hardest thing for young people to negotiate is the Church itself," Cavadini noted. "Why the Church? Why is it worth belonging? What's the point of that vocation? Aren't there other ways to become exclamation points for goodness? Can't I just be a good person?"

Cavadini stressed that by virtue of baptism people are called to something deeper in their lives—a connection to Christ, the Eucharist and the Catholic Church.

"The person baptized no longer belongs to him or herself, but to him who died and rose for us," Cavadini told the bishops. "Baptism configures us to the paschal mystery of Christ's passion, death and resurrection. Our being has an essential and irreducible reference to that mystery."

That connection makes all the difference for all people, including the young, he said.

"The discussion of vocation and of the baptismal vocation is incomplete, misleading and ultimately impossible the more distant it becomes from a proper sense of the mystery of the Church into which baptism indelibly fixes us," he said. "To be a baptized Christian means to be awesomely aware of this mystery in one's own person, and thus to find oneself called further.

"The closer you get to the wounds of Christ—the result of his baptismal solidarity with sinners—the closer you get to everyone." †

Church 'committed to ensuring fundamental right' to health care

By John Shaughnessy

As the country awaits the U.S. Senate's plan to repeal and replace the Affordable Care Act in the coming weeks, the U.S. bishops made it clear on June 15 during their annual spring meeting in Indianapolis that their efforts are focused on "ensuring the fundamental right of medical care" for all people.

The U.S. Conference of Catholic Bishops (USCCB) also reinforced its stand that the American Health Care Act (AHCA) passed by the U.S. House on May 4 needs major reform—to provide quality health care for the "voiceless," especially children, the elderly, the poor, immigrants and the seriously ill.

"We find ourselves in a time marked by a deep sense of urgency and gravity," said Bishop George L. Thomas of Helena, Mont., in his remarks to his fellow bishops. "Within two weeks, we may see a federal budgetary action with potentially catastrophic effects on the lives of our people, most especially children and the elderly, the seriously ill, the immigrant and our nation's working poor."

Referring to the House bill and its plan to "eliminate \$880 billion from Medicaid over the next decade," Bishop Thomas continued, "If left unchallenged or unmodified, this budget will destabilize our own Catholic health care apostolates, take food from the mouths of school-aged children and the homebound, and deny already scarce medical resources to the nation's neediest in every state across the land."

His passion growing as he spoke, Bishop Thomas concluded, "These are our people, our communities, our parishioners and members of our own beloved families. As a conference of bishops, we have the responsibility to read the signs of the times, to shine the light of the Gospel and Catholic social doctrine on this proposed budget."

Bishop Thomas' remarks drew appreciative applause from the U.S. bishops on the second day of their June 14-15 meeting.

He was the first bishop to speak following a report on health care reform by Bishop Frank J. Dewane of Venice, Fla., chairman of the USCCB's Committee on Domestic Justice and Human Development.

In his report, Bishop Dewane also

focused on how the U.S. Senate will soon turn its attention to repeal and replace the Affordable Care Act.

"The Catholic Church remains committed to ensuring the fundamental right to medical care, a right which is in keeping with the God-given dignity of every person," Bishop Dewane said. "Both the lives of the unborn and adequate concern for those most in need anchor the USCCB's messages to Congress at this critical time."

He told his fellow bishops that the USCCB has been in constant contact with members of Congress since the House passed its version of a health care plan. Noting that the USCCB sent a letter to U.S. senators on June 1, Bishop Dewane said, "It called on the Senate to strip away harmful promises of the AHCA or start anew with a better bill."

The letter also provided recommendations and guiding principles for the senators as they craft their health care plan, starting with respect for life.

"No health care reform plan should compel us or others to pay for the destruction of human life, whether through government funding or mandatory coverage of abortion," Bishop Dewane said about that priority in his remarks.

He also stressed that all people should have access to comprehensive quality health care—and that the cost of health care be affordable, keeping low-income families in consideration. Any health care plan should also respect the conscience rights of people, from patients to providers.

"Those without a strong voice in the process must not bear the brunt of the attempts to cut costs," Bishop Dewane said. "The bishops stand ready to work with Congress to address problems with the Affordable Care Act in ways that protect the most vulnerable among us."

"This is an important moment for the country and for the Church. The teaching we bring to bear on questions of health and health care do not fit neatly—or really, in many cases, not at all—into the single party platforms," he continued. "Because of this, the Church has a unique voice. The committee's work on this issue will remain active and diligent for the sake of those most in need at all stages of life."

Following Bishop Dewane's report, other bishops joined Bishop Thomas in



Bishop Frank J. Dewane of Venice, Fla., speaks on June 15 during the U.S. Conference of Catholic Bishops' annual spring assembly in Indianapolis. (CNS photo/Sean Gallagher, The Criterion)

sharing their reactions with their fellow bishops.

Cardinal Blase J. Cupich of Chicago said, "The issue is about the human person. We need to make sure that we put forward that our position is that the state has a responsibility in creating solidarity within a country of caring for those most in need."

Bishop Robert W. McElroy of San Diego reflected on the comparison between the Affordable Care Act and the proposed plan that the U.S. House of Representatives recently passed to replace it.

"Health care is a fundamental human right, and government is its ultimate guarantor," Bishop McElroy said. "The Affordable Care Act for all its flaws was a movement in favor of comprehensive health care. This is a movement away."

Archbishop Joseph F. Naumann of Kansas City, Kan., encouraged his fellow bishops to remember people who live in rural areas as they seek a comprehensive health care plan.

"Medical care in the rural parts is in a very delicate state in terms of getting enough doctors and hospitals in those areas," Archbishop Naumann noted.

He also viewed a call to repeal and replace the Affordable Care Act as an opportunity for the country.

"There was a lot of dishonesty in the

Affordable Care Act, not just about the conscience rights and what was done to the unborn," he said. "It was a house of cards. The Medicaid provisions were not sustainable by states, I don't think. Also, we see that many other parts of it were collapsing in terms of what was really available to people."

Archbishop Naumann added, "The new plans hopefully will really be something that is sustainable. I think this is an opportunity to do something different from other parts of the world, and to really develop quality health care accessible to all."

Before Bishop Dewane's presentation, Cardinal Daniel N. DiNardo of Galveston-Houston, USCCB president, opened the agenda item on health care reform by saying, "We as bishops strive to engage in this debate as a voice for the voiceless, for the poor, the sick, the unborn."

"We also strive to bring to the fore the many moral questions in health care that can affect human flourishing, from life's earliest days to its very final moments," the cardinal said. "Our teaching has much to offer the current discussions, and we have a unique obligation as bishops to make those teachings known. We are also very concerned with how this debate affects the ability of the Church to engage in its venerable ministry of healing the sick." †

U.S. bishops urged to be vigilant, never complacent, in stopping clergy abuse

INDIANAPOLIS (CNS)—Francesco Cesareo, chairman of the National Review Board, urged the U.S. bishops on June 14 during their spring meeting in Indianapolis to continue to keep their commitment to stopping clergy sexual abuse and supporting victims of abuse "at the forefront" of their ministry.

He said sexual abuse of minors by clergy is "not a thing of past," and stressed the bishops have to always be vigilant and be sure to not "let complacency set in" in their efforts to stop it.

The review board is a group working with the U.S. Conference of Catholic Bishops (USCCB) to address and prevent sexual abuse of minors in the U.S. by clergy and other Church personnel.

Cesareo pointed out there was still work to be done in this area, but he also praised the bishops for what they've accomplished and stressed that dioceses in the United States are among the safest places for children and are also models for rest of the world.

In his report to the bishops, he

presented some of the key points of the recently issued 14th annual report on diocesan compliance with the U.S. Catholic Church's "Charter for the Protection of Children and Young People."

The report—based on audits conducted between July 1, 2015, and June 30, 2016—shows that 1,232 survivors of child sexual abuse by clergy came forward with 1,318 clerical abuse allegations in 132 Catholic dioceses and eparchies. The allegations represent reports of abuse that occurred from the 1940s to the present.

