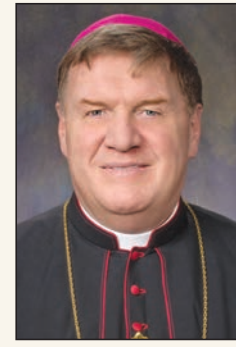


The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Rejoice in the Lord

Friendship strengthens love in marriage, writes Archbishop Joseph W. Tobin, page 5.

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

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



Bishop David A. Zubik

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

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

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

Cardinal Donald W. Wuerl of Washington, whose archdiocese and affiliated agencies challenged the mandate, was the main celebrant at the Mass. The homilist was Pittsburgh Bishop David A. Zubik, whose diocese also opposed the Health and Human Services’ (HHS) contraceptive, abortifacient and sterilization coverage provision of the Affordable Care Act.

The consolidated case that was before the Supreme Court, *Zubik v. Burwell*, is named for the bishop and for Sylvia Burwell, who is HHS secretary. A group of Little Sisters of the

See **FREEDOM**, page 10



Focusing on Jesus

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

Teens, young adults hope World Youth Day pilgrimage deepens their life of faith

By John Shaughnessy

Katie Sahn recalls the moment as “a glimpse into heaven.”

It happened on the white sand of Copacabana beach three years ago. As the waves rolled toward the shore of Rio de Janeiro in Brazil, Sahn joined the 3 million young people from around the world who had come there, all of them kneeling together in silence on the sand during a time of eucharistic adoration.

In that moment, all the major struggles,

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

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

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

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

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

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

See **WYD**, page 8



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

By Natalie Hoefler

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

The request for the injunction was filed by Planned Parenthood of Indiana and Kentucky, Inc. (PPINK) in response to House Enrolled Act (HEA) 1337, which Gov. Mike Pence signed into law on March 24 with plans for enactment on July 1.

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

In the document, Judge Pratt states that the stay was granted because “PPINK is likely to succeed on the merits of its challenge to

See **ABORTION**, page 10



Erin Pfister, Celine Mitchell, Claire Pfister and Cortney Pfister, all members of St. Patrick Parish in Terre Haute, stand in front of the Planned Parenthood referral center in Terre Haute on Jan. 22, 2015, for the solemn observance of the *Roe v. Wade* decision. Planned Parenthood of Indiana and Kentucky, Inc., announced on June 30 that the referral facility will close on July 20. (Submitted photo by Tom McBroom)

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

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



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

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

Clergy, gun control advocates and other observers say though that gun violence of any type—whether characterized as mass shootings or not—is destroying the soul of the country.

But solutions have been hard to reach. “No one has answers. We are all, every one of us, affected by the problem. No one has the right answer,” said Stephen Sussman, associate professor of public administration at Dominican-run Barry University in Miami.

At least four bishops recently addressed gun violence. Their concern: U.S. society has a moral responsibility to enact gun control measures to protect society. Most importantly, they maintain, gun violence is a respect-for-life issue, and their pleas for action are not rooted in politics.

In total, they have called for banning civilian access to military-style weapons, implementing background checks before gun purchases and prohibiting people on the federal no-fly list from obtaining a firearm.

“It is time for us as a nation to require at least as much from those purchasing guns as we expect from those making application for a driver’s license. Public safety must always come first,” Bishop David A. Zubik of Pittsburgh said in a June 24 statement.

He told Catholic News Service (CNS) three days later that his concern is rooted in long-standing Catholic teaching.

“It’s respect for human life,” he said. “We see so many different incidents of this type of violence that are occurring. And also that we take a look at that as a society. We’re becoming numb to these kinds of incidents.”

Bishop Kevin J. Farrell of Dallas has been particularly outspoken, having forcefully addressed the issue twice on the diocesan blog this year. His stance has received harsh criticism from gun rights backers. He told CNS that he was hardly offended because his concern extends to the protection of human life.

“We bear a big moral responsibility for all of this, and the deaths of those children [in Newtown, Conn., in 2012] especially, and the deaths of those young people who were in that night club in Orlando. That blood is on our hands, and our leaders need to come to terms with this,” Bishop Farrell said.

Archbishop Blase J. Cupich of Chicago and Bishop Dennis J. Sullivan of Camden, N.J., also issued recent statements, imploring political leaders to implement a ban on assault weapons. Archbishop Cupich’s concern stems from the high rate of gun violence in his city, while Bishop Sullivan directly addressed the Orlando attack.

