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Criterion

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Supreme decision

Court rules in favor of baker in same-sex wedding cake case, page 3.

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'All by the grace of God'



Above, Archbishop Charles C. Thompson, second from left, prays a prayer of consecration over transitional Deacon Jeffrey Dufresne on June 2 during a Mass in SS. Peter and Paul Cathedral in Indianapolis in which Deacon Dufresne was ordained a priest for the Archdiocese of Indianapolis. Assisting in the liturgy are, from left, transitional Deacons Vincent Gilmore, Timothy DeCrane (obscured) and seminarian Charlie Wessel. (Photo by Sean Gallagher)
Right, newly ordained Father Jeffrey Dufresne blesses Archbishop Thompson on June 2 on the front steps of the cathedral following the Mass in which Father Dufresne was ordained a priest. (Photo by Mike Krokos)

Father Jeffrey Dufresne ordained newest priest of archdiocese during June 2 Mass

By Sean Gallagher

Transitional Deacon Jeffrey Dufresne knelt in prayer as more than 100 pairs of hands were slowly laid on his head, one after another.

It happened while he was being ordained a priest for the Archdiocese of Indianapolis on June 2 in SS. Peter

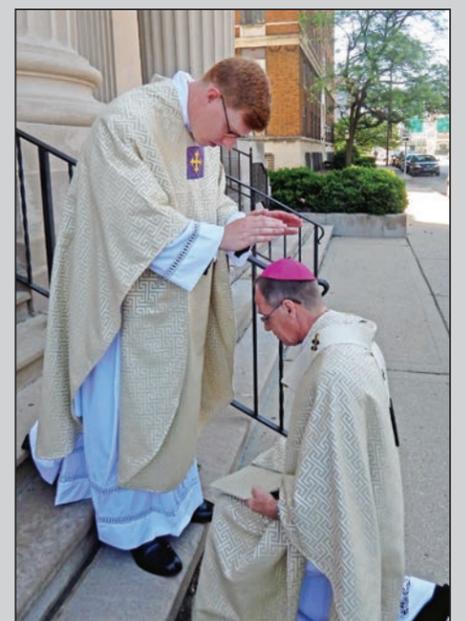
and Paul Cathedral in Indianapolis.

The first to lay hands on him was Archbishop Charles C. Thompson. When that happened, Deacon Dufresne was mindful of the archbishop's spiritual tie to all previous bishops, including Bishop Simon Bruté, who served from 1834-39 as the first bishop of the Vincennes, Ind., Diocese, which later became the

Archdiocese of Indianapolis.

"Those just weren't Archbishop Charles Thompson's hands," said newly ordained Father Dufresne after the ordination liturgy. "They were the hands of St. Peter, the Apostles and their successors, [including] Bishop Bruté, all the way down through the ages."

See **ORDINATION**, page 8



Mother to be deported prays 'to keep my family together'

By Natalie Hoefler

After standing in sweltering heat for 40 minutes, dozens of supporters cheered as Erika Fierro emerged from the building on May 31. That she exited through the front doors was a good sign. It meant that she was not being deported to Mexico—that day.

"They gave me a date to leave next month, [on] June 26," Fierro told those present. "They" are the officials of the Intensive Supervision Appearance Program (ISAP) with whom she had just met in Indianapolis.

But she made the statement with a strained smile.

"It's still not enough time for me to get my kids' passports to take them with [me]," said Fierro, the 35-year-old mother of two children, ages 3 and 8.

Their father—Fierro's husband, Jesus Peña Rodriguez—was already deported to Mexico several weeks ago. For Fierro to leave on June 26 would mean the children would be separated from both parents until their passports are issued—an unknown amount of time, said Fierro.

"It's hard because they wish their dad was with them," she told the supporters, clergy and local news reporters present.

See **DEPORT**, page 10



Erika Fierro speaks with members of the press after her May 31 meeting with Intensive Supervision Appearance Program officials in Indianapolis. She was expecting to be deported to Mexico during the meeting, but was instead given a removal date of June 26. That date, she says, is still too early for her two children's passports to be issued. (Photo by Natalie Hoefler)

Two-year process to revise bishops' protection charter nears completion

NEW ORLEANS (CNS)—The chair of the U.S. bishops' Committee on the Protection of Children and Young People



Bishop Timothy L. Doherty

said a two-year project to revise the charter that guides the U.S. Church in protecting minors from sexual abuse is nearly ready to be presented to the full body of bishops.

Lafayette Bishop Timothy L. Doherty, the committee chairman, said at the 13th annual Child and Youth Protection Catholic Leadership Conference in New Orleans that the proposed revisions of the "Charter for the Protection of Children and Young People" will be discussed and voted on at the bishops' June 13-14 spring general assembly in Fort Lauderdale, Fla.

"We've done a lot of nice work over the last two years," Bishop Doherty said. "The great thing people should know is that this has been a collaboration among a lot of bishops' committees and the National Review Board, who are professional people—judges, lawyers, therapists, trauma experts. There's a lot of healthy conversation there, and our Church can be very proud of the people who are working toward the protection of children."

The annual conference on June 3-6 attracted more than 150 people from across the U.S. working in areas of safe environment, victims' assistance and pastoral care.

Providing a snapshot for how the Church has responded over the past 15 years to the sexual abuse of minors, Bishop Doherty said "the good news" is that "there have been really solid efforts in individual dioceses for the protection of children and vulnerable people."

"There's been huge training," he said. "Millions of children and hundreds of thousands of adults have gone through these programs, and it's simply not publicized well enough."

One of the challenges, Bishop Doherty said, is that the "historical nature of some of the [sexual abuse] cases" has prompted approximately 15 states to extend their statute of limitations on incidents of abuse that may have happened "30 or 40 years ago, if not more."

Bishop Doherty said some of the new laws extending the statute of limitations have targeted exclusively the Catholic Church and have had "nothing to do with government or public schools."

"It should be known that in most of the states, the bishops are really for [extended statute of limitations] provided no other [state] agency is exempt from that kind of research," he said.

Because the U.S. Church has been dealing openly with abuse protection for the past 15 years, Bishop Doherty believes bishops are transforming their efforts of "mainly being therapeutic or protective to the larger scope of having healthier communities in our parishes,

in our religious orders and in our seminaries."

"If we really aspire to a healthy environment, a lot of these things that we're now kind of legislating would be second nature to us," he said. "The rules are never going to go away. We need those for our protection. But I am utterly certain that we've got to realize our gifts and how powerful we could be under the blessing of the Holy Spirit."

Bishop Doherty said the story of the Church's response to sexual abuse has not been acknowledged by many outside the Church. He said he heard a story of a college class recently watching the movie *Spotlight*, which detailed the sexual abuse that occurred in the Archdiocese of Boston, and then asking why the Church has not done "anything" to protect victims.

"One of the reasons we have Catholic newspapers is so we can speak with our own voice so that people can hear our story, because there's no money to be made in a report that says the Catholic Church is doing good things," Bishop Doherty said. "We do more than put on ecclesiastical fashion shows at the Metropolitan Museum of Art."

The conference also featured Teresa Kettelkamp, who from 2003 to 2011 was executive director of the U.S. bishops' Office of Child and Youth Protection, and who was appointed in February to a three-year term with the 16-member Pontifical Commission for the Protection of Minors.

That panel, headed by Boston Cardinal Sean P. O'Malley, meets twice a year in Rome and has the specific role of advising Pope Francis on "the best initiatives that could be implemented in the Catholic Church to keep children safe."

The panel includes survivors of sexual abuse, and they were given the option to remain anonymous if they wished to avoid any potential scrutiny or pressure.

"I don't think we realize the trauma that goes with clerical sexual victimization," Kettelkamp said. "It's just devastating."

Kettelkamp chairs one of the commission's three working groups that deals with survivors.

"The purpose of that group is to give the pope ideas for how the Church can best hear the voices of victims and survivors," she said.

While the U.S. Church has provided a model of a healthy and effective response to sexual abuse of minors, Kettelkamp said that "what works in a Western culture doesn't work in other cultures at all," especially in a culture where abuse "is just too shaming that you don't talk about it."

"The U.S. and other Anglophone countries have opened the door that this is a global issue," Kettelkamp said. "Remember, initially, it was just in the U.S., and that's definitely not true at all. So, one of the biggest challenges the commission has is to reach out to those other cultures and educate them, because it was an educational process for us. What is grooming? What is abuse? It's going to be an educational process for them." †



Public Schedule of Archbishop Charles C. Thompson

June 8-30, 2018

June 8-10

Region VII, V Encuentro Mass and Regional Encounter gathering at the University of Notre Dame

June 11-15

United States Catholic Conference of Bishops general meeting, Fort Lauderdale, Fla.

June 16 — 10 a.m.

Archdiocesan Pastoral Council meeting, at St. Agnes Parish, Nashville

June 16 — 5 p.m.

Confirmation of youths of Holy Family Parish, at Holy Family Church, New Albany

June 18-21

Convocation of archdiocesan priests, at Saint Meinrad Archabbey, St. Meinrad

June 21 — 3:30 p.m.

Catholic Community Foundation Executive Committee meeting, Archbishop Edward T. O'Meara Catholic Center, Indianapolis

June 24 — 9:30 a.m.

Mass at St. Isidore the Farmer Parish, Perry County, in celebration of its 50th anniversary

June 25 — 5:30 p.m.

Mass at St. Luke the Evangelist Church, Indianapolis, with the Franciscan Sisters of the Immaculate Heart of Mary (F.I.H.) of India

June 26 — 8:30 a.m.

Palliative Care Conference, at Marian University, Indianapolis

June 27 — 11:15 a.m.

Mass at Bishop Simon Bruté College Seminary, Indianapolis

June 27 — 7 p.m.

Theology on Tap presentation and discussion, at the Knights of Columbus McGowan Hall, Indianapolis

June 28 — 10 a.m.

Leadership Team Meeting, Archbishop Edward T. O'Meara Catholic Center, Indianapolis

June 28 — 5:30 p.m.

Serra Club cookout and presentation, at St. Augustine Home for the Aged, Indianapolis

June 30 — 6:30 p.m.

Mass of Blessing and Missioning, in Sacred Heart Basilica at the University of Notre Dame

(Schedule subject to change.)

Official Appointments

Effective July 5, 2018

Rev. J. Peter Gallagher, pastor of St. Lawrence Parish in Lawrenceburg, to pastor of Our Lady of the Springs Parish in French Lick and Our Lord Jesus Christ the King Parish in Paoli.

Rev. Benjamin D. Syberg, pastor of Our Lady of the Springs Parish in French Lick and Our Lord Jesus Christ the King Parish in Paoli, to pastor of St. Lawrence Parish in Lawrenceburg.

(These appointments are from the office of the Most Rev. Charles C. Thompson, Archbishop of Indianapolis.) †



Pope Francis' prayer intentions for June

• **Social Networks**—That social networks may work toward that inclusiveness which respects others for their differences.

(To see Pope Francis' monthly intentions, go www.archindy.org/popesintentions.) †

Correction

Following is the correct information for Augustavaganza at Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., Indianapolis, on Aug. 17-18: Friday, 4 p.m.-midnight, catered dinners and bingo in air-conditioned hall, raffle, Monte Carlo, 5K or one-mile walk/run. Saturday morning, baby crawl, rides, children's games, silly safari, live music, beer garden. Pre-festival activities on Thursday night, Aug. 16, Cookies and Canvas for kids and beer tasting for adults 21 and older. Information: 317-357-1200, "Like" "Augustavaganza" Facebook page. †



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Court rules in favor of baker in same-sex wedding cake case

WASHINGTON (CNS)—In a 7-2 decision on June 4, the Supreme Court sided with a Colorado baker in a case that put anti-discrimination laws up against freedom of speech and freedom of religious expression.

Justice Anthony M. Kennedy, writing for the majority, said the Colorado Civil Rights Commission had violated the Constitution's protection of religious freedom in its ruling against the baker, who refused to make a wedding cake for the same-sex couple.

Justices Ruth Bader Ginsburg and Sonia Sotomayor dissented.

Kennedy noted the case had a limited scope, writing that the issue "must await further elaboration." Across the country, appeals in similar cases are pending, including another case at the Supreme Court from a florist who didn't want to provide flowers for a same-sex wedding.

The chairmen of three U.S. Conference of Catholic Bishops' (USCCB) committees said the decision "confirms that people of faith should not suffer discrimination on account of their deeply held religious beliefs, but instead should be respected by government officials."

In a statement, they said: "In a pluralistic society like ours, true tolerance allows people with different viewpoints to be free to live out their beliefs, even if those beliefs are unpopular with the government."

The ruling in *Masterpiece Cakeshop v. Colorado Civil Rights Commission* stems from the case argued before the court last December from an incident in 2012 when Charlie Craig and David Mullins asked the Colorado baker, Jack Phillips, to make a cake for their wedding reception. Phillips refused, saying his religious beliefs would not allow him to create a cake honoring their marriage.

The couple filed a complaint with the Colorado Civil Rights Commission, which decided the baker's action violated state law. The decision was upheld by the Colorado Court of Appeals. The Colorado Supreme Court wouldn't take the case, letting the ruling stand. The U.S. Supreme Court agreed to hear the case.

During oral arguments at the high court, many questions came up about what constituted speech because the baker claimed he should have freedom of speech protection.

The ruling's opinion honed in on the argument of free speech and religious neutrality, saying the baker's refusal was based on "sincere religious beliefs and convictions," and when the Colorado Civil Rights Commission considered this case, the court said, "it did not do so with the

religious neutrality that the Constitution requires."

The court opinion also noted the delicate balance at stake in this case, saying: "Our society has come to the recognition that gay persons and gay couples cannot be treated as social outcasts or as inferior in dignity and worth. For that reason, the laws and the Constitution can, and in some instances must, protect them in the exercise of their civil rights. The exercise of their freedom on terms equal to others must be given great weight and respect by the courts. At the same time, the religious and philosophical objections to gay marriage are protected views and in some instances protected forms of expression."