The review board chair said he was pleased with the high number of dioceses participating in the audit, noting that only two did not participate, down from six the previous year. He said all dioceses have indicated that they will participate in the next audit.

The value of participating in the audit "can't be overemphasized," he said.

One weak spot he noted in the audit process is the overall lack of parish participation, which he urged bishops to do something about to provide full transparency.

Cesareo, president of Assumption College in Worcester, Mass., stressed that the review board wants to help the Catholic Church by providing tools to implement the charter and even to work on improving the charter by making it more specific.

Cardinal Daniel N. DiNardo of Galveston-Houston, USCCB president has appointed four new members to serve on the review board. The new members, announced on June 14, are: Amanda Callanan, director of communications for the Claremont Institute, a California-based think tank; Suzanne

Healy, victims assistance coordinator for the Archdiocese of Los Angeles from 2007-16; Dr. Christopher McManus, who practices internal medicine and is an active member of the Northern Virginia Guild of the Catholic Medical Association; and Eileen Puglisi, former director of the Office for the Protection of Children and Young People in the Diocese of Rockville Centre, N.Y.

Cesareo will continue to chair the review board until his term expires in 2020.

Prior to his presentation to the bishops, Margaret Simonson, chair of the U.S. bishops' National Advisory Council, a group of laypeople who advise the bishops, gave her report.

She said the council supported several items on the bishops' agenda for their June 14-15 meeting, particularly discussion about religious liberty, which she said was so important in "this particular time in history."

She also said the council supported the "Mass of Prayer and Penance" celebrated on June 14 for survivors of sexual abuse within the Church, the discussion of revised guidelines for people with disabilities, and an update on the upcoming convocation for Catholic leaders taking place in Orlando, Fla., on July 1-4.

Simonson, chancellor of the Diocese of Rapid City, S.D., also suggested the USCCB take up the following action items:

- Provide a new user-friendly website.
- Offer more resources for Catholics to promote religious liberty.

She said the council was "blessed to serve the bishops" in the work they do. †



Francesco Cesareo, chairman of the National Review Board, speaks on June 14 during the opening session of the U.S. Conference of Catholic Bishops' annual spring assembly in Indianapolis. (CNS photo/Sean Gallagher, The Criterion)

Eucharist is reminder of God's love, call to unity, pope says

ROME (CNS)—The Eucharist is a tangible reminder of God's love, and receiving Communion is a call to work to build the body of Christ by loving others and shunning all that sows division within a community, Pope Francis said.

The Eucharist should "heal our ambition to lord it over others, to greedily hoard things for ourselves, to foment discord and criticism," he said on June 18, celebrating the feast of the Body and Blood of Christ. "May it awaken in us the joy of living in love, without rivalry, jealousy or mean-spirited gossip."

Pope Francis celebrated the Mass outside the Basilica of St. John Lateran, the cathedral of the Diocese of Rome. With an almost constant breeze cooling the warm Rome day, thousands of people—including children who received their first Communion this spring—gathered outside the basilica for the evening Mass and for the Corpus Christi procession later from St. John Lateran to the Basilica of St. Mary Major, about a mile away.

The 2017 feast day included two major changes from past practices. First, although Italian dioceses, like many around the

world, moved the feast from a Thursday to a Sunday in the late 1970s, the Mass and procession with the pope at St. John Lateran remained on the Thursday until this year.

Second, instead of transporting the Blessed Sacrament on a truck in the Corpus Christi procession this year, it was carried on a platform held aloft on the shoulders of four men. Eight other men carried tall poles holding a canopy over the platform, a task made more difficult by the breeze.

The truck had made its first appearance in 1994 when St. John Paul II began having difficulty walking. He and now-retired Pope Benedict XVI would ride on the truck, kneeling or sitting before the monstrance.

Elected at the age of 76, Pope Francis walked behind the truck for the 1-mile procession in 2013. But beginning in 2014, because of his difficulty walking long distances and in order to avoid drawing attention away from the Eucharist, he met the procession at St. Mary Major instead of participating in it.

In his homily at the Mass, the pope said the Eucharist "is the sacrament of memory, reminding us, in a real and tangible way, of the story of God's love for us."

Just as the Israelites were called to remember how God led them safely through the desert, he said, "remembering all that the Lord has done for us is the foundation of our own personal history of salvation."

"Remembrance is essential for faith, as water is for a plant," Pope Francis said.

Remembering, he said, keeps people "mindful, never forgetting who it is who loves us and whom we are called to love in return."



Young people carry candles during the Corpus Christi procession on June 18 from the Basilica of St. John Lateran to the Basilica of St. Mary Major in Rome. (CNS/Tony Gentile, Reuters)

Pope Francis said it seems that today people's ability to remember and be mindful is weakening.

"Amid so much frantic activity, many people and events seem to pass in a whirl," he said. "We quickly turn the page, looking for novelty while unable to retain memories."

But the focus on living for the moment, he said, often means living superficially and without a focus on "who we are and where we are going."

The feast of the Body and Blood of Christ, the pope said, reaches people even in their "fragmented lives," reminding them how Christ was broken for their salvation and continues to offer himself in the "loving fragility" of the Eucharist.

"In the Bread of Life, the Lord comes to us, making himself a humble meal that lovingly heals our memory, wounded by life's frantic pace of life," he said.

"The Eucharist is flavored with Jesus' words and deeds, the taste of his passion, the fragrance of his Spirit," he said. "When we receive it, our hearts are overcome with the certainty of Jesus' love."

At the same time, the pope said, the Eucharist is a reminder that Christians are not isolated individuals, but are called to receive Christ's body together and to build up the body of the Church.

"In experiencing this Eucharist," he told those at the Mass, "let us adore and thank the Lord for this greatest of gifts: the living memorial of his love that makes us one body and leads us to unity." †



Pope Francis holds a monstrance on the feast of Corpus Christi on June 18 at Rome's Basilica of St. Mary Major. (CNS/Tony Gentile, Reuters)

SCIENCE

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A third potential area of concern involves the possibility that certain cells or tissues derived from the human body may be inappropriately used in research. To consider one instance, it is possible to harvest sex cells, or their progenitor cells, from corpses even up to a few hours following death. Some researchers might be tempted to use these cells, for example, to create human embryos in the laboratory for biomedical research. Although such practices are uncommon, if an individual believed that his or her cells were likely to be used in this unethical way by a research institution, they should not agree to donate their bodies after death.

Those contemplating the possibility of donating their bodies to science should weigh a fourth consideration as well, namely, whether others in their family are open to their body being utilized in this way. They should find

out whether their spouse, children or others close to them would have any objections or concerns.

At the end of the day, there may be some family members who, in the words of one commentator, can't quite get past the idea, "that you will be dissected over a period of months in anatomy class, or cut up and divided among different programs [brain to an Alzheimer's study, joints to an orthopedic surgery training]." Careful vetting of the details ahead of time helps avoid resentment, pain and surprises after a loved one passes on.

REFLECTION

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enemies or political opponents. He goes out of his way to show love and mercy to all—especially the most vulnerable and neglected members of our human family. And he is a man of deep courage who casts aside things that are comfortable and convenient in order to go out to the peripheries and be Christ to those who need him most.

Most bishops, including Archbishop-designate Thompson, are sensible. They avoid extreme positions on issues, and they shy away from impulsive,

With these caveats and considerations in mind, donating a body to science can indeed allow someone to "give back" or "contribute to society" after death.

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

intemperate actions. Unfortunately, we are not living in sensible times—here in the United States or throughout the world. We are living in an era of tension and violence which devalues human life and dignity and which marginalizes increasing numbers of people, especially the poor, minorities, strangers and people with disabilities.

Our bishops need to move beyond their comfort zones to stand with those who most need their advocacy and solidarity. They must find ways of speaking the truth in love to people who disagree, or who simply don't understand the principles involved. Their voices must be the voice of Jesus—not condemning the world or rejecting those who fail to carry out the great commandment to love God and our neighbor, but showing by their words and example that love is stronger than sin and death.

As he himself has said, Archbishop-designate Thompson has been given the opportunity—and the challenge—to build on foundations built by his predecessors in the office of archbishop of Indianapolis.

To succeed, he must rely on "Christ the Cornerstone," and he must practice civility, compassion and courage in all aspects of his ministry. Of course, he will also need the support of our prayers.

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

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Mystical prayer can involve deep union of soul, body with God

By Effie Caldarola

In the church of Santa Maria della Vittoria in Rome stands what art critics believe to be one of the great masterpieces of the Baroque era: The Ecstasy of Saint Teresa by Gian Lorenzo Bernini.

The 17th-century statue, in stunning white marble, is also perhaps the most powerful artistic depiction of a mystical experience.

In Bernini's classic sculpture, the great mystic St. Teresa of Avila lies back, her eyes closed, her mouth gaping open, as an angel of the Lord pierces her with a golden spear.

The rendering follows almost exactly the words of St. Teresa as she wrote of this powerful union with God: "So surpassing was the sweetness of this excessive pain, that I could not wish to be rid of it. The soul is satisfied now with nothing less than God."

The sculpture portrays a total merger of body and soul into the divine—a classic definition of mysticism at its most complete.

Having seen The Ecstasy, one can be forgiven for asking what relevance mysticism might have to our own spiritual experience. It's hardly the stuff of our everyday prayer.

What is mysticism? Present in almost all religious traditions, Merriam-Webster defines it as the experience of "direct communion with ultimate reality." Again, this might be a bit intimidating to the average person who prays.

Yet as Catholics, we believe in a personal God, who speaks to each of us and is actively present in our lives. Are we called to be mystics?

The Catholic tradition boasts great saints who were mystics, including St. Joan of Arc, who believed God told her to lead French forces in battle against England in the 15th century.

Then there is Julian of Norwich, an English woman who wrote in the late 14th century of her experiences encountering God in "Revelations of Divine Love in Sixteen Showings," and more recently St. Thérèse of Lisieux, who claimed to have experienced mystical union with Christ at her first Communion at age 11 in 1884.

St. Hildegard of Bingen, whom Pope Benedict XVI declared a doctor of the Church, claimed divine visions since her early childhood in 12th-century Germany.

Although there are certainly male mystics (the 16th-century St. John of the Cross comes to mind), and there have been mystics in all generations, the Middle Ages saw a flourishing of mysticism among females.

Why would this be? Is there something about female receptivity that made them more open to mystical experience?

We can only guess, but one possible explanation is that women—assuming they became cloistered nuns—had



At the church of Santa Maria della Vittoria in Rome, St. Teresa of Avila is depicted in marble by Gian Lorenzo Bernini in "The Ecstasy of Saint Teresa." Completed in 1652, the sculpture depicts the mystic's vision of being pierced by an angel's arrow. "So surpassing was the sweetness of this excessive pain, that I could not wish to be rid of it," she wrote in her autobiography. (CNS photo/Mike Nelson)

more time for contemplation. Unlike today, most religious women of that time were not involved in active ministry.

Their cloistered communities had libraries and some learned to read. Not burdened with typical women's work, and not subjected to numerous pregnancies and the deadly hazards of childbirth in that time, they often lived longer than other women.

Julian of Norwich was about 74 when she died in 1416, and St. Hildegard of Bingen lived until her 80s in the 12th century, remarkable ages for woman of their eras. Perhaps these women had more time for the experience of God.

And the Middle Ages were a time and a milieu open to divine revelation in a dramatic way.

Today, we live in an age saturated with rational, scientific explanations for everything. We better understand mental illness, and if someone claims they hear voices today, our first and reasonable thought is to question their mental health.

Although the language of our faith reminds us that we believe in "things visible and invisible," we moderns often adhere to what we can see and prove with our own eyes. Unlike earlier eras, we can be skeptical of miracles.

Yet there have been some profound mystical writers in the Catholic tradition over the past century, such as the American Trappist monk Thomas Merton and the English lay woman Caryl Houselander.

The last 100 years have also seen an explosion of claims of apparitions by Catholics. But the Church is

cautious with these, and few are ever validated. Two young visionaries of Fatima were recently canonized, and Our Lady of Guadalupe and Lourdes are examples of approved apparitions.

But these, and the mystical experiences of the saints, are considered "private revelations," and are not something a Catholic is obliged to believe. The *Catechism of the Catholic Church* explains how private revelations can be helpful, but are not considered part of the "deposit of faith" (#67).

So what of us? How do we reconcile mystical experiences with our own humble prayer life in an age of skepticism?

We believe in a God who intervened in human history by sending Jesus among us. In each generation, God communicates with people in their own language, through their experiences, in their culture.

We search for God in all things and, as Catholics, we believe God is not remote, but intimately involved in our lives.

So if mysticism is how we relate to this mystery, perhaps we are all called to be mystics on some level. God is present to us and desires us.

In seeking to discern God's will in our lives, it's always prudent to have someone in whom we confide about our spiritual lives. All the great mystics did, and that's good advice for the 16th century or the 21st.

(Effie Caldarola is a freelance writer and a columnist for Catholic News Service.) †

Christians have fostered devotion to Mary throughout Church history

By David Gibson

Are you a mystic? It is an odd-sounding question, isn't it? We contemporary Christians—heirs of an elevated, rarified notion of Christian mysticism—tend to retreat from the whole idea.

Recently, however, Pope Francis struck a different tone in describing mystics. The mystic simply is someone who



A detail of a stained-glass window from St. Edward Church in Seattle shows Jesus, Mary and Joseph on their flight into Egypt. The Holy Family fled into Egypt in response to a message St. Joseph received from an angel in a dream, a mystical-like experience common throughout the Bible. (CNS/Crosiers)

"experiences the intimate connection between God and all beings," said his 2015 encyclical on the environment, "Laudato Si': On Care for Our Common Home" (#234).

Notice how he accents the possibility of experiencing God. Mystics are confident that God interacts with them and others.

Many believers report that they experience God's presence. The range of possible ways to experience God is broad. There might be a sense that God quieted one's anxiety. Or perhaps the awareness develops that Christ is present in someone else, whose words are inspiring or whose needs are great.

In biblical times, believers surely were less shy about mentioning God's presence in their lives than we are today. Had they heard Pope Francis' description of a mystic, some might have said, "I guess I am a mystic."

Wouldn't someone profoundly shaped by Scripture be far less likely to imagine that God is absent than to believe that he is working quietly and actively within human lives?

Psalm 139 asks God, "From your presence, where can I flee?" (Ps 139:7).

The answer to heartfelt prayer, then as now, was evidence that God could be experienced. "On the day I cried out, you answered; you strengthened my Spirit," Psalm 138:3 proclaims.

I doubt it was surprising in biblical times to hear in the Gospel of St. Matthew that God entered St. Joseph's dreams in order to guide the Holy Family to safety in the face of King Herod's threat to newborn boys. "The

angel of the Lord appeared to Joseph in a dream and said, 'Rise, take the child and his mother, flee to Egypt, and stay there until I tell you' " (Mt 2:13).

Was this a mystical experience? The Gospel's assurance is that Joseph experienced an intimate connection between his family and God.

Pope Francis said in a 2017 homily about Joseph that "when we dream great things, beautiful things, we draw close to ... the things that God dreams for us."

One great challenge for Christians who experience God is to enable others, humbly and in welcome ways, to experience God, too.

Today, the experience of God may be hampered by the difficulty of recognizing the sacred in the ordinary. Holy Cross Father Tom Hosinski, theologian and professor emeritus at the University of Portland in Oregon, commented on this in a 2017 issue of *Portland* magazine.

"It is because we take our ordinary daily lives for granted that we so often fail to remember how sacred our ordinary daily lives are, how filled with the divine," he said.

In "Laudato Si'," Pope Francis encouraged believers to search out the "mystical meaning" to be found "in a leaf, in a mountain trail, in a dewdrop, in a poor person's face" (#233).