But delving further, the court deemed the specific cake in question was an artistic creation, not just a baked good. It said, "If a baker refused to sell any goods or any cakes for gay weddings, that would be a different matter," noting that the state would have a strong case that this would be a denial of goods and services going beyond protected rights of a baker.

Here, the court said the issue was the baker's argument that he "had to use his artistic skills to make an expressive statement, a wedding endorsement in his own voice and of his own creation."

The court opinion goes on to say that Phillips' contention "has a significant First Amendment speech component and implicates his deep and sincere religious beliefs. In this context, the baker likely found it difficult to find a line where the customers' rights to goods and services became a demand for him to exercise the right of his own personal expression for their message, a message he could not express in a way consistent with his religious beliefs."

Ginsburg, writing in her dissenting opinion, joined by Sotomayor, stressed there are aspects of the court's opinion she agreed with, but she "strongly" disagreed with the idea that the same-sex couple "should lose this case," and she felt that neither the commissioners'

infringed on her constitutional rights. Immediately after that ruling, she was allowed to leave the shelter for what government lawyers believed was pre-abortion counseling, but she obtained an abortion instead.

The Trump administration subsequently sought to have lawyers for the American Civil Liberties Union (ACLU), who represented the 17-year-old, disciplined, saying they had misled the Justice Department about why she had left the shelter after the October ruling. But the Supreme Court did not seek disciplinary action.

The ACLU, meanwhile, is representing clients in similar situations, and those cases will be allowed to move through the lower courts. While seeming to back the Trump administration, the high court's June ruling is not a final say on whether immigrant minors in government detention can be allowed to obtain an abortion.

In October, the Texas Catholic Conference in Austin criticized the ACLU, saying no one should "facilitate and participate in ending the innocent life of the unborn child."†



Baker Jack Phillips decorates a cake in his Masterpiece Cakeshop in 2017 in Lakewood, Colo. In a 7-2 decision on June 4, the Supreme Court sided with the baker, who refused to make a wedding cake for a same-sex couple. The case put anti-discrimination laws up against freedom of speech and freedom of religious expression. (CNS photo/Rick Wilking, Reuters)

statements about religion nor the commission's treatment of other bakers who refused to make cakes disapproving of same-sex marriage justified a ruling in favor of Phillips.

Ashley McGuire, senior fellow with the Catholic Association, a group that emphasizes religious freedom, described the court's ruling as a "clear win for religious liberty and expression."

In other immediate reactions: Kristen Waggoner, senior counsel for Alliance Defending Freedom, which represented Phillips, praised the court for showing that "government hostility toward people of faith has no place in our society."

Louise Melling, deputy legal director of the American Civil Liberties Union, stressed the narrowness of the court's opinion, emphasizing that it was based on "concerns unique to the case, but reaffirmed its longstanding rule that states can prevent the harms of discrimination in the marketplace, including against LGBT people."

The USCCB filed a friend-of-the court brief in support of the baker, joined by the Colorado Catholic Conference, Catholic Bar Association, Catholic

Medical Association, National Association of Catholic Nurses-USA and National Catholic Bioethics Center.

After oral arguments were presented late last year in this case, three chairmen of USCCB committees issued a statement saying: "America has the ability to serve every person while making room for valid conscientious objection."

That statement along with the group's reaction to the court's final ruling was issued by Archbishop Joseph E. Kurtz of Louisville, Ky., chairman of the Committee for Religious Liberty; Philadelphia Archbishop Charles J. Chaput, chairman of the Committee on Laity, Marriage, Family Life and Youth; and Bishop James D. Conley of Lincoln, Neb., chairman of the Subcommittee for the Promotion and Defense of Marriage.

The committees' statement after oral arguments said it hoped the court would continue to "preserve the ability of people to live out their faith in daily life, regardless of their occupation," noting that artists "deserve to have the freedom to express ideas—or to decline to create certain messages—in accordance with their deeply held beliefs." †

High court quashes ruling in case of detained teenager seeking abortion

WASHINGTON (CNS)—The U.S. Supreme Court on June 4 threw out a lower court's ruling that allowed a 17-year-old last year to obtain an abortion while she was in a detention center after an illegal border crossing.

If the Supreme Court had not acted, the lower court's ruling could have set a precedent that would have allowed minors in similar situations to obtain abortions.

The legal battle began when the detained teenager had sought but was denied permission to leave the government-funded center where she was detained to obtain an abortion, saying she had been raped, found out she was pregnant during the detention and did not want to go through with the pregnancy.

The Trump administration objected to allowing her to leave the shelter temporarily for the purposes of obtaining an abortion, and said if she wanted an abortion, she could find a sponsor to get her out of detention or leave the country voluntarily.

But an October ruling by a federal judge in Washington said the government couldn't interfere with the teenager's access to doctors, and such actions

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Editorial



A woman religious casts her ballot on May 25 in Dublin, Ireland, on a referendum concerning the country's law on abortion. Voters opted to remove the right to life of the unborn from the country's constitution, paving the way for abortion on demand through the first 12 weeks of an unborn child's life. (CNS photo/Alex Fraser, Reuters)

Catholicism and the Irish

Poor Ireland. It's not the country it used to be.

Once described as "the most Catholic country in the world"—by Blessed Pope Paul VI, no less—today it has become as secular as the rest of Europe.

The latest example is the referendum on May 25 in which the Irish people voted to repeal Ireland's constitutional legal protection of unborn life, as we reported on the front page of our June 1 issue. Voters opted to remove the right to life of the unborn from the country's constitution, paving the way for abortion on demand through the first 12 weeks of an unborn child's life. With 2.1 million votes cast, 66.4 percent supported the repeal of the ban. That's pretty overwhelming.

Leo Varadkar, Ireland's prime minister, tweeted, "What we've seen today is the culmination of a quiet revolution that's been taking place in Ireland over the last 20 years." That revolution has been against the Catholic Church. Sadly the Church is pretty irrelevant in Ireland these days.

The Catholic Church in the United States has historically owed a lot to the Irish. Some of our greatest leaders were immigrants from Ireland, especially Bishop John England of Charleston, S.C., Archbishop John Hughes of New York, and Archbishop John Ireland of St. Paul, Minn.

Bishop England had a reputation for defending the rights of the Irish in Ireland against the British before he was made the first Bishop of Charleston in 1820, and sent to a part of the United States where Catholics were hated. He is most noted for a two-hour talk he gave to the U.S. Congress, with President John Quincy Adams in attendance, in 1826. He answered the question, "Can a good Roman Catholic be a loyal American citizen?" in a powerful speech.

Archbishop John Hughes represented the United States when President Abraham Lincoln sent him to France to meet with Emperor Napoleon III to convince France to remain neutral during the American Civil War. The man responsible for the building of St. Patrick's Cathedral in New York, he also once spoke before a joint session of the U.S. Congress.

Archbishop John Ireland was the most outspoken American Catholic prelate in our history. A Medal of Honor winner as a chaplain during the Civil

War, he worked closely with Cardinal James Gibbons in numerous events to promote Catholicism during the end of the 19th century and the beginning of the 20th century.

Cardinal Gibbons, perhaps the greatest prelate in U.S. history, was not born in Ireland, but he lived there from the age of 3 until he was 19. He was Archbishop of Baltimore from 1877 until his death in 1921.

The greatest immigration of Irish to the U.S. occurred during and after the Irish Potato Famine of the late 1840s. Almost all of the migrants were Catholics, and many of them became priests, and then bishops. At the start of the 20th century, 62 percent of American bishops were Irish-Americans, more than half of whom were Irish-born. In the 1940s and 1950s, 80 percent of the priests in the Archdiocese of Los Angeles were Irish-born.

So it's clear that the Catholic Church in the United States has been greatly influenced by the Irish. In Indiana, French and German Catholics have perhaps been more numerous, but the Irish have been influential.

Ireland was once known for supplying missionaries all over the world, including in the United States. However, during the past 20 years or so, priestly vocations in Ireland have dried up and Ireland has become mission country.

There are still Catholics in Ireland who practice their faith, attending Mass at least weekly. But even among them, exit polls discovered that 16 percent voted to repeal the ban on abortion. Most people in Ireland consider themselves Catholic, but don't really practice the faith. And there are those who are actively anti-Catholic.

It's sad that this has happened in Ireland. But doesn't the same thing exist now in the United States? Studies show that more Catholics are leaving the Church than are coming in, and we are retaining our membership only because of immigration. And we have the same three categories of Catholics in the United States as they do in Ireland: devout Catholics, cultural Catholics and anti-Catholics. In both countries, too, it appears to be mainly the young people who are leaving.

The Church must find a way to combat the secularism that seems to be winning the battle.

—John F. Fink

Be Our Guest/Richard Doerflinger

Hype and reality on family planning

President Donald J. Trump has announced he will restore a Reagan-era regulation forbidding clinics in the federal Title X family planning program to perform or refer for abortions.



Planned Parenthood, promising a lawsuit, describes this policy as "preventing patients from visiting

Planned Parenthood health centers," and commentators on both sides of the issue call it an effort to "defund Planned Parenthood."

The reality is somewhat different. A little perspective is needed.

According to a 2016 fact sheet by the Guttmacher Institute, a former Planned Parenthood affiliate, the federal government spends more than \$2 billion a year on family planning, mostly through Medicaid (not affected by the regulation). Title X makes up less than 15 percent of the total.

Planned Parenthood receives more than half a billion dollars in taxpayer funds annually, about \$80 million of it from Title X. The organization performs more than one-third of all abortions in the country, and abortion is what it provides to 96 percent of its pregnant clients.

So what did a Democratic-controlled Congress say about abortion when it created the Title X program in 1970?

It overwhelmingly approved an amendment, already unanimously approved in committee, requiring that no Title X funds "shall be used in programs where abortion is a method of family planning."

The amendment remains in place today. It is not merely a ban on direct use of federal funds to perform abortions, though many news outlets misrepresent it that way. Its sponsor, Democratic Rep. John Dingell of Michigan, said its intent is that "abortion is not to be encouraged or promoted in any way through this legislation."

Rep. Dingell gave three reasons for this policy. First, there is a basic ethical difference between preventing a pregnancy and taking the life of an unborn child.

Letters to the Editor

We must confront, put an end to stain of abortion on our country's soul

For believers in the sanctity of innocent human life in the womb, an ongoing descent into moral depravity somehow seems to know no bounds.

The world recently witnessed the national referendum rejection of an existing constitutional amendment in Ireland banning abortion by a two-to-one margin.

This travesty was then followed by an Iowa judge's order blocking a state law forbidding abortions when a fetal heartbeat can be detected—apparently in response to the argument that such a restriction is unconstitutional!

Earlier this year, *Criterion* columnist Father Tad Pacholczyk took note of legal actions brought against physicians who dare to "allow" the birth of a potentially imperfect infant. Such actions almost mirror the sickening arguments

Second, the purpose of a family planning program should be to "reduce the incidence of abortion," not increase it. Third, evidence indicated that "the prevalence of abortion as a substitute or a backup for contraceptive methods can reduce the effectiveness of family planning programs."

Today, there is substantial evidence that family planning programs often do not reduce abortions. But even politicians supporting "abortion rights" have said abortion should be "rare." And obviously facilitating abortion does the opposite of reducing abortions.

So the regulation defunds no one. But if an organization receives Title X grants at some sites, it must locate its abortion business elsewhere. Planned Parenthood will have to adjust its business model. Since 2013, it has required every affiliate to have at least one site perform abortions. The idea was that the affiliate's other sites can receive Title X funding, and still send 96 percent of their pregnant clients to the affiliated abortion clinic.

Planned Parenthood says the regulation to close this loophole is "a vicious, new and unprecedented attack on reproductive health care." But it is not new or unprecedented. It seems more modest than the Reagan regulations upheld by the U.S. Supreme Court in 1991, which barred Title X clinics from counseling on abortion as well as from performing or referring for it. The new rule is said not to restrict counseling.

As for "vicious attack," Planned Parenthood tends to see any lack of enthusiasm for abortion that way.

A word of caution to pro-life groups tempted to exaggerate what the regulation does. Wild exaggeration is Planned Parenthood's specialty, to whip up outrage among supporters. Its alert on the regulation urges them to "add fuel to the fire."

In today's polarized climate, more fire is not what we need. The regulation will better implement what Congress always intended in this program. Once upon a time, everyone knew that's what federal regulations are for.

(Richard Doerflinger worked for 36 years in the Secretariat of Pro-Life Activities of the U.S. Conference of Catholic Bishops. He writes from Washington state.) †

of certain prominent bioethicists who have suggested that if an attempted—but failed—abortion procedure was somehow "ethically permissible," then the post-delivery killing (murder) of the still-living infant is justified because the "moral status" of the infant is only comparable to that of a fetus!

Since the 1973 *Roe v. Wade* Supreme Court decision which legalized abortion on demand, the U.S. has now eliminated almost 60 million innocent human lives whose lost potential is known only to God.

Surely this nation—blessed beyond any others by God—must confront and put an end to this abominable stain on the national soul.

David A. Nealy
Greenwood

Moral truth cannot be decided by vote or popular consent, reader says

I was deeply saddened by the recent pro-abortion vote in Ireland.

I'm all for separation of Church and state, but you can't decide moral truth by vote or popular consent.

Catholics in Ireland and elsewhere should respect the tradition, history and authority of the Church when it comes to such issues.

Jesus never threw Bibles into the crowd, and said "Use this and make up your own mind. All positions are viable."

This attitude was the basis of the Protestant Reformation. Look where that got us.

Sonny Shanks
Corydon



Christ the Cornerstone

The Church is the agent of evangelization

“Evangelization is the task of the Church. The Church, as the agent of evangelization, is more than an organic and hierarchical institution; she is first and foremost a people advancing on its pilgrim way toward God. She is certainly a mystery rooted in the Trinity, yet she exists concretely in history as a people of pilgrims and evangelizers, transcending any institutional expression, however necessary” (“Evangelii Gaudium,” “The Joy of the Gospel,” #111).