The ideal, he advised, is "to discover God in all things" (#233).

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

From the Editor Emeritus/John F. Fink

Jesuit martyrs were killed by Indians in Virginia in 1571

Last week, I wrote about the first martyr in what is now the United States—Father Juan Padilla, in 1544 in Kansas.



But there were other Catholic martyrs before the English started to settle the East Coast. This story happened well before the Puritans settled in Virginia in 1607.

The Spanish discovered Chesapeake Bay in 1561. They returned to Spain with the usual products discovered there—fruits and vegetables—but also with an Indian boy named Paquiquineo. He converted to Christianity, and took the name Don Luis de Velasco.

In 1570, Don Luis returned to this territory with Jesuit missionaries led by Father Juan Bautista de Segura. The other missionaries were Father Luis de Quiros; Brothers Gabriel Gomez, Sancho Zeballos and Pedro Linares; and Novices Gabriel de Solis, Juan Bautista Mendez and Cristobal Redondo. They also brought along a young boy named Alonso de Olmos.

After they arrived, Don Luis set off in

search of his relatives while the Jesuits built a chapel and opened a school for Indian boys and the three novices who were professed into the Society of Jesus—the first religious profession in the United States.

Don Luis didn't return. The Indians told Father Segura that he had abandoned Catholicism and returned to native ways. He married several Indian women, and was living an immoral life. Father Segura sent intermediaries to persuade his convert to return, but to no avail.

On Feb. 4, 1571, Father Quiros and Novices Gabriel and Juan went in search of Don Luis. They found him, and Don Luis welcomed them to his village. He listened to them and promised to follow the Jesuits back to the mission. The missionaries were to go on ahead, and he would follow. Instead, he and several other Indians overtook the missionaries and killed them, shooting them with arrows and then beating them to death with clubs. Juan managed to escape, but was found the next morning and killed.

On Feb. 9, Don Luis and fellow Indians arrived at the Jesuits' cabin. Knowing nothing about what had happened to Father Quiros and the two novices, Father Segura enthusiastically welcomed them.

The Indians offered their help and asked for axes with which to cut wood. Once they received the axes, they killed all the remaining missionaries except the boy Alonso, since it was the Indians' practice to adopt boy captives into their tribe.

Several months later, a Spanish supply ship arrived. The sailors aboard the ship became suspicious when they noticed that some of the Indians were wearing the Jesuits' cassocks. Suddenly, two boats with armed warriors appeared. A battle ensued, during which the Spanish captured two Indians. They reported the deaths of the Jesuits and the capture of Alonso.

Eighteen months later, the governor of Cuba arrived with soldiers to rescue Alonso. Alonso managed to escape and swim to the Spanish ship. He reported the facts of the Jesuits' deaths and several Indians corroborated his story. Twelve of the Indians were tried for murdering the Jesuits. Five of them were released, and seven were hanged. But Don Luis was never found.

(John Fink's recent series of columns on Church history is now available in book form from Amazon. It is titled How Could This Church Survive? with the subtitle, It

For The Journey/Effie Calderola Encountering Jesus in his variety of disguises

I was barely through the door of my neighborhood bank the other day when I heard "Ana," (not her real name), one of the



tellers, call "Hi, Effie." It's a wonderful feeling when people know and speak your name.

A few years ago, we moved from Alaska, our home for many years. As we prepared to leave, I would walk into my comforting, familiar coffee shop and the words to the old "Cheers" television theme song would come to mind: "I want to go where everybody knows my name."

Nobody wants to be a stranger. It's nice to be recognized.

But then Ana said something else: "I was just telling Michelle [another teller] that Effie is my favorite customer."

I was startled, and we both laughed.

"Why," I asked, "am I your favorite customer? Do you have a lot of unfriendly customers?"

She nodded her head sadly. "You should come in and spend a day with me some time," she said.

OK, before I go on, I must establish I do not always have a sunny disposition. Just ask the customer service folks at the big-box store if I'm pleasant when I'm forced to stand in line to contest an inaccurate charge. Or ask my husband how jolly I am some mornings before coffee.

Ana's comment, however, merits reflection. Is a cheerful and polite customer becoming the exception?

Are we becoming less and less courteous as a nation?

We're all too familiar with the vile extremes of behavior lately: the white supremacist who kills two wonderful men who are defending women on a Portland train; or the death threats that are leveled against practically everyone these days, like the referee on an Elite Eight basketball game who made calls with which some fans disagreed; or the racist and misogynistic threats made against Leslie Jones, a strong and vocal black comic who happened to star in a "Ghostbusters" remake some people didn't like.

Then there are actions closer to me: my daughter's co-worker in Philadelphia, a Muslim woman screamed at from a truck ("Go home!") as she walked down the street. Or my friend Molly, who took a Syrian couple house hunting for a rental and encountered disturbing discrimination and hostility in response to the wife's hijab.

Or even in my rural Nebraska hometown, an agricultural area that was originally settled by Bohemians and Irish, but is now largely Hispanic. The athletic director there wrote a public letter lamenting the abusive treatment of his teams by visitors from other rural towns, visitors who shout ethnic slurs.

"Ana" is a beautiful young woman with ambiguous ethnicity, although her real name could be Middle Eastern and her English has the faintest hint of an accent. Is this why she deals with irascible customers? Or are people just getting ruder?

I took my own lessons away from the bank. The climate in our country may have plunged in the past few months, but we need to endeavor to make our own lives speak of respect and mercy. We need to renew our commitment to "go high" to make up for all the folks "going low."

I may register a polite complaint at the big-box store, but I'm going to be mindful of the low-paid clerk with whom I'm interacting. I'm going to be more aware of how people view my behavior and how it affects others. I'm going to learn people's names.

We should encounter no strangers. If we are Christians, we should encounter only Jesus, in his variety of disguises.

(Effie Calderola writes for Catholic News Service.) †

Cornucopia/Cynthia Dewes

Saying 'I do' should promise a happy future when we mean it

June used to be the prime month for marriages. After all, June promises a beautiful, warm and pleasant season ahead, which sounds like an auspicious beginning for a marriage.



Many young couples today see no reason for marriage. They just move in together, sometimes with the excuse that they're seeing if it will work.

The moral imperative of not having sex outside of marriage is simply not on their radar, so why not?

Sometimes, young couples view marriage as some kind of trap. The men may feel they'll be legally responsible in some threatening way if they marry, and the women fear losing their independence or identity. Either scenario is enough to discourage tying the knot.

Such dire predictions about marriage, as with most of our opinions, are based on the young people's experience. Somehow, they've never learned what marriage really is. Instead of valuing the freedom a marriage can create, they think of it as a hindrance. They've never learned the sacramental aspect of marriage because sacraments in general

are often not on their radar, either.

Perhaps we could berate the parents of such young folks, saying they should have done a better job of teaching them about religious morality. But it seems to me that their example as a married couple is much more instructive. If kids see a healthy relationship between the married couple they know best, maybe they'll grow up to repeat it in their own lives.

This is not to say that every marriage must be ideal to set a good example for the children. The kids will observe other couples as well among their relatives and friends, people who often demonstrate an even better model for them.

I speak from experience, since my parents did not have a good marriage. However, they never made me feel it was my fault. And I baby-sat for people who personified a loving marriage commitment. It was they who provided the inspiration for me later in choosing a life partner.

So the question is: how do we achieve such a good marriage relationship?

First of all, we have a physical attraction to someone. But there is more. Sex is but one component in a good marriage. We also need to share values. It takes time to ascertain what others' values are, so it's important to spend enough

"courting" time to determine them. In doing so, we can only become closer.

Sharing the same ideas about the value of work and the standard of living we hope for are also important. And then, there are ambitions for the children we may have, the size of our family, and our relationships with friends and relatives to consider. We can't be in lock step with our beloved about everything, but we should be in reasonable accord.

Being in a good marriage makes us free as individuals. We can feel free to be ourselves, to make friends with others without sexual tension or inhibitions, and to pray with someone who knows God, if not always formally. We should never feel controlled by the other.