The Church is sent by her Lord “as the sacrament of the salvation offered by God” (“Evangelii Gaudium,” #112). Pope Francis tells us that, rather than waiting for us to draw closer to him, God comes close to us. The saving action of Jesus Christ—every fiber of his life, death and resurrection—is based solely on the unconditional love and mercy of God rather than any merit on our part.

As the Holy Father says, “The salvation which God offers us is the work of his mercy. No human efforts, however good they may be, can enable us to merit so great a gift. God, by his sheer grace, draws us to himself and makes us one with him. ... Through

[the Church’s] evangelizing activity, she cooperates as an instrument of that divine grace which works unceasingly and inscrutably. ... The principle of the primacy of grace must be a beacon which constantly illuminates our reflections on evangelization” (#112).

At the very core of the Gospel, the *Good News*, is the gift of salvation announced by the Lord: Behold, the Kingdom of God is at hand for those who dare to believe in Jesus Christ as Son of God and Savior of the world. This is the essence of evangelization, which is ultimately focused not on “programs,” but on cultivating a personal encounter with the person of Jesus Christ. To carry out this sacred mandate, the Church has been entrusted with special gifts to be used in ministry and service.

These special gifts include the gift of both the priesthood of all the baptized and the ordained priesthood; and the deposit of faith safeguarded and handed on by the Apostles; each gift is made sacred by the ultimate gift of God’s presence among us.

At every Mass, in union with the whole Church and following the Lord’s command, an ordained priest

invokes the power of the Holy Spirit to transform the bread and wine into the Body and Blood of Jesus Christ to be really present upon the altar. This sacred action reminds us of the awesome responsibility that ordained ministers carry out in service to the entire people of God. That’s why at every Mass, we pray for our pope, our bishop and all the clergy. As we do so, we recall the necessity of the priesthood for the Eucharist, as well as the necessity of the Eucharist for the Church.

According to Pope Francis, in a brief catechesis on the sacrament of holy orders during his weekly general audience on March 26, 2014, “Holy orders, articulated in the three ranks of episcopate, presbyterate and diaconate, is the sacrament which enables the exercise of the ministry, entrusted by the Lord Jesus to the Apostles, to feed his flock, in the power of his Spirit and according to his heart; to feed Jesus’ flock not with the power of human strength or with one’s own strength, but with that of the Spirit and according to his heart, the heart of Jesus, which is a heart of love. The priest, the bishop, the deacon must feed the Lord’s flock with love. If he does not do it with love, it is

useless.”

The ministry of the ordained enables us all to cooperate with the Holy Spirit in the task of evangelization; namely, to bring glad tidings to the poor, to heal the brokenhearted, to proclaim liberty to captives and release to prisoners, to announce a year of favor, and to comfort mourners.

In essence, the sacrament of holy orders makes other sacraments possible as a means of mediating God’s compassion, consolation, reconciliation and redemption. This sacrament provides us with ministers who can lead us; who can travel with us as we accompany those in need of mercy, hope, forgiveness, love and understanding; and who can also follow after us as the Good Shepherd finds those who have strayed, bringing them home again.

The Church’s task of evangelization is rooted in the bold proclamation of Jesus Christ, our Great High Priest and Good Shepherd. Let’s pray that we can accept the vocation given to each of us to be missionary disciples and evangelizers who have been made into a holy people called to serve those in need of God’s grace with the support provided by the sacraments of the Church. †



Cristo, la piedra angular

La Iglesia es agente de la evangelización

“La evangelización es tarea de la Iglesia. Pero este sujeto de la evangelización es más que una institución orgánica y jerárquica, porque es ante todo un pueblo que peregrina hacia Dios. Es ciertamente un misterio que hunde sus raíces en la Trinidad, pero tiene su concreción histórica en un pueblo peregrino y evangelizador, lo cual siempre trasciende toda necesaria expresión institucional” (“Evangelii Gaudium,” “La alegría del Evangelio,” #111).

La Iglesia fue enviada por el Señor “como sacramento de la salvación ofrecido por Dios.” El papa Francisco nos dice que, en vez de esperar a que nos acerquemos a Él, Dios se acerca a nosotros. La acción salvadora de Jesucristo, cada fibra de su vida, muerte y resurrección, se basa exclusivamente en el amor incondicional y la misericordia de Dios, en vez de en los méritos propios.

Tal como lo expresa el Santo Padre: “La salvación que Dios nos ofrece es obra de su misericordia. No hay acciones humanas, por más buenas que sean, que nos hagan merecer un don tan grande. Dios, por pura gracia, nos atrae para uniros a sí. [...] A través de sus acciones evangelizadoras, colabora como instrumento de la gracia divina que actúa incesantemente

más allá de toda posible supervisión. [...] El principio de la primacía de la gracia debe ser un faro que alumbré permanentemente nuestras reflexiones sobre la evangelización” (“Evangelii Gaudium,” #112).

El núcleo fundamental del Evangelio, la Buena Nueva, es el don de la salvación anunciado por el Señor: Contemplad el Reino de Dios al alcance de quienes se atreven a creer en Jesucristo como Hijo de Dios y Salvador del Mundo. Esta es la esencia de la evangelización que, en definitiva, no se concentra en “programas” sino en cultivar un encuentro privado con la persona de Jesucristo. Para llevar a cabo este mandato divino, la Iglesia ha sido dotada con dones especiales que se utilizan en el ministerio y el servicio.

Entre estos dones especiales se encuentran el don del sacerdocio para todos los bautizados y el sacerdocio por ordenación, así como también el depósito de fe protegido y transmitido por los apóstoles. Cada uno de estos dones se convierte en algo sagrado mediante el don supremo de la presencia de Dios entre nosotros.

En cada misa, unidos con toda la Iglesia y siguiendo los mandamientos de Dios, el sacerdote ordenado invoca el poder del Espíritu Santo para transformar el pan y el vino en el

cuerpo y la sangre de Jesucristo, para que esté verdaderamente presente en el altar. Este acto sagrado nos recuerda la enorme responsabilidad que tienen los ministros ordenados de llevar a cabo esta misión a través del servicio, para beneficio de todo el pueblo de Dios. Es por ello que en cada misa rezamos por nuestro papa, nuestro obispo y todo el clero. A medida que lo hacemos, recordamos la necesidad del sacerdocio para que exista la Eucaristía, y la necesidad de la Eucaristía para la existencia de la Iglesia.

Según lo expresó el papa Francisco en una breve catequesis sobre el sacramento del Orden durante la audiencia general semanal el día 26 de marzo de 2014: “El Orden, constituido por los tres grados de episcopado, presbiterado y diaconado, es el sacramento que habilita para el ejercicio del ministerio, confiado por el Señor Jesús a los Apóstoles, de apacentar su rebaño, con el poder de su Espíritu y según su corazón. Apacentar el rebaño de Jesús no con el poder de la fuerza humana o con el propio poder, sino con el poder del Espíritu y según su corazón, el corazón de Jesús que es un corazón de amor. El sacerdote, el obispo, el diácono debe apacentar el rebaño del Señor con amor. Si no lo hace con amor no sirve.”

Mediante el ministerio de los consagrados podemos cooperar con el Espíritu Santo en la tarea de la evangelización, es decir, llevar la buena nueva a los marginados, sanar los corazones destrozados, declarar la libertad de los cautivos y liberar a los prisioneros, anunciar un año de gracia y consolar a los que sufren.

En esencia, el sacramento del Orden hace que sean posibles otros sacramentos, ya que constituye la manera de canalizar la compasión, el consuelo, la reconciliación y la redención de Dios. Este sacramento nos ofrece a los ministros que nos sirven de guía, que viajan con nosotros para acompañar a los que necesitan misericordia, esperanza, perdón, amor y comprensión, y que también nos cuidan después de que el Buen Pastor encuentra a aquellos que se han descarriado y los devuelven al hogar.

La tarea evangelizadora de la Iglesia está arraigada en la valiente proclamación de Jesucristo, nuestro Sumo Sacerdote y el Buen Pastor. Recemos para poder aceptar la vocación que recibe cada uno de nosotros de ser discípulos misioneros y evangelizadores que se han convertido en un pueblo santo llamado a servir a los necesitados de la gracia de Dios, con el apoyo que brindan los sacramentos de la Iglesia. †

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 11-14

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. **"Hero Central" Vacation Bible School**, ages 4-10, Bible stories, games, craft, singing, snacks, 3-6 p.m. each day. Information including middle school to adult volunteer opportunities: 317-546-4065, cdiaz@saintlawrence.net

June 12

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Monthly Taizé Prayer Service**, theme "Praying for Peace in the World and in Our Hearts," 7-8 p.m., silent and spoken prayers, simple music, silence. Information: 812-535-2952, provctr@spsmw.org.

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

June 14

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Peace and Nature**

Garden Walk, Benedictine Sister Angela Jarboe facilitating, 7-8:30 p.m., freewill donation. Information and registration: 317-788-7581, www.benedictinn.org.

June 14-16

St. Susanna Parish, 1210 E. Main St., Plainfield. **Parish Festival and Car Raffle**, Thur. 6-10 p.m., Fri. 6-11 p.m., Sat. 4:30 p.m.-midnight, international food, nightly food specials and entertainment, gambling tent, Texas poker, beer and wine garden, chicken bingo, kids' games, book fair, carnival rides, raffle tickets \$50 each or three for \$125, 2018 Ford Focus SE grand prize, \$1,500 second, \$1,000 third, \$500 fourth and fifth each. Information and raffle tickets: 317-839-3333.

June 15

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, world photographer Denis Kelly presenting, Mass 7 a.m., buffet breakfast and program following, \$15 members, \$21 non-members. Register by noon on June 14. Information

and registration: www.catholicbusinessexchange.org.

June 15-16

St. Mark the Evangelist Parish, 535 Edgewood Ave., Indianapolis. **Funfest**, Fri. 5-11 p.m., Sat. 5 p.m.-midnight, dinners in air-conditioned hall with senior discount, grilled and multicultural foods, desserts, elephant ears, raffles, bingo, quilt raffle, inflatables, children's games, beer, Monte Carlo, live bands, pony rides. Information: 317-787-8246.

St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. **International Festival**, 5 p.m.-midnight, authentic Latino, Asian, German and American food, live music, dance groups, carnival rides, charitable games and raffle, beer garden. Information: 317-291-7014.

June 16

St. Anthony of Padua Parish, 316 N. Sherwood Ave., Clarksville. **Chicken Dinner and Festival**, 2-8 p.m., all activities indoor, fried chicken dinner, cakes, quilts, mini-raftles, children's

area, adult games of chance, raffle for \$5,000 first, \$1,000 second, \$500 third. Information: 317-282-2290.

June 20

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

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **World Refugee Day Open House**, cultural villages, global breakfast foods, refugee artwork, ethnic music and entertainment, 7:30-10:30 a.m., \$20 suggested donation through June 13, \$25 after. Registration: www.helpcreatehope.org. Information: Beth Russell, 317-236-1592, erussell@archindy.org.

June 21

St. Joseph Parish, 1401 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m.,

with Mass at 5:45 p.m. Information: 317-244-9002.

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

June 22

St. Charles Borromeo Parish, 2222 E. 3rd St., Bloomington. **Hog Roast** benefitting St. Vincent de Paul Society, 4:30-8:30 p.m., food, beer and wine, live music, silent auction, 50/50 raffle, door prizes, \$10 presale/\$12 at the door. Information: 812-336-6846.

June 22-23

Christ the King Parish, 5884 N. Crittenden Ave., Indianapolis. **Summer Social**, 6 p.m.-midnight, live music, 50/50 raffle, food booths, kids' zone, craft beer, \$1 entrance charge. Information: 317-255-3666.

June 24

St. Isidore the Farmer, 6501 St. Isidore Road, Bristow. **50th Anniversary Celebration**,

9:30 a.m. CT Mass with Archbishop Charles C. Thompson presiding, reception to follow. Information: 812-843-5713.

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

June 26

Marian University, Evans Center, 3200 Cold Spring Road. **Hospice and Palliative Care Conference**, 8:30 a.m.-noon, opening prayer with Archbishop Charles C. Thompson, presentations and discussions with Franciscan Health and St. Vincent Health palliative care and hospice professionals, light refreshments, free, walk-ins accepted but online pre-registration preferred at bit.ly/2IQXbjl (case sensitive). Information: Keri Carroll, 317-236-1521, 800-382-9836, ext. 1521, kcarroll@archindy.org. †

Weekend healing retreat at St. Luke the Evangelist Parish set for July 13-15

A weekend retreat called "Healing of the Heart" will be held at St. Luke the Evangelist Parish, 7575 Holliday Dr., East, in Indianapolis, on July 13-15.

The retreat is for those who want to learn how both to forgive and be forgiven, and to understand that healing is a process that happens over time.

It will be led by Franciscan Friars of the Holy Spirit Father Ignatius Mazanowski, a graduate of both St. Luke School and Bishop Chatard High School in Indianapolis. He is one of the founders of the Franciscan Friars of the Holy Spirit, which was begun under Bishop Thomas Olmsted of Phoenix. Father Ignatius has

led retreats and given talks nationally and internationally, and recently published a book called *Healing of the Heart Journal*.

The retreat schedule is as follows: Fri., 5:30-9 p.m.; Sat., 8:15 a.m.-9:30 p.m.; Sun., 9:30 a.m.-noon. Each session will begin with Mass.

The cost to attend is \$90, which includes materials, three meals on Saturday and breakfast on Sunday.

A link to the retreat application can be found online at www.stluke.org.

The deadline to apply is July 9. The retreat is limited to 100 participants.