Probably we all hope that "someday our prince [or princess] will come." We all want to be happy in life, and if we're married that requires careful preparation and continuing effort.

When we say "I do" we'd better be prepared to mean it, because the rewards for ourselves and our kids can follow into eternity.

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

Emmaus Walk/Debra Tomaselli

No matter where you are, with God, all things are possible

Our God is always walking beside us, helping us and guiding us. He still parts our Red Seas, multiplies loaves and fishes, and gives us what we need when we need it. I was reminded of that on a recent Saturday.



I'm rarely in public, since ongoing cancer treatments zap my energy. Mostly, I'm homebound. But the sacraments are important, and last Saturday, I went to confession.

When I arrived, I was next-to-last in a long, slow-moving line.

When there were only three of us left, I saw the lady next to me check her watch. The evening Mass would soon begin. We wondered ... would the priest have time to hear our confessions?

Finally, it was my turn. I approached Father Frank, confessed my sins, and listened to him prescribe an unusual, and for me, a nearly impossible penance: "When you see someone, smile at them," he said. "Give everyone you meet a compliment.

Say something nice. Be happy to them."

Obviously, he didn't know anything about my predicament. Fairly new to our parish, he had no idea that I was out of commission.

My penance sounded tough. *I can't do that, I thought. I'm stuck in my house. I'm never out with people. How can I possibly fulfill that penance?*

But time was running short and, knowing someone else was waiting to confess, I kept quiet. He absolved me of my sins, and I left.

Outside, I descended the church steps and looked up. Everyone was coming to the church as I was leaving. There, unexpectedly, right before me, was an old friend. Our eyes met, and we embraced. She'd recently moved to an assisted living facility, and the adjustment was difficult. Naturally, I complimented her, encouraged her and laughed with her. Smiling, she headed into church.

Behind her was another familiar face. "How are you doing?" Lori asked. "Do I have to send you another get-well card?" We laughed. I updated her regarding my health, smiled, and said how great it was to see her. I told her she was a beautiful, joy-filled lady

and thanked her for her prayers. We both walked away with a spring in our step.

Seconds later, a dear friend and her daughter appeared. "I remembered it was both of your birthdays recently," I said. "I didn't get a card out, but here's a big hug!" I embraced each of them, smiling. "You look beautiful," I said. "Both of you."

Suddenly, I remembered Father Frank's seemingly unattainable penance: "*When you see someone, smile at them. Give everyone you meet a compliment. Say something nice. Be happy to them.*"

Mission accomplished ... the mission I thought was impossible.

Isn't that interesting? In my brief outing, several people crossed my path, allowing me to fulfill my penance. Right then and there, God made a way.

This is what God does for us each and every moment of our lives. He's always beside us. He's always working little miracles. He always helps us.

Our God really is an awesome God.

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

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

The Sunday Readings

Sunday, June 25, 2017

- Jeremiah 20:10-13
- Romans 5:12-15
- Matthew 10:26-33

The Book of Jeremiah supplies the first reading for this weekend's liturgy. Jeremiah wrote at a time when life was hard for God's chosen people.



On the other hand, they experienced good times for a brief period. Their nation was unified under one ruler for a relatively short period of time, comparatively speaking. There was

only one golden age, namely the years of the reign of David and then the time of the rule of David's son, Solomon.

After Solomon, the country divided. Weakened, often at odds with each other, the two resulting kingdoms never attained the level of prosperity and contentment that the single nation had known under David and his son. Moreover, dismembered and quarrelling among themselves, the two Hebrew states were attractive prey for ambitious neighbors.

All this was bad enough. For prophets such as Jeremiah, the worst aspect was that the people had grown sluggish in their obedience to the commandments and in their reverence for God. The prophets saw in this deflation in religious enthusiasm the principal threat to the future security of the people.

In other words, the people had brought bad times upon themselves.

This reading from Jeremiah reflects the sad state of affairs. It calls the people back to God. Only in being faithful to God will they regain security.

St. Paul's Epistle to the Romans supplies the second reading. A verse read on this weekend, namely Romans 5:12, is one of the few biblical texts about which the Church infallibly and formally has spoken. The teaching of this verse is simple. Humans themselves brought sin and evil into the world via the sin of Adam. Jesus, and Jesus alone, brought salvation, repairing the damage inflicted by human sin.

St. Matthew's Gospel provides the last reading. To understand any Gospel text, it

helps to recall that the Gospels were not written at the time of Jesus. None of them is a diary of the Lord's days on Earth, written each day as the life of Jesus unfolded.

Rather, they are recollections of Jesus, all written many years after Jesus by persons who either knew the Lord, or who had information from others who had heard Jesus or had met him.

Therefore, the context surrounding the writing of each Gospel is important. It is not as if an Evangelist invented what was written and put his fiction forward as the teaching of Christ. Rather, each holy writer applied what Jesus taught to events of the day in which the Gospel was written.

Key to understanding this weekend's reading is knowledge of the peril facing the early Christians. The culture thought them to be fools, and even worse. This is why the law turned against them, and they faced persecution as a result.

In this text, the Lord encourages the Apostles, bracing them for what they will encounter. At a time when Christians and so many others were accorded no respect, it must have been most uplifting to know that God treasured every hair on their heads.

Reflection

Times have changed since the first Christians faced the hostility of their neighbors and of the mighty Roman Empire. Then again, times have not changed. Thankfully, Christians today, at least in this country, have no reason to fear that the police will suddenly break down their doors to arrest them for the crime of Christianity, but the culture in which we live is boldly hostile to many of the basic ideals of the Gospel.

These readings speak to us. Just as Jeremiah warned his contemporaries that turning away from God is the doorway to disaster, certainly to eternal death, Paul reminds us that Jesus alone is the source of life and joy.

The Lord encouraged the Apostles. He encourages us to be strong. The reward will be great. †

Daily Readings

Monday, June 26

Genesis 12:1-9
Psalm 33:12-13, 19-20, 22
Matthew 7:1-5

Tuesday, June 27

St. Cyril of Alexandria, bishop and doctor of the Church
Genesis 13:2, 5-18
Psalm 15:2-4b, 5
Matthew 7:6, 12-14

Wednesday, June 28

St. Irenaeus, bishop and martyr
Genesis 15:1-12, 17-18
Psalm 105:1-4, 6-9
Matthew 7:15-20

Thursday, June 29

SS. Peter and Paul, Apostles
Acts 12:1-11
Psalm 34:2-9
2 Timothy 4:6-8, 17-18
Matthew 16:13-19

Friday, June 30

The First Martyrs of the Church of Rome
Genesis 17:1, 9-10, 15-22
Psalm 128:1-5
Matthew 8:1-4

Saturday, July 1

St. Junipero Serra, priest
Genesis 18:1-16
(Response) Luke 1:46-50, 53-55
Matthew 8:5-17

Sunday, July 2

Thirteenth Sunday in Ordinary Time
2 Kings 4:8-11, 14-16a
Psalm 89:2-3, 16-19
Romans 6:3-4, 8-11
Matthew 10:37-42

Question Corner/Fr. Kenneth Doyle

A follow up to more questions about cell phone use in the church

Recently a person who sent a question to you complained about irreverent behavior in church prior to Mass, including cellphone use. As part of your response, you stated that cellphone use is always inappropriate. I think you may have spoken too broadly in your response to that earlier question.



I use my cellphone prior to Mass while seated in church. I read the day's Scriptures along with meditations on those readings from several sources. (I particularly like the daily reflections from the University of Notre Dame and from the Jesuit community.) I will continue this practice despite anyone's misplaced judgments. (City of origin withheld)

I take issue with your recent comments on cellphone usage in church, as appeared in your column in *Our Sunday Visitor*. I fully agree with the inappropriateness of talking or texting before, during or even after the liturgy is over.

However, using the Laudate app, I read the daily Scriptures, the Loreto Litany (after saying the rosary) and a number of other prayers before Mass. It never really occurred to me that what I do quietly on my cellphone is offensive to others. (Illinois)

The letters above are indicative of those that arrive each week in response to this column. Such letters are valuable, serving to fill out my own answers and offering observations that cannot be included in a few short paragraphs.