For more information, call 317-439-1836 or e-mail galemaz777@yahoo.com. †

Retreats and Programs

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

June 25

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Silent Self-Guided Day of Reflection**, \$35 includes room for the day, continental breakfast, lunch and use of common areas. Registration deadline:

June 23. Information and registration: Dustin Nelson, 317-545-7681, ext. 101 or www.archindy.org/fatima.

July 1

Benedict Inn Retreat & Conference Center, 1402 Southern Ave.,

Beech Grove. **Sabbath in the Garden**, Benedictine Sister Cathy Anne Lepore presenting, 1-6 p.m., \$40. Information and registration: 317-788-7581, www.benedictinn.org. †

Right to Life of Indianapolis seeks volunteers at summer fairs and expo

Right to Life of Indianapolis (RTLII) is in need of volunteers for the following events:

- Indiana Black Expo Summer Celebration, July 13-22;
 - Hendricks County Fair, July 15-21;
 - Johnson County Fair, July 15-21;
 - and
 - Indiana State Fair, Aug. 3-19.
- Those interested in receiving more

information can do so by filling out a brief form at bit.ly/2H1b4GF (case sensitive) or by calling RTLII at 317-582-1526.

Please note that expressing interest in receiving more information about volunteering at these events is not a commitment to do so, but rather allows RTLII to contact those interested when more information is available. †

Franciscan Center to offer 'Praying with Your Smartphone' workshop on June 14

A workshop titled "Praying with Your Smartphone" will be offered at the Oldenburg Franciscan Center, 22143 Main St., in Oldenburg, from 6:30-8 p.m. on June 14.

Spiritual director Chris Wasselman will explore various applications designed to create a space and time for prayer and

increase knowledge of Scripture.

The cost is \$15. Attendees should bring their own electronic devices.

Register online at www.oldenburgfranciscancenter.org

For more information, e-mail center@oldenburgosf.com or call 812-933-6437. †



St. Louis School students sweep contest

This spring, seventh- and eighth-grade honor students of St. Louis School in Batesville were among the competitors in the local Veterans of Foreign Wars' "Patriot's Pen Contest," answering the question, "What gift did America give our generation?" St. Louis students placed first-fifth in the contest. Posing above are four of the winners: Jackson Wanstrath, left (third place), Audrey Beiser (first place), Benjamin Moster (fifth place) and Adam Laloge (fourth place). Standing at right is St. Louis junior high teacher Bettina Rose. (Not pictured: Summer Ratcliffe, second place.) (Submitted photo)

Father Christopher Craig to celebrate 25th jubilee at 10 a.m. Mass on June 10 in Madison

A Mass honoring Father Christopher Craig on the 25th anniversary of his priestly ordination will be held at Shawe Memorial Jr./Sr. High School Gymnasium, 221 W. State St., in Madison, at 10 a.m. on June 10.

Father Craig was ordained on June 5, 1993.

He is the pastor of Prince of Peace

Parish in Madison and Most Sorrowful Mother of God Parish in Vevay, and serves as chaplain at Father Michael Shawe Memorial Jr./Sr. High School.

A reception at Pope John XXIII Catholic School will immediately follow the Mass.

For additional information, call 812-265-4166. †

Pope: Seek Christ in ‘abandoned tabernacles’ of the poor, lonely

ROME (CNS)—As he did with his disciples at Passover, Jesus asks all Christians to prepare a place for him, not in “exclusive, selective places,” but rather in uncomfortable places that are “untouched by love, untouched by hope,” Pope Francis said.

“How many persons lack dignified housing or food to eat! All of us know people who are lonely, troubled and in need: they are abandoned tabernacles. We, who receive from Jesus our own room and board, are here to prepare a place and a meal for these, our brothers and sisters in need,” the pope said in his homily during Mass on June 3, the feast of the Body and Blood of Christ.

Pope Francis celebrated the feast day Mass not in Rome, as had been the tradition since 1979, but in the seaside town of Ostia, about 16 miles west. Ostia was where St. Monica, the mother of St. Augustine, died in 387 on a journey back to her home in Africa after St. Augustine’s conversion to Christianity.

During his pontificate, Blessed Paul VI celebrated the feast day in different neighborhoods in and around Rome, including in Ostia in 1968.

Pope Francis’ evening Mass outside St. Monica Church was followed by a *Corpus Christi* procession through the streets of Ostia.

A local priest carried the monstrance containing the Blessed Sacrament, surrounded by four men carrying tall poles holding a canopy. Thousands of men, women and children lined the streets, taking photos and reverently making the sign of the cross as the Blessed Sacrament passed them.

Due to his difficulty walking long distances, Pope Francis met the procession at the Church of Our Lady of Bonaria instead of participating in it.

Before Benediction, the pope stood before the Blessed Sacrament, head

bowed in silent prayer, while the choir sang “*Tantum Ergo*,” a medieval eucharistic hymn composed by St. Thomas Aquinas.

In his homily, the pope reflected on the Gospel reading in which Jesus instructs his disciples to find a place to celebrate the Passover.

Although the disciples were supposed to prepare the place, the pope noted, they discover a large room that is “furnished and ready.”

“Jesus prepares for us and asks us to be prepared,” the pope said. “What does he prepare for us? A place and a meal. A place much more worthy than the ‘large furnished room’ of the Gospel.”

That place here on Earth, the pope said, is the Church “where there is, and must be, room for everyone.”

The Eucharist, he added, “is the beating heart of the Church” and strengthens all men and women who partake in it.

When receiving Jesus’ body and blood, Christians are not only given their “reservation” to the heavenly banquet, but are also nourished with the “bread of heaven,” which is “the only matter on Earth that tastes of eternity,” he said.

All men and women, he continued, have a hunger to be loved and are never fully satisfied, even when receiving “the most pleasing compliments, the finest gifts and the most advanced technologies.”

Instead, by receiving Communion



Pope Francis leads Benediction in observance of the feast of *Corpus Christi* in Ostia, a suburb of Rome, on June 3. (CNS photo/Paul Haring)

and worshipping Christ in the tabernacle, Christians “encounter Jesus” and feel his love.

“Dear brothers and sisters, let us choose this food of life! Let us make Mass our priority!” he exclaimed. “Let us rediscover eucharistic adoration in our communities! Let us implore the grace to hunger for God, with an insatiable desire to receive what he has prepared for us.”

Pope Francis said that by giving themselves in service to others, Christians live “eucharistically” and imitate Jesus

who “became bread broken for our sake.”

Like the disciples, who were instructed by Jesus to go out to the city to make preparations, Christians also are called to prepare for Jesus’ coming, “not by keeping our distance, but by entering our cities” and tearing down “the walls of indifference and silent collusion.”

“The Eucharist invites to let ourselves be carried along by the wave of Jesus, to not remain grounded on the beach in the hope that something may come along, but to cast into the deep, free, courageous and united,” the pope said. †

Marriage ANNOUNCEMENTS

Be a part of our Fall Marriage Edition
July 13, 2018, issue of *The Criterion*

If you are planning your wedding between July 1 and Dec. 31, 2018, or if you were married between Jan. 1 and June 30, 2018, and did not have your engagement announced in *The Criterion*, we invite you to submit the information for an announcement using the form below or electronically at www.archindy.org/criterion/local/forms3/wedding-form.html.

E-mailed photos

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

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

Deadline

All announcements and photos must be received by 10 a.m. on Friday, June 29, 2018. (No announcements or photos will be accepted after this date.)

— Use this form to furnish information —

Clip and mail to: BRIDES, *The Criterion*, ATTN: Cindy Clark, 1400 N. Meridian Street, Indianapolis, IN 46202-2367
Deadline with photos: Friday, June 29, 2018, at 10 a.m.

Please print or type:

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



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ORDINATION

continued from page 1

Following Archbishop Thompson were scores of priests who serve the Catholic faithful across central and southern Indiana, a group of priests that Father Dufresne is happy to join.

“I really do admire our presbyterate,” he said. “They’re all men of authenticity. During that time, I was praying that the Lord would give me the strength to be a priest as good, faithful and as authentic as they are.”

In his homily that he offered just minutes before the laying on of hands, Archbishop Thompson, echoing the repeated call of Pope Francis, exhorted Deacon Dufresne in his priestly life and ministry to “cultivate a culture of accompaniment, dialogue, encounter and mercy.”

While the hard work of fostering such a culture takes place in the grittiness of everyday life and sometimes difficult relationships, Archbishop Thompson noted that this necessary ministry is rooted in the fundamentals of the Gospel.

“Encountering one another and various aspects of culture and society must always be predicated on the ultimate encounter with the Holy Trinity,” Archbishop Thompson reflected, “seeking to know and do the will of the Father, embrace and carry out the mission of the Son and be ever attentive to the movement of the Spirit in reading the signs of the times.”

“Proclaiming the word of God, celebrating the sacraments and seeking to serve the needs of others provide a framework for the Church’s witness to the spiritual and corporal works of mercy.”

Archbishop Thompson admitted this approach to the priesthood “may seem a bit overwhelming, a daunting expectation to live up to.” At the same time, he encouraged Deacon Dufresne that it was possible through the power of prayer and God’s grace.



Julia Gonzalez of St. Monica Parish in Indianapolis proclaims the first reading in Spanish at the June 2 ordination Mass.

(Photo by Sean Gallagher)

“At the heart of ordained ministry must be a living relationship with Jesus Christ so that you may see as Christ sees and love as he loves,” Archbishop Thompson said. “Just as it took the disciples time to really imitate Christ in service to others, so you must continue to grow in union with him in prayer and intimacy of relationship.”

This grace will flow to Deacon Dufresne not simply through his own prayer, Archbishop Thompson assured him, but also through all the faithful of central and southern Indiana.

“Know of our prayers, support and gratitude for your witness of courage, humility and generosity in giving of yourself as an ordained priest for the Archdiocese of Indianapolis,” Archbishop Thompson said. “This local Church of central and southern Indiana is richer for you becoming a member of this wonderful presbyterate. May you be just as enriched. All by the grace of God.”

Seated close by Deacon Dufresne when Archbishop Thompson and the priests present ritually laid hands on him were his parents, Michael and Jennifer Dufresne of Beavercreek, Ohio, his four siblings, two grandmothers and many other relatives and friends.

“My family gave me the gift of faith, brought me to the Church to be baptized,” Father Dufresne said later. “My family has supported me. Even when I didn’t want to be a priest, they supported me and encouraged me to consider it.”

“Once I joined the seminary, the support of my family has really meant everything to me. I can’t overstate the effect that my parents and my family have had on my vocation.”

Jennifer and Michael Dufresne spoke after the Mass about witnessing their son beginning his priestly life and ministry.

“It was a dream to watch him profess his faith and know with all his heart that this is what he is meant to do,” Jennifer said.

“I hope that he’s able to lead everybody that he contacts to heaven,” said Michael.

Kay Dufresne of Cincinnati, a grandmother of Father Dufresne, said watching her grandson being ordained was “awesome” but not surprising.

“It wasn’t unexpected,” she said. “He showed that godly stuff all his life.”

Kay now hopes that he will work to get “God’s message out to people, which he definitely can. Try to get some peace in this world.”

Father Dufresne, who will begin ministry as associate pastor of St. Monica Parish in Indianapolis on July 5, said he hopes to do that through the celebration of the sacraments, especially the Eucharist and in reconciling sinners to God.

“The sacrament of penance has had a profound effect in my life,” he said. “As I begin my ministry, I’m really looking forward to forgiving sins and helping others remove the obstacles to their relationship with God in their life.”



The family of Father Jeffrey Dufresne hold hands during the praying of the Our Father during the June 2 ordination Mass. They are, from left, Father Dufresne’s parents, Jennifer and Michael Dufresne, and siblings Taylor, Aaron, Kelsey and Spencer Dufresne. (Photo by Sean Gallagher)

Father Todd Goodson, second from right, and Father Dustin Boehm help place priestly vestments on newly ordained Father Jeffrey Dufresne during the June 2 ordination Mass. Assisting during the liturgy as a master of ceremonies is Father Jerry Byrd, left. (Photo by Sean Gallagher)



Newly ordained Father Jeffrey Dufresne, right, looks on while Archbishop Charles C. Thompson, elevates the Eucharist during a June 2 Mass at SS. Peter and Paul Cathedral in Indianapolis in which Father Dufresne was ordained a priest. (Photo by Sean Gallagher)

(To learn more about a vocation to the priesthood in the Archdiocese of Indianapolis, visit HearGodsCall.com. To view more photos from the ordination of Father Jeffrey Dufresne, visit CriterionOnline.com.) †



Father Douglas Hunter, left, smiles while exchanging a sign of peace with newly ordained Father Jeffrey Dufresne during the June 2 ordination Mass. (Photo by Sean Gallagher)



Above, Father Kenneth Taylor ritually lays hands on transitional Deacon Jeffrey Dufresne during the June 2 ordination Mass. Waiting to lay hands on him are Father Daniel Mahan, second from left, and Father Darvin Winters, right. (Photo by Mike Krokos)

Left, Anita Lutz of Mason, Ohio, receives Communion from newly ordained Father Jeffrey Dufresne during the June 2 ordination Mass. Standing beside Lutz is her husband, Paul Lutz. (Photo by Sean Gallagher)

Local woman helps lead Catholics who are blind on their journey of faith

By Katie Rutter

Special to The Criterion

Bridget Bowers' fingers flew across the first page of a book with remarkable agility and sensitivity.

"This book is about the different ways you can pray," she explained, her fingers fluttering from the title page to what seemed to be the index of the book.

"It was kind of neat when I was reading it. I thought this could really be helpful for anybody, no matter what time of life they're in," she recalled.

This book, like the others spread across her kitchen table, was almost completely devoid of black ink lettering. Instead, the clean white surface of each page was covered with tiny raised dots. Bowers' sensitive fingertips read the braille letters faster than she could repeat the words aloud.

"The first page is sadness, then joy, disappointment, sorrow, optimism, pessimism, delight," she recited.

A member of St. Luke the Evangelist Parish in Indianapolis, Bowers has been blind since childhood. Her faith journey took her through the Lutheran, Baptist and Methodist churches until, a little more than two years ago, she was received into the full communion of the Church. That transition was significantly assisted by books, like the one spread before her, that have been transcribed into braille by a national Catholic organization known as the Xavier Society for the Blind.

"They had braille available even for the Mass propers—I could read on Sundays with everybody else," she said gratefully as she recalled struggles in previous churches to locate braille transcriptions of the Sunday service.

"They'll let you keep the books, and I just couldn't believe it. I was like, 'I can keep this braille prayerbook? I don't have to send it back in two weeks?'" Bowers remembered.

The Xavier Society for the Blind creates braille transcriptions and audio materials for blind and visually impaired Catholics. All materials are provided free of charge despite the costly process of producing and shipping the large embossed braille books. The braille Bible alone consists of 45 massive volumes.

"It's a nice Bible," Bowers said with a smile, indicating the 6-foot-tall bookcase required to contain her braille version of Scripture. "I'm glad they gave me all the footnotes and cross references, too."

Founded in 1900, the New York-based Xavier Society now serves more than 1,800 blind and visually impaired Catholics. Their mission is to help these people learn about and practice their faith.

"It's kids, it's people that are learning about converting to the Catholic faith, it's people who want to deepen their faith," Xavier Society executive director Malachy Fallon told *The Criterion*, speaking on the phone from New York City, "and it's people like Bridget who want to actively participate in Sunday Mass either as a congregant or a lector."

Bowers said she lectures at St. Luke nearly every Friday with the help of Xavier Society's audio recordings. She brings her computer to the podium, listens to the Scripture line-by-line, then recites it to the congregation. Desiring to be even more involved in parish life, she also joined St. Luke's pro-life committee.

"She's an inspiration to everyone around here," says Msgr. Joseph Schaedel, pastor of St. Luke. "She always has a smile on her face, too. She's an example of how everyone has gifts and talents as far as their stewardship to the parish."

Now her already-ample involvement will extend to a national level. Bowers recently volunteered to have an official role with the Xavier Society as a member of its new advisory board.

"She's active in her parish, she's active in her community," said Fallon. "She just wants to do more for more people."

Alongside 12 other board members, Bowers will help the Xavier Society locate new resources for clients and suggest popular titles to be converted to braille and audio recordings. She also wants to find ways to make materials even more accessible.

"Some people don't have phones or computers because we have a lot of older clients," she said. "A lot of them have gone blind later and can't learn braille. That's who we're trying to not leave out."

Additionally, Bowers wants to enhance the quality of the audio recording equipment accessible to nationwide volunteers. With only six full-time staff members, the Xavier Society relies on unpaid, seeing supporters to record audio materials for clients.

"We're a small organization, but we want to make a much greater impact, so anything we can do to generate support from volunteers, financial support and spiritual support is welcome and appreciated," Fallon said.

Even with the resources provided by the Xavier Society, however, Bowers described several other obstacles that often hinder the blind and visually impaired from fully practicing their faith. Some of these struggles can only be overcome on a local level, including what Bowers described as the "biggest discouragement" to attending Mass: a lack of transportation.

"I've known people who have had to pay for taxis," she said. "It took me probably three months after I moved here to get a ride."

Bowers said that it was "God's providence" when another parishioner noticed that she was waiting for a taxi after one Mass, and offered to give her a ride. She encouraged all Catholics to be more observant at Sunday services and not be afraid to offer assistance.

"If they see that there's a visitor that has a visual impairment, they should go up and introduce themselves to them," she said, adding that parishioners could then offer to transport the person home or ask if they need to be guided to receive Communion.

"Things like that would really make somebody feel welcome, especially if they have to visit a new parish," she explained.



Bridget Bowers, a member of St. Luke the Evangelist Parish in Indianapolis, reads the braille book containing the readings for Sunday Mass at her Indianapolis home on May 15. Bowers receives braille Mass propers from the Xavier Society for the Blind, for which she is now a member of the advisory board. (Photos by Katie Rutter)

Fallon, too, encouraged parishes to assess and remove any barriers that may prevent visually impaired parishioners from participating. But Fallon also recounted the gift of determination and tenacity displayed by his clients. He described many who overcame significant struggles to actively participate in many aspects of parish life and provide inspiring examples to others.

"I think it's the ability and the determination to overcome challenges, to be able to demonstrate their faith and fully participate in their faith that really is an example to other people," he said.

Bowers said that many fellow parishioners have thanked her for her own involvement at St. Luke Parish, some of whom struggle with the loss of sight caused by aging.

"I can tell they need to see me up there, reading," she said.

"People [say], 'I'm so glad to see



Bridget Bowers, a member of St. Luke the Evangelist Parish in Indianapolis, reads from a volume of the braille version of the *Catechism of the Catholic Church* in her Indianapolis home. Braille books and audio recordings are provided to blind and visually impaired Catholics free of charge by the Xavier Society for the Blind.

you reading for us, and you're an encouragement to me.' It makes them feel good to know there's a place out there that helps visually impaired and totally blind people in the Church."

(Katie Rutter is a freelance writer and member of St. Charles Borromeo Parish in Bloomington. To contact the Xavier Society for the Blind, go to www.xaviersocietyfortheblind.org or call 212-473-7800.) †

Pope Francis prays for victims of Guatemala volcano disaster

VATICAN CITY (CNS)—Pope Francis sent condolences to Guatemala after a horrific volcanic eruption left more than 60 people dead.

In a June 5 telegram addressed to Archbishop Nicolas Thevenin, apostolic nuncio of Guatemala, Cardinal Pietro Parolin, Vatican secretary of state, said the pope was "profoundly grieved upon learning the sad news of the violent eruption of the 'Volcan de Fuego' ['Volcano of Fire']."

The June 3 eruption buried entire towns in a thick blanket of ash and debris, causing hundreds to flee the toxic fumes. Although the death toll was at 69 people on June 5, authorities believed many more may still be

buried under the volcanic rubble.

According to the Vatican newspaper, "*L'Osservatore Romano*," Guatemala's National Institute of Forensic Studies said only 17 victims had been identified as of June 5. Scientists will have to rely on DNA to identify victims disfigured by burning embers and hot lava.

Firefighters and volunteers were forced to use wooden planks to walk around after the soles of their shoes were melting because of the intense heat, CNN reported on June 5.

Pope Francis offered "prayers for the eternal rest of the deceased, and for all who suffer the consequences of that natural disaster."

Cardinal Parolin said Pope Francis hoped that families mourning the loss of their loved ones may be consoled, and expressed "his spiritual closeness to the wounded and those who work tirelessly in helping the victims."

Meanwhile, Catholic agencies and parishes quickly responded after the eruption by providing shelter and emergency supplies.

"People here in Escuintla have lost everything, family members, homes, crops, their animals," Luis Rolando Sanchez, Catholic Relief Services' (CRS) emergency coordinator for Latin America, said in a message to agency staff in Baltimore.

He said residents from the affected communities had "lined up all day" on June 4 at shelters and collections centers for food and basic needs. "Many of them were missing family members," he said.

"More help will be needed in coming days, especially once we know the extent of the impact," Sanchez continued. "At one of the shelters, the number of people had doubled by Monday night [on June 4] and the number of deaths is increasing. Affected communities face the drama of losing family."

The agency is accepting donations for the emergency through an online site: <https://support.crs.org/donate/guatemala-volcano>. †

DEPORT

continued from page 1

“...That’s my fear, that more trauma will be done to them, and that’s irreversible.”

Both Fierro and Rodriguez were born in Mexico. Fierro was brought to the United States at the age of 5 when her parents emigrated, and Rodriguez entered the U.S. as an undocumented immigrant in 1988.

Their current trouble started in early April when the couple, members of St. Patrick Parish in Indianapolis, was confronted by Immigration and Customs Enforcement (ICE) officers outside of their Indianapolis home as Rodriguez was leaving for work. The incident was the result of an occurrence 11 years ago.

In 2007, the couple had returned briefly to Mexico. They were captured by border patrol agents as they re-entered the United States, and were consequently officially deported to Mexico. They then re-entered the U.S. again—a felony for those previously deported, according to Title 8, section 1326 of the U.S. Code of Law.

During the April incident, ICE officials immediately arrested Rodriguez. Fierro was allowed to stay with their children, but has been monitored through ISAP while awaiting a ruling on her status.

The week prior to the May 31 meeting, she was given the final decision: She was to be deported, with the date still undetermined. She believed her removal would occur during her May 31 meeting.

In an interview with *The Criterion* the night before the meeting, Fierro explained the holdup on her children’s passports—a holdup that she believes could have been avoided.

“My husband has to sign some documents” for the issuing of the passports, she said. “I took the documents to the prison [where Rodriguez was being held]. I told the ICE agents to give them to him so he could sign them and give them back to me.”

But he never received the documents, she stated, and said Rodriguez now needs to sign the passport-related papers in front of a notary in Mexico.

To do so, she continued, he must show his Mexican identification papers. Fierro said he will not receive those papers until July 2, making it impossible for the children to have their passports by her June 26 deportation date.

While the children do have legal guardians to care for them should the need arise, “the number one thing should be that government officials keep families united,” Fierro said after pausing to choke back tears. “My daughter can’t sleep at night. She wakes up crying. She cries all the time, and so does my son.”

She said her hope is for officials “to have compassion and to wait for my children’s passports so we could leave as a family and not be any more broken apart in heart and spirit than we already are. ... Waiting on my kids’ passports [before her removal], it’s something doable.”

Fierro’s comments in a press conference immediately before her May 31 meeting echoed the same theme.

“I have not asked for much, but to keep my kids, my two U.S. citizens, together with me,” she told members of the several news outlets present. “I pray that my children do not go through being separated from both of us.”

“We ask God for the time period that is necessary to take them with [me], and for there to be compassion and mercy not only for my family but for all families who go through this.”

Archbishop Charles C. Thompson spoke briefly before praying over Fierro at the end of the press conference.

“Pope Francis has reminded us that immigrants, migrants and refugees are not to be treated as second-class human beings,” he said. “He reminds us that immigrants, migrants and refugees—just like the unborn, the poor, the elderly, the sick—are not problems to be solved, but are human beings to be loved and respected.”

During the press conference, police cars lined the lane in front of the facility where the meeting was to take place, and police officers bordered the walkway into the building.

Despite earlier agreeing to allow clergy to accompany her into the building for



Archbishop Charles C. Thompson embraces Erika Fierro after praying over her at the close of a press conference minutes before Fierro entered an Intensive Supervision Appearance Program meeting on May 31 in Indianapolis, during which she expected to be deported to Mexico. Her deportation date was set for June 26, still too early for her two children’s passports to be issued, according to Fierro. (Photo by Natalie Hoefler)

her May 31 meeting, ISAP officials “have since told the police officers that no one is allowed to go in with her, but gave no reason why,” said Faith in Indiana communication director Francine Dash as the meeting was set to begin. Faith in Indiana is an ecumenical organization that has accompanied and provided assistance to Fierro since early April.

Nevertheless, several clergy attempted to enter the building with Fierro, including Archbishop Thompson and Father Christopher Wadelton, pastor of St. Philip Neri Parish in Indianapolis. Once inside, the clergy were told they “needed to leave or be arrested,” Archbishop Thompson said.

While awaiting news of the outcome of the meeting, the archbishop spoke with *The Criterion* about the tragedy of a child being torn from a parent.

“As the Church has always taught, the family is the fabric of society,” he said. “As the family goes, so does society. Each time the family is being divided or disintegrated or harmed in any way in our society—whether it’s through deportation, or drugs, or alcohol, or abuse, or violence—each time that happens, society loses and humanity loses.”

For now, Fierro is most concerned about her children losing both parents, even if only temporarily.

“We know we have more time,” she said after her ISAP meeting. “And it’s a blessing to have more time” so her lawyers can research possible means to postpone her removal until after the children have their passports.

“I go wherever [God] takes me,” Fierro said, “But I do pray to God to keep my family together.” †

Vatican asks German bishops to set aside plans for eucharistic sharing

VATICAN CITY (CNS)—Pope Francis has asked the Catholic bishops’ conference of Germany not to publish nationwide guidelines for allowing Protestants married to Catholics to receive Communion at Mass, but to continue having diocesan bishops judge specific situations.

Greg Burke, director of the Vatican press office, confirmed the authenticity of a letter published on June 4 on the Italian blog “*Settimo Cielo*.”

“The Holy Father has reached the conclusion that the document has not matured enough to be published,” said the letter signed by Cardinal-designate Luis Ladaria, prefect of the Congregation for the Doctrine of the Faith.

The prefect had hosted a meeting on May 3 with a group of German bishops, including supporters and opponents of the document, and with officials from the Pontifical Council for Promoting Christian Unity and the Pontifical Council for Legislative Texts.

A Vatican statement issued at the end of the meeting said, “Pope Francis appreciates the ecumenical commitment of the German bishops and asks them to find, in a spirit of ecclesial communion, a result as unanimously as possible.”

Cardinal-designate Ladaria’s letter said he spoke to Pope Francis specifically about the proposed guidelines and the early May meeting on two occasions, and mentioned how the Germans’ proposal raises “a series of problems of notable importance.”

The doctrinal prefect listed three main issues:

- “The question of the admission to Communion of Lutheran Christians in interconfessional marriages is a theme that touches on the faith of the Church and has relevance for the universal Church.”

- “Such a question has effects on ecumenical relations with other Churches and other ecclesial communities that cannot be undervalued.”

- The matter also involves Church law, particularly the interpretation of canon 844 of the *Code of Canon Law*, which says:

“If the danger of death is present or if, in the judgment of the diocesan bishop or conference of bishops, some other grave necessity urges it, Catholic ministers administer these same sacraments licitly also to other Christians not having full communion with the Catholic Church, who cannot approach a minister of their own community and who seek such on their own accord, provided that they manifest Catholic faith in respect to these

sacraments and are properly disposed.”