The original question had complained about people talking and laughing on cellphones—or texting—before Mass (in fact, during exposition of the Blessed Sacrament). I did offer my own view that “the use of cellphones is never proper in church—whether to speak or to text.”

I neglected to mention that there are some legitimate and laudable uses that involve neither speaking nor texting—most notably, to reflect on the Scriptures or to read prayers in preparation for the Eucharist. So, a *mea culpa* from me, and a thank-you to those who responded.

Can priests baptize someone if they are in the state of mortal sin? My daughter was baptized by our parish priest in the 1980s. A few months later, he committed suicide. The reason given was that he was being accused of sexual abuse.

If that was true, was he allowed to baptize? And is my daughter legitimately baptized, or does she need a new baptism? (Virginia)

The Church has always taught that the validity of a sacrament does not depend on the state of soul of the human minister. (The theological language is that the sacraments act “*ex opere operato*”—i.e., from the very fact of the action having been performed.) With every sacrament, Jesus Christ is the principal actor, even when the minister is unworthy.

The *Catechism of the Catholic Church* expresses it this way: “From the moment that a sacrament is celebrated in accordance with the intention of the Church, the power of Christ and his Spirit acts in and through it, independently of the personal holiness of the minister” (#1128).

That having been said, a priest of course must strive always to remain in the state of grace so that he may be a worthy representative of Christ, in whose person he acts in conferring a sacrament.

So, to answer your question: Your daughter was validly baptized, and no “re-baptism” needs to take place. What you could do, though, is to offer a prayer or two for the priest who baptized her.

Had the priest been guilty of sexual abuse, it could be that he had confessed the sin and been forgiven long before he baptized your daughter. Still, though, he was deeply troubled—as the suicide would indicate—and could profit from your prayers.

(I should mention, too, that—in contrast to the practice a generation or two back—the Church now celebrates a funeral Mass in church for someone who takes his own life; the thinking is that the person may well have been so disturbed as to mitigate somewhat his own moral responsibility.)

(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

Wrinkle Free

By Patrick Harkins

As I stood ironing
to a song's slow rhythm,
I felt my wrinkled soul
would never be made smooth,

its high mountains laid low,
its valleys raised or paths
uncurved into straightened
and surprising perfection.

When I finished the sleeve
and looked at it, I for a moment
believed even I could become
lovely and beautiful.

And the refrain returned —
“The difficult I'll do
right now. The impossible
will take a little while.”

(Patrick Harkins is a member of St. Joseph University Parish in Terre Haute. A woman takes in a view of the Grand Canyon from its south rim.) (CNS photo/Nancy Wiechec)



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.

BEATTY-TAYLOR, Carmen T., 52, St. Rita, Indianapolis, June 4. Mother of Markeshia Rayford, Mariah Wills, Dr. Cameron Beatty and Cheresa Taylor. Daughter of Rita Beatty. Sister of Carla Gerton and Stephen Beatty. Grandmother of six.

BRIDGE, Ralph, 92, St. Jude, Indianapolis, June 6. Husband of Betty Bridge. Father of Nancy Benson, Sandra Blake, Karen Emler, Barbara Griffin and Nancy Young. Brother of Ruth Cosgray and Paul Bridge. Grandfather of nine. Great-grandfather of 14.

CALLAHAN, Charles, Jr., 96, St. Lawrence, Indianapolis, June 1. Husband of Mildred Callahan. Father of Janice Griffith, Rita Wampler, Charles, Jr., James and Robert Callahan. Grandfather of 12. Great-grandfather of five.

CLEARY, Joan T., 86, St. Malachy, Brownsburg, June 1. Sister of Carol Armstrong, Janet Dodd, Gerry Zeunik, Cathy, Mary, Mike, Pat and Tom Cleary. Aunt of several.

COFFEY, Carol A., 76, St. Jude, Indianapolis, June 2. Wife of Billy Coffey. Mother of Patty Lucas, Vickie Raney, Sherry Sorlie, George, Jr. and Mike Moore. Step-mother of Tim Coffey. Sister of Linda Hargrave, Jeanette Millard, Bernadine Moss, Elaine Parvis, Larry, Mike and Rick Zoellner. Grandmother of 12. Great-grandmother of eight.

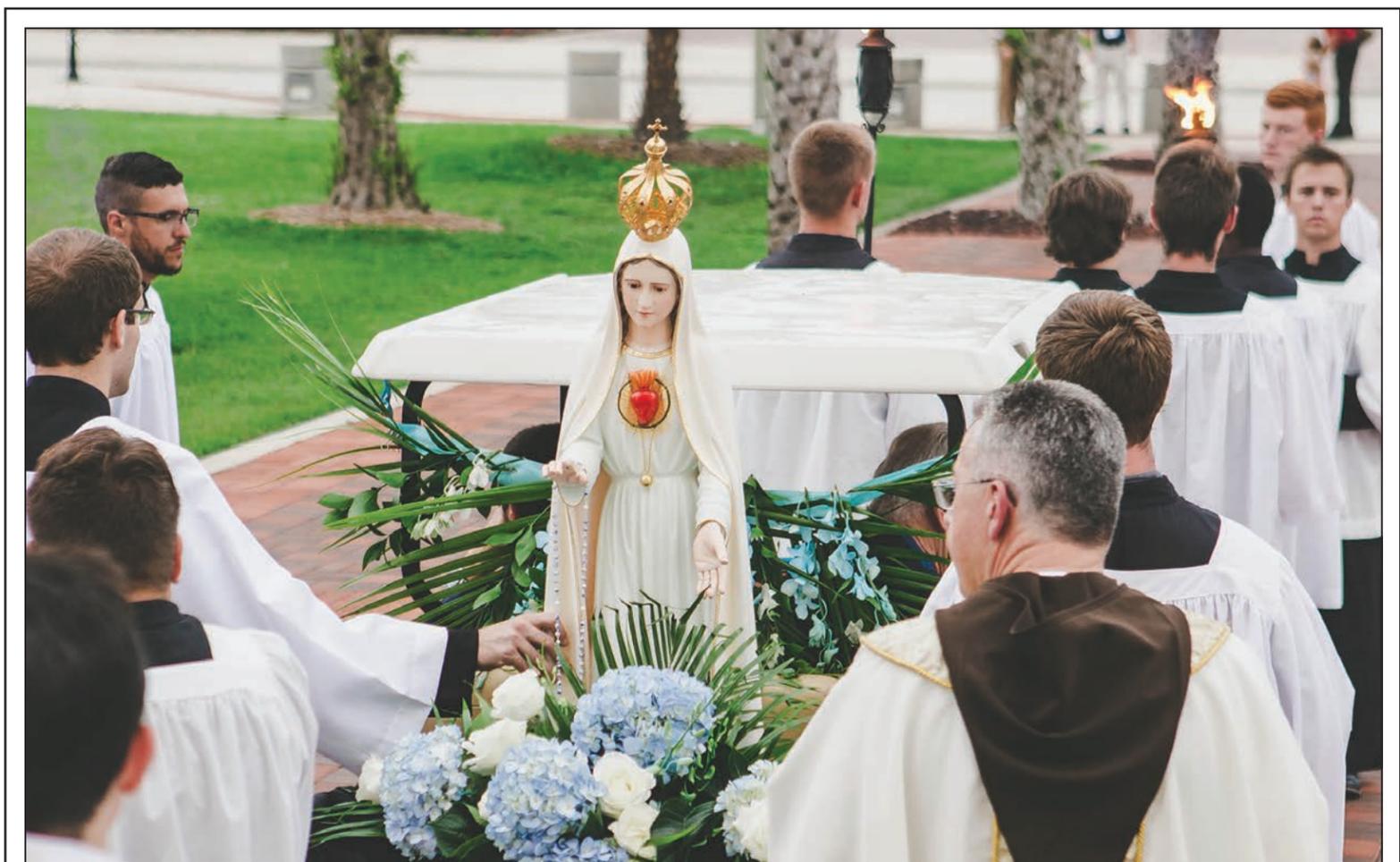
DEAN, Alicia M., 75, St. Mary, North Vernon, May 29. Mother of Rachelle Ferguson, Warren Alexander and Matthew Dean. Sister of Mary Wilder and William Pearl. Grandmother of five. Great-grandmother of nine.