The text of the German guidelines was never made public, but it was widely assumed to foresee situations in which a Lutheran married to a Catholic and regularly attending Mass with the Catholic spouse could receive the Eucharist on a regular basis. Already in many dioceses around the world, bishops permit such eucharistic hospitality on special occasions like the baptism or first Communion of their child.

Cardinal-designate Ladaria’s letter said because of varying interpretations of the canon, “the competent dicasteries of the Holy See already have been charged with producing a timely clarification of such questions on the level of the universal Church.”

“In particular,” he said, “it appears opportune to leave to the diocesan bishop the judgment about the existence of a ‘grave necessity’ that would permit Christians of other denominations to receive the Eucharist at a Mass.”

Cardinal Reinhard Marx of Munich and Freising, conference president, received Cardinal-designate Ladaria’s letter on June 4, said Matthias Kopp, spokesman of the bishops’ conference.

Given the pope’s early May

encouragement to try to find a unanimous position, Kopp said in a statement, the cardinal “is therefore surprised” by the doctrinal congregation’s letter.

Cardinal Marx, he said, will need to discuss the letter with the other German bishops and, eventually, he hopes also to discuss it with Vatican officials and Pope Francis himself.

The same day the letter was leaked, Pope Francis met at the Vatican with a delegation from the Evangelical Lutheran Church of Germany.

“Let us support one another in the journey, including by continuing the theological dialogue,” the pope told them.

“No ecumenical dialogue can advance if we remain stationary,” the pope said. “We must walk, progress—not impetuously running ahead to reach a hoped-for finishing line, but walking together with patience under the gaze of God.”

Certain themes, including “the Church, the Eucharist and ecclesial ministry,” require deeper study and dialogue, he said. At the same time, ecumenism is not “elitist,” but must “involve as much as possible many brothers and sisters in the faith, growing as a community of disciples who pray, love and proclaim.” †

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Grow in holiness during times of summer relaxation

By Fr. Geoffrey A. Brooke Jr.

“Don’t take a vacation from your vocation!”

These words are often repeated this time of year in seminaries across the country. The warning is to remind seminarians of the need to continue to attend to their priestly formation throughout the summer break.

Pope Francis’ recent apostolic exhortation, “*Gaudete et Exsultate*” (“Rejoice and Be Glad”), reminds us that the call to holiness is not only for consecrated religious and priests, but for all of the faithful.

Therefore this admonition, “Don’t take a vacation from your vocation!” applies to everyone. It’s a good reminder that all of us can use this time of year to grow in holiness.

As the weather warms up, we begin to spend more time outside, relaxing with family and friends and taking vacations. All of those are good things, but they shouldn’t lead to us taking a vacation from our vocation.

One classic example of this phenomenon is not going to Mass when we are traveling. One of the most common excuses we hear is: “I didn’t know where there was a Catholic church, or what time Mass started.” Stop. Think about that statement for a minute.

Before stepping out of the house to leave on vacation, we fill up the car with gas, look up flight times and book tickets, hotels, rental cars, trains, tours, restaurants, museums and attractions. Yet, at the same time we can’t figure out when and where to go to Mass?

If we don’t want to take a vacation from our vocation, then Mass should be included in our vacation planning. A bonus: Going to Mass in a different place, culture or even language can be a great opportunity to experience the catholicity, the universal nature, of the Church in a concrete way.

Going to Mass in a new place can revitalize our faith and appreciation for the Eucharist. Depending on where we are traveling, it can also be a chance to see some of the beautiful artistic heritage of the Church. If we include Mass in our plans, when we come home from Paris, we’ll be able to say, “I went to Mass at Notre Dame”—much better than just, “I saw Notre Dame.”

Others prefer to spend their vacation not running around, but relaxing on the beach or outdoors instead. We spend time dieting and working out to make sure we are in shape for the summer, but what about our spiritual fitness?

When it comes to dieting and exercise, we can follow the strictest of disciplines, but what about our spiritual life? Is our prayer life as disciplined as our diet? It is important to take care of our bodies; it’s even more important to make sure we are taking care of our souls. If we neglect the latter, then we end up taking a vacation from our vocation. If we want to be physically fit, we don’t wake up and run a marathon on the first day or show up at the gym and start lifting several hundred pounds. We should build up slowly. One of the most common errors of those trying to get in shape is doing too much too soon. The results? Quitting. No progress. Back on the couch.

The same risk is present in the spiritual life. If we haven’t been praying for years,



A visitor receives Communion from Jesuit Father Rick Malloy during a Sunday vigil Mass in Yellowstone National Park in Wyoming. If we don’t want to take a vacation from our vocation, then Mass should be included in our vacation planning. (CNS photo/Nancy Wiechec)

it’s unrealistic to suddenly start going to daily Mass, praying the Liturgy of the Hours, practicing *lectio divina*, praying a daily rosary and participating in a holy hour. All at once, that’s too much. Such a jump will lead to burnout and arriving back at the beginning where we had no prayer life.

If we want to develop our spiritual fitness—to grow in holiness and our relationship with God—then we need to build up our prayer life at an appropriate pace.

Some people already have added one or more spiritual practices solidly into their spiritual routine. If that’s the case, then try adding one more element this summer.

Many people rarely take time to pray outside of Mass. For those who find themselves in that reality, there is a way to ease into spiritual fitness. It’s what I like to call the “BC” method, and it only takes four minutes a day.

In the morning, take a couple of minutes and ask God two things: first,

“God, help me to ‘be’ your presence today.” Second, “God, help me to ‘see’ you in others today.”

Then at night, ask God the following questions, “God, where did I ‘see’ you today?” and, “God, how was I able to ‘be’ your presence to others today?” Even more difficult, “God, when did I fail to ‘be’ your presence today?”

I’d say it’s as easy as remembering one’s ABCs but, granting the play on words, it’s even easier to say only “BC.” It takes a few minutes a day, and it’s a simple practice of beginning a life of prayer and dialogue with God.

The summer is meant to be a time of relaxation, whether it’s traveling far and wide, or spending time outdoors. Rest is a good thing, but let’s not turn it into an excuse to take a vacation from our vocation.

(Father Geoffrey A. Brooke Jr. is a priest of the Diocese of Jefferson City, Mo. His website is <http://padregeoffrey.com> and his Twitter handle is @PadreGeoffrey.) †

‘If we don’t want to take a vacation from our vocation, then Mass should be included in our vacation planning.’

Vacation Bible school can be a good way to catechize children in summer months

By Paul Senz

Summer usually brings with it a certain slowdown. This is no different for school and parish life. School is out, religious education classes and Bible studies and the like go on hiatus. One of the perennial problems faced by parents and parishes is how best to continue to catechize and educate children over the summer.



Vacation Bible school students take turns reciting the Hail Mary at St. Bernard School in Green Bay, Wis. One of the perennial problems faced by parents and parishes is how best to continue to catechize and educate children over the summer. (CNS photo/Sam Lucero, *The Compass*)

Many parishes offer a weeklong vacation Bible school (VBS), typically using one of a handful of curricula, which means many or most nearby faith communities may be using the same one. Largely volunteer-based, both volunteers and parents may ask themselves the same question: Is it worthwhile?

When Amanda Cords was in high school, she volunteered for a vacation Bible school program. “I thought it was a very fun, positive and uplifting experience for the kids,” she said. A few years later, that experience led down the road to a position at Holy Family Parish in Fond du Lac, Wis., where she serves as the elementary and middle school formation coordinator. Among her many other responsibilities, Cords coordinates the parish’s vacation Bible school program.

She brings a unique perspective to the experience, having been a volunteer in such a program as a teenager. The summer of 2017 was her first year organizing a vacation Bible school program for Holy Family.

“I believe that my work with vacation Bible school has been worthwhile,” said Cords. She has received great feedback from parents, she said. Some parents tell her that they collect the CDs they receive from vacation Bible school and that’s all their kids want to listen to in the car on road trips or on the way to school.

“I would definitely recommend enrolling children in

a VBS program,” she said. “I think it is a nice way for young children to socialize with students outside of the people they normally see at daycare or school.” More important, through her experience with vacation Bible school—and the formation it provides using songs, art, projects and stories—she has “learned that there’s no reason that faith formation can’t be fun.”

Not everyone has a gift for working with children, but for those looking for ways to volunteer at the parish, Cords encourages vacation Bible school.

There are those who see certain issues with a typical VBS program, as well.

In many places, enrollment in vacation Bible school programs and volunteer numbers are not high enough to allow for a program in each parish. This means that several parishes unite to put on one program, which results in logistical problems like long drives and unfamiliar places for some families.

It is important to continue to catechize children, even throughout the summer. Vacation Bible school is one way that this can be done in a fun and educational atmosphere.

Vacation Bible school might not be for everyone. Programs are offered quite widely, and each parent will have to discern whether it is best to send their children for this week of summer spirituality.

(Paul Senz is a freelance writer living in Oregon with his family.) †

From the Editor Emeritus/John F. Fink

Seventy years of continuous work for the Catholic press

This week, I'm celebrating 70 years of continuous work for the Catholic press. I feel sure that's a record, although no one keeps track of such things. Put in materialistic terms, I have been paid, although not much at times, for 70 uninterrupted years, first by the Catholic publishing company Our Sunday Visitor (OSV) for 36 years, and then by *The Criterion* for 34 years. OSV is located in Huntington, Ind., near Fort Wayne.



Seventy years ago, I graduated from Huntington Catholic High School, and I started working full time at OSV the following Monday. (This was when school years started after Labor Day and ended in June.) I was only 16 when I graduated and thought I was too young to start college, so I worked as a proofreader for 15 months. OSV was a large publishing company that employed four proofreaders

during an era of hot-metal composition.

By the time I entered the University of Notre Dame in 1949, I was doing more than proofreading for OSV. At that time, it was receiving about 100 manuscripts a week from writers, and someone had to give them a first reading. So during my four years at Notre Dame, each week I'd receive a package of manuscripts that I would read and either reject with a nicely-worded pink slip or return to the OSV editors.

After graduating from Notre Dame in 1953, I returned to full-time work at OSV until I was called into the Air Force in 1954. By that time, I was writing a weekly column for youth called "Youth Organized," encouraging young people to organize. While in the Air Force, I continued to write that column but also continued reading those manuscripts.

I resumed full-time work at OSV in 1956. After a few months, I became editor of *Family Digest*, one of OSV's periodicals, while also doing editorial work for its weekly newspaper. I edited *Family Digest* for young families like the one my wife Marie and I started. I condensed articles

about family life from other periodicals, much as *Reader's Digest* did.

In 1967, I was asked to give up editorial duties to serve on the business end of the company, as marketing manager over the circulation and advertising departments. In 1972, I was named executive vice president, and in 1976 president and publisher.

By 1984, I knew it was time for me to get back into editorial work instead of the business end. So when I learned that Jesuit Father Tom Widner was stepping down as editor of *The Criterion*, I applied for the job. By this time, all but one of our seven children were out of high school. Archbishop Edward O'Meara hired me, and I began work in Indianapolis in July.

At that time, the normal retirement age for lay workers for the archdiocese was 65. Therefore, I retired as editor in December 1996 when I reached 65. I was pleased that I was given the title of editor emeritus and permitted to write this column and editorials.

It was back to part-time work for the past 22 years. †

Cornucopia/Cynthia Dewes

No excuses: Take a vacation this summer, you'll be glad you did

June is the beginning of the vacation season. Vacation: what a great concept. We think of time off from work, relaxation, seeing new sights or just sitting around savoring old sights. In any case, we look forward to it every year.



Today, vacations can be pretty expensive. We think of going to Disney World or staying at a resort by the ocean. Or maybe

we visit New York City or Washington, D.C., seeing the wonders of the big city and the history of our country.

As I've mentioned before, gasoline was cheap when we had a young family, and no one knew about polluting the atmosphere or global warming, so we'd take vacations driving around in the car. For us, with no money to spare, this meant camping out, cooking our own meals and visiting sites that required little or no money for admission.

Dad was a history buff, so we stopped to see every obscure fort, battlefield, pioneer settlement or historic dot on a tourist map that he could find along our

way. The boys were fairly interested, and our daughter would read her book. I'd be planning what to fix for dinner after we stopped in the next town for a few groceries. You'd be surprised at how fast even kids could tire of hamburgers and hot dogs.

By the time we found our campground and piled out of the car, Mom was on overdrive and everyone else knew to stay out of her way. I'd slam pots and pans around, yell, stamp my feet and sometimes cry as I got dinner ready. Meanwhile, the kids helped Dad put up the tent and lay out sleeping bags. By the end of the evening, tummies were full, peace was restored and we'd sit around the campfire telling spooky stories.

On Sunday, we'd find a Catholic church and attend Mass. One memorable Sunday we sat up in the balcony of a little country church, trying to be unobtrusive. Our clothes were wet from a rainy night outdoors, and they steamed unpleasant odors. Our hair looked like thatched roofs, and we hadn't had the opportunity to brush our teeth so we were trying to keep a low profile. We figured God wouldn't care what we looked like.

We were fortunate to see all the

national parks and other places before they became too "touristy," and they gave the kids something to connect to when they studied an event in school. The western expansion, the plight of Native Americans and many other historic references became understandable.

Maybe we can't take a car trip any more, but we can and should take a vacation, even on the cheap. If we don't vacation at least once a year, I believe we can burn out. In the end, they are worth the time and whatever money we spend. And it is possible to vacation for less money if we make a plan.

In Indiana, there are beautiful monasteries and abbeys to visit. There are many reservoirs and forests where we can swim, go boating or fishing, hike and camp out, and they don't require large expense or long auto rides. Cities offer museums, movies and sports venues for modest costs, and there's always the public library with free lectures and books on everything imaginable. In other words, there's no excuse, so go have a great vacation!

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

Our Works of Charity/David Bethuram

Violence in today's society leaves its mark on our children in many ways

Violence takes a direct toll on the physical, mental and emotional health of its victims, but none more so than children. Children who live in poverty are more likely to be exposed to violence, and are more likely to suffer from attachment problems, regressive behavior, anxiety and depression, and to have aggression and conduct problems.



Violence leaves no aspect of a child's life untouched and robs them of normal development and future opportunities. Any violent incident is a potentially traumatic event, which involves directly experiencing or being threatened with physical or psychological harm, or witnessing others being harmed.

Children who feel the effects of violence often manifest negative consequences throughout their lives. The type of violence children are exposed to increases in severity with age. According to a study called "Children's Exposure to Violence," which was featured in the May 2016 issue of *Child's Trends*, for children ages 6-9 the most common exposure was injury or assault without a

weapon or injury, and the most common perpetrator of assault was a sibling.

More serious types of assaults, including those involving a weapon or injury, were most common among 10 to 13 year olds.

All other forms of violence, including dating violence, attempted rape or sexual harassment, and physical or emotional abuse, were most common among the oldest youths, ages 14-17. That said, even community violence that children do not directly witness has been shown to negatively impact their attentional abilities and cognitive performance.

A study in the *American Journal of Public Health* indicates that while violence is certainly not limited to communities and persons in poverty, there exists a very clear and unfortunate correlation between the instability and despair of poverty, and the desperation of violence.

In children and youths, violence is linked to impaired school performance and judgment, vulnerability and high risk for substance abuse, victimization and emotional struggles. Youths with exposure to violence are unable to focus, learn and develop in the same manner as their peers.

Being exposed to violence as a stressor has been linked to chronic conditions like

heart disease, cancer, asthma and stroke. Exposure is also tied to mental health problems, including post-traumatic stress disorder, anxiety and depression.

Violence is linked to involvement with the youth justice system. Multiple studies have found that justice-involved youths have experienced significantly higher rates of trauma than youths not involved in the justice system, with an estimated 70-96 percent of justice-involved youths having experienced at least one traumatic event.

To start to prevent violence, its many causes must first be addressed. Very often, these causes mirror the root causes of poverty. There is no one solution to ending either violence or poverty, but a viable plan would simultaneously consider both issues while pursuing enhanced quality and dignity of life for persons and communities.

Initial interventions may include services for mental and emotional health, trauma responsive services, domestic violence, substance abuse, gang activity, employment and homelessness, along with the confounding layers of other issues. For children, the earlier the intervention, the more likely the chance for success.

Twenty Something/

Christina Capecchi

Oh, Susanna!
The poetry and pro-life power of baby names

The big news from the Social Security Administration is the ousting of a champion: Liam has dethroned Noah



as the nation's most popular boy name. This was the headline of its newly released baby-name report, an annual synthesis of Social Security card applications from the past year that offers a fascinating cultural statement and doubles

as a tip sheet for expectant parents.

Those hoping to avoid preschool confusion and the fate of forever appending the first initial of your last name may want to eschew Emma, which secured the No. 1 spot among girl names for the fourth consecutive year, as well as Olivia and Ava, which held their ground at No. 2 and No. 3, respectively.

Our love of a "v" sound buoyed by vowels was also reflected in a few newcomers to the top 10, including Oliver (No. 9) and Evelyn (No. 9).

New moms are dusting off their grandmothers' names, but they're threading that antique lace to a red bandana, according to the list of names that made the biggest leaps in popularity. A gust of Wild West spunk emerged in 2017 with the likes of Oaklynn, Oaklee, Luella and Sunny, alongside fast-galloping boy names like Wells, Wilder and Ridge.

Among those who read the report with great interest was a pregnant mom in upstate New York who posted the top 10 to Instagram and commented on Logan's surge to No. 5.

Kate Towne has a trained eye—not only because she has named six sons with her husband, but because the 39-year-old stay-at-home mom is the pre-eminent Catholic baby naming consultant. Kate is paid to provide consultations for expectant parents based on her proven expertise, showcased delightfully on her popular blog *Sancta Nomina*, Latin for "holy names." For \$50, she will contemplate a couple's preferences, factor in names of the baby's siblings, scan the saints, conduct research, tap into her exhaustive knowledge, examine her instincts and pray—all leading up to the formulation of at least five suggestions for each gender.

Until you've read Kate's consultations, you can't appreciate the value this provides to a pregnant woman scratching her head over baby names as she launders onesies and writes baby shower thank-you cards, or evicts a toddler from the nursery. There's proof in the pudding: Countless clients have named a child with one of Kate's picks.

Her interest in names was first influenced by her mom, an Irish poet. Kate has always filed away surprising selections and winsome pairings, scrolling favorite names in a notebook at age 14.

Today Kate appreciates the pro-life power of a name, personalizing a baby in utero and conferring it with dignity. She marvels over her unexpected ministry—a term she didn't initially think in until a reader used it.

"I'm so blessed that my funny little interest has turned into something amazing that actually helps other people and gives glory to God," she said.

It goes to show that ministries can't be confined to a narrow box, she adds. Many of her friends also have discovered novel avenues for their God-given talents, with outcomes they'd never imagined on a timeline entirely his.

She's counting on perfect timing to

Tenth Week of Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, June 10, 2018

- Genesis 3:9-15
- 2 Corinthians 4:13-5:1
- Mark 3:20-35

The Book of Genesis is the source of the first reading for Mass this weekend. Genesis is the first book chronologically and sequentially in the modern editions of the Bible. It



is among the first five books of the Hebrew Scriptures, or Old Testament. These books altogether form the Pentateuch, a term taken from the Greek word for "five."

For Judaism, these five books are the bedrock of God's revelation to humanity.

It is more than a matter of chronology, or even antiquity. These books present the very basis for understanding the identity of Almighty God, for knowing ourselves and for defining the purpose and the realities of life.

Given this virtually sublime importance to our knowledge of everything real, it is sad that study of Genesis so often merely skips along the surface and among the trivia. For instance, it hardly is critical to know how many days the creation of the universe required. The universe is here. We are part of it. It did not just "happen." God created everything.

God gave us life. He furthermore gave us the power to discern and to act. He gave us a free will. He destined us for union with him in eternity.

These are the magnificent facts provided by Genesis, not incidentals to tantalize our bewilderment as to where Eden, the garden of paradise, was located in the world.

The supreme message for us in this passage from Genesis is that if we dismiss God's revelation, if we reject God, we reap the whirlwind. Look at Adam. He was not a figure totally unique. As the first human male, he represents each of us. Genesis urges us to beware of Adam's plight.

St. Paul's Second Epistle to the Corinthians is the second reading. †

also provides a lesson about our identity. We are individuals with our own opportunities and problems. As humans, just as in the case of Adam, we make mistakes. We sin.

We are not lost in the fog, however, blindly and inevitably stumbling toward the rim of the cliff from which we fall upon the rocks. The Holy Spirit empowers, inspires and guides us.

The Holy Spirit moved St. Paul. He was not unique, however, as he insists. Every earnest disciple can be confident of equal help from the Spirit.

St. Mark's Gospel furnishes the final reading. In this passage, as was so often the case, Jesus was with the disciples. His familiarity with the disciples is important. Their memories of the Lord are reliable.

Jesus is also with other people. His relatives are there, along with bystanders.

The common thread running through the story is the lack of perception, or worse, on the part of the audience. They simply do not get it. Jesus had to turn to parables to make the lesson clear.

He actually spoke quite logically. No one can serve two masters or serve competing purposes. It was as clear as it could be, but so many simply did not perceive the reality, regardless of how boldly it stood before them.

Reflection

One of God's greatest gifts to us is the revelation of how, and what, we are. We are creatures of God and children of God.

The wonder and the tragedy are in the fact that we squander this magnificent blessing and literally dig our own graves. So it was with Adam. So it has been, and is, in the case of everyone who sins. And we all sin.

We are not meant to be hopeless victims of our own limitations, to be manipulated, tempted and left to our doom.

We need God, and God mercifully comes to us in our need. If we verify our identity through our Christian commitment, the Holy Spirit is with us. †

Daily Readings

Monday, June 11

St. Barnabas, Apostle
Acts 11:21b-26; 13:1-3
Psalm 98:1-6
Matthew 5:1-12

Friday, June 15

1 Kings 19:9a, 11-16
Psalm 27:7-9c, 13-14
Matthew 5:27-32

Tuesday, June 12

1 Kings 17:7-16
Psalm 4:2-5, 7-8
Matthew 5:13-16

Saturday, June 16

1 Kings 19:19-21
Psalm 16:1b-2a, 5, 7-10
Matthew 5:33-37

Wednesday, June 13

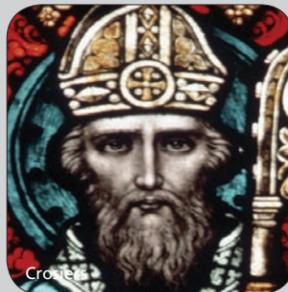
St. Anthony of Padua, priest
and doctor of the Church
1 Kings 18:20-39
Psalm 16:1-2, 4-5, 8, 11
Matthew 5:17-19

Sunday, June 17

Eleventh Sunday in Ordinary
Time
Ezekiel 17:22-24
Psalm 92:2-3, 13-16
2 Corinthians 5:6-10
Mark 4:26-34

Thursday, June 14

1 Kings 18:41-46
Psalm 65:10-13
Matthew 5:20-26



Barnabas

c. first century
June 11

The story of this early missionary, a Cypriot Jew called Joseph, is told in the Acts of the Apostles. He was named Barnabas (son of encouragement) by the Twelve Apostles when he sold property and gave them the money (4:36-37). He introduced the convert Paul to the apostles (9:27), was officially sent by the Jerusalem church to Antioch (11:22-26), was set apart with Paul by the Spirit for a mission to Cyprus (13:2), attended the Council of Jerusalem (15:12), and returned to Cyprus with Mark (15:36-41). By tradition, he was martyred there.

My Journey to God

Loving Heart

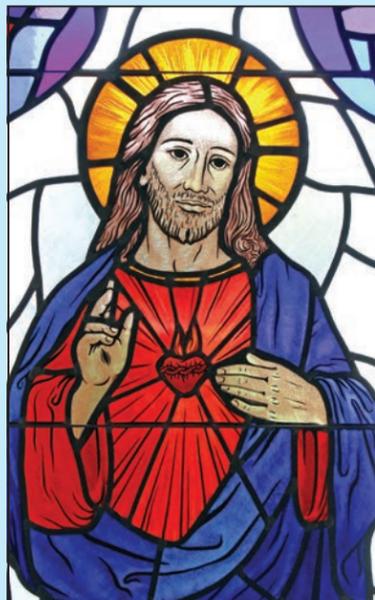
By Dominic Eldred

His Love is like a flame kindled,
Never extinguished or dwindled,
Remain in His Love, never apart,
Behold Christ's Most Sacred Heart!

His Love extends over every mountain,
Flowing over all as a serene fountain,
His Love is as boundless as the seas,
Stretching over the myriad of forest trees.

Throughout every valley,
And lonesome urban alleys,
Through winter, summer, spring and fall,
His love extends to each of us all!

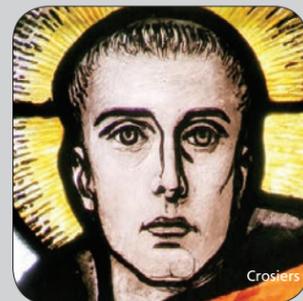
We are under His loving care,
Let go of worries and hopeless despair,
All creation rejoices with glee,
Sacred Heart of Jesus, I place my trust in Thee!



(Dominic Eldred is a member of St. Patrick Parish in Terre Haute. Photo: The Sacred Heart of Jesus is depicted in a stained-glass window at St. Patrick Church in Smithtown, N.Y. The feast of the Sacred Heart of Jesus is celebrated on June 8 this year.) (CNS photo/Gregory A. Shemitz)

Anthony of Padua

1195-1231
June 13



This doctor of the Church was born in Lisbon, Portugal, and joined the Augustinians at age 15. In 1220 he entered the Franciscans to become an African missionary and was sent to Morocco. However, poor health forced his return to Europe and a storm at sea deposited him in Sicily. He traveled to Assisi, where his gift for preaching was recognized and put to use in Italy and France. St. Francis appointed him the order's first "lector in theology"; he also was the superior of several communities. Many believers seek his intercession when something is lost.

CNS Saints

Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God," The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202-2367 or e-mail to nhoefer@archindy.org. †

Rest in peace

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

ALBRECHT, Louis J., 88, St. Christopher, Indianapolis, May 22. Father of Marie Albrecht Rexroat, Annette Schmidt, Jacqueline Ward, Denise, Brian and Michael Albrecht. Brother of Paul Albrecht. Grandfather of 14. Great-grandfather of 27. Great-great-grandfather of one.

ALEXANDER, Erin, 22, St. Mary, New Albany, May 4. Daughter of Claude Alexander and Christa Hammack. Step-daughter of Doug Hammack. Sister of Abigayle Hammack. Step-sister of Zach Hammack. Granddaughter of Claude and Vicki Alexander and Maria Barton.

BATTA, Frances, 88, All Saints, Dearborn County, May 25. Mother of Janet Bauer, Elaine Walker, Donna, Jerry, Joe, Paul and Tony Batta. Grandmother of eight. Great-grandmother of 13.

BEHLMER, Irene, 93, St. Louis, Batesville, May 26. Mother of Vicki Cavins, Paula, Alfred and Robert Behlmer. Grandmother of two.

BELL, Gregory, 36, St. Mary, New Albany, May 19. Husband of Fabiola Bell. Brother of Kevin Bell. Uncle of several.

BREZETTE, William F., 76, Christ the King, Indianapolis, May 27. Husband of Joanne Brezette. Father of Mary Beth Aaron, Nancy Collins, Katie Riggs, Jody, Kevin and Michael Brezette. Brother of Molly Ann Holmes. Grandfather of 10.