DOLL, Floyd N., 86, St. Anthony of Padua, Morris, June 4. Father of Mary Huntington, Kathy Schuman, Millie Shane, Janet Ward, Mary Wurtz, Greg, Jim, Nick, Tony and Tom Doll. Brother of Anna Mae Erhart, Shirley and Alois Doll. Grandfather of 39. Great-grandfather of 31.

FELDMAN, Margaret R., 100, St. Mary, Greensburg, June 8. Mother of Dottie Klammer, Anne McEvoy, Theresa Siefker, Mary and Stephen Feldman. Grandmother of several.

FORESTAL, Lillian, K. (White), 82, St. Therese of the Infant Jesus (Little Flower), May 28. Mother of Marianne Dunn, Julie Lynch, Kerry and Michael Forestal. Grandmother of 15. Great-grandmother of 15.

GOLDSMITH, Rita A., 87, St. Louis, Batesville, June 1. Wife of Arthur Goldsmith. Mother of Cathy Laugle, Carla Oesterling, Carin Walsman, Connie, Joe, John and Jim Goldsmith. Sister of Barbara Heidlage, Rosemary Hottel and Betty Waters. Grandmother of



Honoring Mary

Clergymen walk with a statue of Mary in a June 13 procession in Ave Maria, Fla., during a ceremony to consecrate the Fellowship of Catholic University Students (FOCUS) to the Blessed Virgin Mary. FOCUS leaders said Our Lady of Guadalupe and Our Lady of Fatima hold special significance for the new evangelization. (CNS photo/Courtesy of FOCUS)

21. Great-grandmother of 17.

HAYES, Marion P., 71, American Martyrs, Scottsburg, May 31. Father of Judy Cowell, Karen, Ruth, Earl, Kyle and Tony Hayes. Brother of Lois Bridges, Angela and Lucy Cullins, Theresa Ketzner, Helen Reynolds, Lucille Warren and Franciscan Father Maurice Hayes. Grandfather of 14. Great-grandfather of two.

HERBERT, Maudie, 76, Immaculate Conception, Millhousen, June 6. Wife of Robert Herbert. Mother of Linda Wise, Allen, Charles, Mike and Roger Herbert. Sister of Kenny and Herman Lee. Grandmother of 21. Great-grandmother of 21.

HITTLE, John F., 79, St. Monica, Indianapolis, June 6. Husband of Margaret Hittle. Father of Andrew and John Hittle. Brother of Mary Thomas and Patricia Hittle. Grandfather of four.

HUNTER, Virginia L., 90, Our Lady of Lourdes, Indianapolis, May 30. Mother of David and John Hunter. Sister of Hazeal, Lorraine, Martha, Mary Jo, Ruth Ann and Joseph. Grandmother of three. Great-grandmother of one.

JANITZ, Patricia D. (Harris), 74, St. Therese of the Infant Jesus (Little Flower), May 28. Mother of Dennis, Michael and Patrick Janitz. Sister of Anna Bowman, Margeline Edgeman, Susie Managine, Michael and Thomas Harris. Grandmother of 10. Great-grandmother of several. Great-grandmother of one.

KENDALL, Warren M., 82, St. Vincent de Paul, Bedford, June 5. Husband of Connie Kendall. Father of Tanya Glenn, Beth Hanning, Jennifer Markum, Terey Voorhies, Bryan and Michael Kendall. Brother of Lucy Carey. Grandfather of several. Great-grandfather of one.

KNYCH, Joan (Dean), 80, St. Lawrence, Indianapolis, May 24. Wife of Ed Knych. Mother of Kathy Dapper, Carol Stephens and Christina Ugo. Grandmother of nine. (correction)

KOORS, Dale G., 78, St. Mary, Greensburg, May 28. Father of Susan Crow, Cynthia Laker, Lisa Lockert, Cheryl Wulf, Robert Huber, Chris, Mark and Michael Koors. Brother of Arthur, Harold, Kenneth and Stephen Koors. Grandfather of 21.

KRAUS, Louis E., 87, St. Paul, Tell City, June 1. Father of Gretchen Durbin, Dr. Sarah Roberts, Stephanie Whitaker and Greg Kraus. Brother of Catherine Bartholomew and Frank Kraus. Grandfather of six.

LUCKETT, Sandra M., 74, St. Therese of the Infant Jesus (Little Flower), May 29. Mother of Francie Hayes. Sister of Debbie Schultz. Grandmother of two. Great-grandmother of one.

MASBAUM, Robert J., 91, St. Therese of the Infant Jesus (Little Flower), June 4. Father of Robert Masbaum, Jr. Brother of Delores Horseman, Mary Lou Kleinrichert and Rose Ann Kraft. Grandfather of five. Great-grandfather of two.

MCADAMS, Kenneth P., 77, St. Lawrence, Lawrenceburg, May 30. Husband of Joyce McAdams. Father of Tracy Jansen, Jodi Lovell and Scott McAdams. Brother of Rose Frank, Jackie and Gene McAdams. Grandfather of seven.

MIKSZAN, Francis C., 81, St. Martin of Tours, June 6. Husband of Bernice Mikszan. Father of Karen Everts, Helen Runyon, Daniel and Gregory Mikszan. Grandfather of seven. Great-grandfather of one.

MOLLAUN, Kristofer R., 26, St. Lawrence, Lawrenceburg, May 29. Son of Kevin Mollaun. Step-son of Christy Mollaun. Brother of Kajia, Kindra, Kirsten and Karson Mollaun.

NEVIT, Robert C., 92, St. Jude, Indianapolis, May 28. Father of Lynne Ashcraft, Bobbi Habel, Debbie Jenkins, Cindy Swider, Pam, Phil and Rick Nevit. Grandfather of 14. Great-grandfather of nine.

OHLHAUT, Josephine R., 5, St. Lawrence, Lawrenceburg, June 3. Daughter of Phil and Katie Ohlhaut. Sister of

Ava, Cecelia, Genevieve, Margaret Mary, Molly, Harry, John Paul, Noah and Vincent Ohlhaut. Granddaughter of Lisa Huber, Chris, Mark and Michael Ohlhaut. Sister of Arthur, Harold, Kenneth and Stephen Ohlhaut.

PENNINGTON MOORE, Helen, 82, St. John Paul II, Clark County, June 1. Mother of Mary Jo Trester and David Pennington. Sister of Marie Schafer. Grandmother of one.

PERKINS, Jay E., 68, St. Joseph, Rockville, May 27. Father of Zachary Perkins. Brother of Kathy McMahan, Sharon Orndorff, Gary and Harry Perkins.

RESS, Marieta C. (Paulin), 97, St. Paul, Tell City, June 4. Mother of Mary Farley, Marjo Howe, Jane Kline and Tom Ress. Grandmother of eight. Great-grandmother of four. Great-great-grandmother of one.

RICKETTS, George C., 80, Prince of Peace, Madison, June 10. Husband of Helen Ricketts. Father of Lisa Reverman, Lori Whitaker and Edward Ricketts. Brother of Charles Ricketts. Grandfather of seven. Great-grandfather of two.

RIEDEMANN, Barbara J., 82, St. Mary, Greensburg, June 7. Sister of William Shofner. Aunt of several.

ROCHNER, Robert L., 83, St. Mary, Lanesville, May 29. Husband of Nancy Rochner. Father of Jeff, Mark and Tom Rochner. Brother of Helen Byrnes and Joyce Mehling. Grandfather of six. Great-grandfather of two.

SANDS, Mary Frances, 80, American Martyrs, Scottsburg, June 4. Mother of Paul, Roger and Steve Sands. Grandmother of one. Great-grandmother of four.