CASTER, Patricia R., 84, Our Lady of Lourdes, Indianapolis, May 16. Mother of Patricia Davis, Cathi Earp, Kelly Kraeszig and Thomas

Caster. Grandmother of six. Great-grandmother of two.

CONNER, Norma J., 91, St. Mary, Rushville, May 28. Mother of Karen Macy, Brian, James and Michael Conner. Grandmother of nine.

HALLGARTH, Betty A., 83, St. John the Baptist, Osgood, May 26. Sister of Ida Jones, Delores Rolf, Sharon Shockey, Donald and Edward Schmidt.

HANNON, John J., Jr., 72, St. Christopher, Indianapolis, May 24. Husband of Teresa Hannon. Father of Peggy, Nikki, Sindy and Steven. Grandfather of three.

HENNINGER, Mary P., 90, St. Jude, Indianapolis, May 19. Mother of Barbara Collins, Mark and Michael Henninger. Grandmother of six. Great-grandmother of 10.

HENRY, Mary Jane (Kehl), 96, St. Gabriel, Connersville, May 21. Stepmother of Patti Newquist. Step-grandmother and step-great-grandmother of several.

HUFFMAN, Kimberly, 59, St. Mark the Evangelist, Indianapolis, May 25. Daughter of Earl and Carol Huffman. Sister of Earla Imel. Aunt and great-aunt of several.

HURST, Charles G., 86, St. John Paul II, Sellersburg, May 12. Husband of Vicki Hurst. Father of Diane Bierly, Debbie Bush and Barry Terrell. Grandfather of six. Great-grandfather of 10. Great-great-grandfather of five.

LAKER, Harry O., 84, St. Nicholas, Ripley County, May 20. Husband of Alma Laker. Father of Carla Enzinger, Ann Lesko, Anita Schuman, Gerald and Greg Laker. Brother of Delores

Gindling, Marge Kirschner, Agnes and Evelyn Volk, Albert, Charlie, Eugene and Ron Laker. Grandfather of 21. Great-grandfather of two.

LUCARELLI, Mary F., 87, St. Patrick, Terre Haute, May 24. Mother of Mary Ann Frank and Christopher Lucarelli. Sister of Jerome and John Keams. Grandmother of two.

MCATEE, Marjorie J. (Queen), 93, Our Lady of the Greenwood, Greenwood, May 24. Mother of Mary Jo Steele, Larry and Mark McAtee. Grandmother of five. Great-grandmother of three.

MEYER, Nathan, 32, St. Michael, Brookville, May 24. Husband of Carrie Meyer. Father of Katherine Meyer. Son of Eugene and

Karen Meyer. Brother of Andrea Smith, Jared and Lucas Meyer.

MORGAN, Russell, 79, St. Pius X, Indianapolis, May 18. Husband of Yvonne Morgan. Father of Janet Hargette, Pamela Fisher and Cindy Morgan. Brother of Jayne Gustafson, Joyce Harris, Morgan O'Dell, Ginger and Raymond Morgan. Grandfather of four.

NOBBE, Edward J., 75, St. Louis, Batesville, May 18. Husband of Barbara Nobbe. Father of Alisha Salatin and Brad Nobbe. Brother of Rosina Farthofer, Mary Jo Heppner and Evalena Kuntz. Grandfather of three.

PFLUM, Steven J., 51, St. Gabriel, Connersville, May 28. Son of James Pflum. Brother of Kim Bills and Ann Linn. Uncle and great-uncle of several.

SCHWEGMAN, Louis E., 65, Holy Family, Oldenburg, May 21. Husband of Carol Schwegman. Father of Sharon Eckstein and Mike Schwegman. Stepfather of Tracy Habig, Nancy Meer, Margie Schwegman, Julie Vankirk, Dan, Nick and Ted Biltz. Brother of Dolores and Marilyn Schwegman. Grandfather of four. Step-grandfather of 22.

SIMMERMEYER, Louis H., 91, Holy Family, Oldenburg, May 21. Father of Mary Beth

Welsh. Grandfather of two. Great-grandfather of one.

SPARENBLEK, Dorothy F., 93, St. Christopher, Indianapolis, May 20. Mother of Allen and Stephen Sparenblek. Grandmother of four. Great-grandmother of five.

TUCKER, Ashton, 35, St. Mary, New Albany, May 12. Father of Ian Tucker. Son of Roger Tucker and Debbie Downs. Brother of Trena Beaty, Alisa and Andrea Tucker, and Larry Huebel. Grandson of Ina Tucker.

WOODS, Naomi M., 86, St. Joseph, Shelbyville, May 21. Mother of Jeanne Borja, Mary Glass, Martha Nuhn, Ruth, John and Stephen Woods. Grandmother of 10. Great-grandmother of 13. †



Corpus Christi celebration

A priest gives Communion to young Catholic Sorbs, wearing traditional clothing, during the annual Corpus Christi Mass on May 31 in Crostwitz, Germany. Sorbs are an ethnic minority, living primarily in eastern Germany. The solemnity of the Most Holy Body and Blood of Christ (*Corpus Christi*) is celebrated in some places around the world on the Thursday after Trinity Sunday. (CNS photo/Matthias Rietschel, Reuters)

Missionary work is about sharing God's love, not raising money, pope says

VATICAN CITY (CNS)—The Catholic Church does not have “a product to sell, but a life to communicate: God, his divine life, his merciful love, his holiness,” Pope Francis told national directors of the Pontifical Mission Societies.

The mission societies were founded to educate Catholics about the needs of the Church in mission lands, to foster their prayers for the missions and to raise money to support them.

“You are well aware of my concern about the risk of your work being reduced to the merely financial aspect of material assistance, turning the societies—despite their Christian inspiration—into agencies like any others,” the pope told the national directors on June 1.

The best way to fight such a temptation, he said, is to begin a process of renewal based on the conversion of each person involved—those who work for the mission societies and those who support them.

The societies include the Society for the Propagation of the Faith, the Missionary Childhood Association, the Society of St. Peter Apostle and the Missionary Union of Priests and Religious.

Pope Francis noted that he has called for

a special “extraordinary missionary month” to be celebrated in October 2019 with the theme, “Baptized and Sent: The Church of Christ on Mission in the World.”

The renewal of the mission societies should coincide with preparations for the observance, he said. “Things always must be renewed: Renew one’s heart, renew one’s works, renew organizations because otherwise they will end up in a museum.”

The necessary “missionary conversion of the structures of the Church,” including of the mission societies, must be based on “personal holiness and spiritual creativity,” Pope Francis said. “It is not merely about renewing the old, but about letting the Holy Spirit create newness, making all things new.”

Missionary conversion, he said, “means an integral formation that involves our daily lives, our entire life, one in which our minds, hearts and bodies are caught up in love for the Lord Jesus, in a passionate desire to proclaim him and to bear witness to him with apostolic courage in the mission of his Church.”

Responsibility for the Church’s missionary activity belongs to every baptized Catholic, and that is what the mission societies are called to promote, he said. †

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St. Mary Commercial School Class of 1912

Following the closure of the only school of business in Madison in 1908, a local merchant expressed a desire to open a Catholic business school. In 1910, a one-room business school was opened in a classroom of the grade school building of the former St. Mary Parish in Madison. The school was initially staffed by a single Ursuline sister, with an enrollment of approximately 30 students. The students learned typing, shorthand, rapid calculation and other business skills, as well as received religious instruction. As vocational courses were eventually integrated into public high school curriculum, St. Mary Commercial School closed in 1944.

This photo features the commercial school graduating class of 1912. Though the names included with this photo are incomplete and not in order by row, some of the class members shown here include Catherine Hunger, Teresa Krum, Margaret Kasper, Florence Potter, Margaret Knoebel Flynn, Julia Jacobs, Juliet Hoffstadt, Blanche Smith, Berniece Bingham, Nell Clements and Agnes Donlan. The single male student in this group is Clement Hunger, who was ordained a priest for the archdiocese in 1923.

(Would you like to comment on or share information about this photo? Contact archdiocesan archivist Julie Motyka at 800-382-9836, ext. 1538; 317-236-1538; or by e-mail at jmotyka@archindy.org.)

CHARITY

continued from page 12

This is why Catholic Charities provides services in reducing children's exposure to violence, such as home visiting for first-time mothers, family support services to reduce the incidence of child abuse and neglect, afterschool programs and summer camps that have proven to be effective in preventing or reducing violence among

school-aged youths, and mental health services that treat children who have been exposed to violence.

We want our children to feel loved and be loved, reducing the amount of anxiety and fear they have in their lives. Please join us in helping our children.

(David Bethuram is executive director of the archdiocesan Secretariat for Catholic Charities. E-mail him at dbethuram@archindy.org.) †

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Sports on Sundays is OK, except when used to skip Mass, says Vatican

VATICAN CITY (CNS)—A new Vatican document cautions against the dangers of highly competitive children's



Pope Francis

sports, political and economic pressures on athletes to win "at all costs," and the unsportsmanlike or violent behavior of fans.

The document on sports also calls on every group or institution sponsoring sports programs

to have expert-guided child protection policies in place, and it urged bishops, parishes and lay Catholics to be proactive in helping "humanize" sports.

The document, "Giving the Best of Yourself," also condoned sports on Sundays as a means of bringing families and communities together in joy and celebration, but only as long as such events are not used as an excuse to miss Mass.

The document was released on June 1 by the Dicastery for Laity, the Family and Life, and is the first Vatican document on sports, said Cardinal Kevin Farrell, the dicastery's prefect.

In a message to the cardinal, Pope Francis applauded the document and said, "Sport is a very rich source of values and virtues that help us to become better people.

"We need to deepen the close connection that exists between sport and life, which can enlighten one another," said the pope, who often fondly recalls how he and his family cheered on his favorite soccer team when he was a boy.

The 52-page document highlighted the Church's positive view of the important values inherent to sports and blew the whistle on the growing threats in the sports world, including corruption, over-commercialization, manipulation and abuse.

The document—meant for all Catholics and "people of goodwill"—also was an invitation to the Church to offer itself as a valuable resource, partner and leader in safeguarding the dignity of the human person and all of creation.

In fact, it made specific reference to the need to protect the environment when it comes to hosting sporting events and to respect animals involved in sports, ensuring "that they are treated in a morally appropriate way and not as mere objects."

It also mentioned briefly the growing and lucrative business of e-sports, that is, video game competitions and tournaments that award large cash prizes and draw huge numbers of spectators.

While not trying to touch on every problem or concern or to pinpoint one sport in particular, the document listed what it saw as four serious challenges that are the result of an obsession with success and the huge economic and political pressures put on sports and athletes: the debasement of the body, doping, corruption and the negative behavior of spectators.

"Sports that inevitably cause serious harm to the human body cannot be ethically justified," it said. Given the greater understanding people now have about the harmful effects of some sports on the body, particularly brain damage, all of society must put the well-being and health of the person first.

People are not machines, it said, and parents, coaches and communities must avoid objectifying players, particularly

with expectations that they receive medals, scholarships, wealth or break records.

"Aberrations of this kind can be seen in highly competitive children's sports," it said, noting an increase in pushing kids to specialize—often starting very early in life—in one sport intensively year-round, which can result in overuse injuries or eating disorders, particularly in girls' and women's gymnastics.

"Parents have a responsibility of showing children that they are loved for who they are, not for their successes, appearance or physical abilities," it said.

Among the rights of life, dignity and freedom that must be protected in sports is protection against abuse, it said.

"Incidences of abuse of children whether physical, sexual or emotional by coaches, trainers or other adults are a direct affront" to minors, it said, so "institutions that sponsor sports programs for youths, including at the elite level, must develop policies with the help of experts that ensure the safety of all children."

The document called on the Church to develop and promote an "apostolate for sports" that shows the Church's commitment to the integral well-being and development of the human person in sports and to directly initiate sports-related activities at the local level.

It asked for appropriate pastoral plans for players and athletes—including former professionals who sometimes experience depression and substance abuse when their career comes to an end—as well as for parents and volunteers.

It called for "an educational strategy" to help coaches, teachers and managers seek the "best, most holistic" ways to humanize sports, and it urged seminaries to include formation in the pastoral care of sport as well as opportunities to practice sports, noting its potential as a way to evangelize.

Santiago Perez de Camino, head of the dicastery's Church and Sport Office, was asked about the impact of seeing religious and priests compete in major competitions, like Father Stephen Gadberrry of Arkansas, who was appearing on the reality show, "American Ninja Warrior."

Father Gadberrry and all men and women religious athletes offer "a very beautiful witness of how to join faith with sport," he said.

They also show a Church that doesn't wait for people to come to them, he said, but one that goes directly onto the field to meet people where they are.

The document drew upon talks and teachings from Popes Pius X to Pope Francis, as well as St. Thomas Aquinas, bishops' conferences and the Congregation for the Doctrine of the Faith. It also cited contemporary experts, theologians and athletes, including David Meggyesy, former St. Louis Cardinals linebacker, who detailed the dehumanizing effects of pro football in his book, *Out of Their League*.

Lastly, the document emphasized how sports must always include fun. Competition is meant to fruitfully engage and draw the best out of people, it said, not to face "an enemy who must be annihilated."

Pope Francis, it said, invites people not only to play, but also to "challenge yourself in the game of life," striving for what is good with courage and enthusiasm.

"Don't settle for a mediocre 'tie,' give it your best, spend your life on what really matters and lasts forever," Pope Francis said. †

TWENTY

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decide the name of her seventh baby, due in September, whose gender is unknown. Agreeing on a boy name is difficult having already named six. Pregnancy after pregnancy, her chosen girl name has not wavered: Susanna, honoring her mom (Susanne), her grandma (Anna) and St. Susanna.

Kate can refer to her new book, *Catholic Baby Names for Girls and Boys: Over 250 Ways to Honor Our Lady*, and hope for grace from the novena she's praying to St. Gerard, patron saint of pregnant women. Ultimately, she's confident the name will feel right, chosen for a baby to be embraced by a band of brothers, steeped in Catholic tradition and swaddled in love.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn.) †

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