SCHOFNER, Mary Dell, 83, St. Joseph, Shelbyville, May 27. Wife of Russell Schofner. Mother of Kristina Platt, Karen Ann Wolter, Keith and Kevin Schofner. Sister of Bertha Fisher and Harold Mullen. Grandmother of eight. Great-grandmother of two.

SCHREINER CULVER, Jacqueline, C., 57, St. Mary,

Greensburg, May 30. Wife of Jerald Culver. Mother of Brooke Hoke and Ian Bulver. Daughter of Jean Porter. Sister of Susannah Bush, Shawn and John Schreiner. Grandmother of three.

SCHROEDER, Paul M., 80, St. Paul, Tell City, June 2. Husband of Rita Schroeder. Father of Duane and Steve Schroeder. Brother of Glen Schroeder. Grandfather of three. Great-grandfather of four.

SEDLACKO, Faye E., 79, St. Anne, New Castle, May 30. Wife of Stephen Sedlacko. Mother of Linda Hutton. Sister of Patricia Werking. Grandmother of two.

SMITH, Harold L., 90, St. Mary-of-the-Knobs, Floyd County, June 3. Father of Toni Warman. Grandfather of one. Great-grandfather of two.

STIER, Marie B., 99, Immaculate Heart, Millhousen, June 11. Mother of Janet Beldsoe, Kathy Kohrman, Eileen Vinson, Carl, Gary, Marvin and Stephen Stier. Grandmother of 35. Great-grandmother of 77.

WACHTL, Jeanne P. (Prifogle), 92, St. Gabriel, Connersville, June 9. Sister of Alice Hogan and Thelma Humphrey. Aunt of several.

WHITE, Anna M., 83, St. Mary, Lanesville, June 9. Sister of Mary Jane Murphy. Aunt of several.

ZENDER, James H., 88, St. Luke the Evangelist, Indianapolis, June 2. Husband of Grace Zender. Father of Lisa and Tracey, Marc, Michael and Timothy Zender. Grandfather of 12. Great-grandfather of three. †

Conventual Franciscan Father Juniper Cummings served as seminary professor, in leadership

Conventual Franciscan Father Juniper Cummings, a member of the Our Lady of Consolation Province based in Mount St. Francis, died on May 26 in Shakopee, Minn. He was 92.

The Mass of Christian Burial was celebrated on June 2 at the chapel of the Conventual Franciscans at Mount St. Francis. Internment followed in the columbarium of the friars' cemetery.

Francis Leonard Commings was born on Sept. 4, 1924, in Louisville, Ky.

After having attended the minor seminary of the Conventual Franciscans' Our Lady of Consolation Province at Mount St. Francis, he entered the order in 1944, taking on the religious name Juniper. Father Juniper professed simple vows on July 15, 1945, and solemn vows on Oct. 4, 1948. He was ordained a priest on Oct. 15, 1950, in Fribourg, Switzerland.

Father Juniper earned a bachelor's degree in philosophy at the former Our Lady of Consolation Seminary in Carey, Ohio, and a bachelor's, master's and doctorate degrees at the University of Fribourg in Fribourg, Switzerland.

He taught at the former Assumption Seminary in Chaska, Minn., and other colleges and seminaries in the U.S. and Rome, and gave retreats, lectures and workshops in Africa, Australia, England and across the U.S.

From 1966-69, Father Juniper served in Rome as first assistant general for the Conventual Franciscans. In 1982, he was elected minister provincial of the Our Lady of Consolation Province and served in this position for six years. From 1990-96, he served as custos, or superior, of the Conventual Franciscans in Zambia, Africa.

Memorial gifts may be sent to the Conventual Franciscan Friars at The Province of Our Lady of Consolation, Development Office, 103 St. Anthony Drive, Mount St. Francis, IN, 47146. †

Speaker encourages Catholic men to be 'Christ-driven'

By Sean Gallagher

More than 200 Catholic men from across the Indianapolis North Deanery and some parishes in the Lafayette Diocese gathered on May 17 at St. Luke the Evangelist Parish in Indianapolis to be encouraged in their faith, and learn how having a good attitude can positively shape the world.

The occasion was the seventh annual St. Joseph's Men Valuing Prayer and Service (MVPS) Steak Dinner. MVPS is a ministry at St. Luke that seeks to help men grow and support each other in their faith.

Author and speaker Glenn Bill, a member of Christ the King Parish in Indianapolis, was the event's featured speaker.

Honored during the evening were the many priests, Catholic Youth Organization coaches and leaders from Brebeuf Jesuit Preparatory School, Cathedral High School and Bishop Chatard High School, all in Indianapolis, who were in attendance.

"When I look at successful families, when I look at successful teams, when I look at successful corporations, when I look at successful friendships, there's one thing in common and that one thing is their attitude," said Bill, author of *The ABC's of Attitude*. "It's the way they dedicate themselves to the way they think."

In his presentation, Bill described various attitude mistakes and practices that can boost a person's attitude.

"Attitude addiction," according to Bill, is not only being unwilling to change one's attitude, but thinking that it can't be changed.

"My hope for you is that if you have people who are addicted to their attitude, or if you're addicted to the way that you think and you're not willing or open to

being taught," Bill said, "that maybe this speech will help you appreciate, accept and be more kind to those who think differently than you."

Another attitude mistake Bill described is "bad beliefs," believing in things that are not true.

"If you believe some things that aren't true, you're probably lying to yourself about them," he said. "What am I lying to myself about? More importantly, what am I lying about to my family, to my business partners, to God? He knows you're lying."

"We all have thoughts and beliefs about other people, but they're not all true. This is a big mistake. A lot of times, people believe everything that they tell themselves. General [Norman] Schwarzkopf taught us one thing about leadership: 'the ability to tell the truth, not only to your troops, but to yourselves.'"

The last mistake Bill invited his listeners to consider is the "can't conundrum" in which people compare themselves to others.

"The only person you should be competing with is yourself," he said. "You should become a better person each and every day."

Among the attitude boosters Bill pointed out was the importance of being aware of one's attitude and its effect on other people.

"The best way to attitude awareness is to give a sincere compliment to somebody all the times that you meet them," he said. "How good are you at complimenting other people when you meet them?"

Bill also encouraged his listeners to consider the role of emotions in shaping their attitude.

"It's the emotions behind your thoughts that really cause us to act," he said.

"Attitude is really the filter of what our



Author and speaker Glenn Bill, a member of Christ the King Parish in Indianapolis, gives a presentation on attitude on May 17 at St. Luke the Evangelist Parish in Indianapolis during the seventh annual St. Joseph's Men Valuing Prayer and Service Steak Dinner. The event, sponsored by the ministry at St. Luke that supports men in their faith, drew more than 200 attendees from across the Indianapolis North Deanery and beyond. (Photo by Sean Gallagher)

emotional needs are."

Bill also spoke about the role of his faith in shaping who he is and his work in helping people become a positive influence on others.

"I'm Christ-driven," he said. "Hopefully, all of you guys are Christ-driven. He's done some amazing things [for me]."

"He's helped me grow up. He's helped me meet some unbelievable people in my life. The Lord has put influences in my life where he's said, 'Glenn, this is really where I think you ought to go.' So, the bottom line is that I believe that I'm called to do this."

Bill's final word to the event attendees was a challenge to them for the next day.

"I hope that somebody's life will change tomorrow because your attitude that you wake up with will impact them," he said, "you'll have the influence that you want, and you'll make the world a better and brighter place for those who come in touch with you."

Chris Poglatsh, a member of Christ the King Parish, attended the MVPS event.

"I enjoyed it immensely," he said afterward. "I think it's good to get guys [together] like this. I don't think it happens often enough."

"Men tend to get together over sports or a number of other things, but not specifically about faith. So, it's nice to see that." †

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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.

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Complete job description available upon request.

Posted: May 25, 2017

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Please contact Fr. Bill Marks, Pastor
317-826-6000 Ext. 154

~ 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
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