“The time for waiting is over,” Bishop Sullivan said in a June 23 posting on the diocesan website. “It was over after Virginia Tech, after Charleston, after Sandy Hook, after San Bernardino and again now. How is it possible that these violent weapons can be purchased with such ease by people who have previously demonstrated signs of being a danger to others? And just as importantly, should these weapons be so easily and quickly purchased by anyone?”

Patricia McGuire, president of Trinity Washington University in Washington, in an interview with CNS after the Orlando shootings, said that it was time for the entire Church, led by the U.S. Conference of Catholic Bishops, to insist that meaningful gun control measures be adopted.

“The Church does not hesitate to speak where it feels that political action will protect life. I think we should be vigorous on this, starting with banning the sale of assault rifles, requiring background



Angel Santiago, one of the survivors of the mass shooting at Pulse nightclub in Orlando, Fla., recounts his story at a June 14 news conference at Florida Hospital Orlando. A lone gunman, pledging allegiance to the Islamic State terrorist group, killed 49 people and injured more than 50 others early on June 12 at the nightclub. (CNS photo/Jim Young, Reuters)

checks. That seems like such a minimal step to protect life and to call people to action,” McGuire said.

Gun rights organizations, such as the National Rifle Association, argue that any limit on acquiring firearms violates the Second Amendment. Their argument is based on the idea that responsible and trained gun owners could more readily disarm an assailant meaning to inflict harm on innocent people in public places.

So far, that argument has held sway in Congress. For example, a bipartisan-backed bill introduced on June 21 by Sen. Susan Collins, R-Maine, would ban anyone on federal watch lists from obtaining firearms.

Within 48 hours, however, the Senate again voted not to act, leaving the bill in legal limbo—not tabled, but without the 60 votes necessary to move forward under the chamber’s rules to move forward. The vote was 52 to 46.

The House adjourned on June 23 without enacting any legislation despite a 24-hour sit-in by Democrats to call for a vote on gun control measures.

Meanwhile, the U.S. Supreme Court determined in a 6-2 vote that a domestic violence assault committed “recklessly” is a misdemeanor, triggering a federal law

that bans gun ownership. The Lautenberg Amendment, adopted by Congress in 1996, was enacted to prevent future acts of domestic violence by a person previously convicted of such an offense.

Brett Wilmot, associate director of Villanova University’s Ethics Program, suggested in an e-mail to CNS that the country needs “to change the way we think about reducing the presence and availability of guns in our communities.” He called for reframing the arguments from one focusing on “the loss of individual rights and liberties or as evidence of our subordination and servility in the face of an oppressive government or as an increased threat of our falling victim to crime.”

“We need narratives that celebrate the social, cultural, political, health and security benefits that emerge in the absence of these weapons, or at least in the absence of many or most of them, particularly those with the greatest capacity to kill and maim,” said Wilmot.

Barry University’s Sussman, a leader in the South Florida Jewish community, put it even more simply, saying it’s time to put politics aside.

“We need to bring everyone together [to find an answer],” he said. “We’re not Republicans. We’re not Democrats. We’re not independents. We’re all Americans.” †

Golden Wedding Jubilee Mass set for Aug. 14 at SS. Peter and Paul Cathedral



Msgr. William F. Stumpf

Couples from parishes in central and southern Indiana who have been married for 50 years are invited to join Msgr. William F. Stumpf, vicar general, for the archdiocesan Annual Golden Wedding Jubilee Celebration at 2 p.m. on Aug. 14 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis.

The special anniversary Mass includes the renewal of matrimonial commitment and a blessing.

A reception for the couples and family members will be held after the

liturgy in the Assembly Hall of the Archbishop Edward T. O’Meara Catholic Center, 1400 N. Meridian St., across the street from the cathedral.

To register for the Golden Wedding Jubilee Mass, call Keri Carroll in the Office of Pro-Life and Family Life at 317-236-1521 or 800-382-9836, ext. 1521.

A separate special Mass for all married couples—with special recognition to those married 60 years or more—will be celebrated on Feb. 12, 2017, at SS. Peter and Paul Cathedral. †

Official Appointments

Effective immediately

Rev. Patrick Hyde, O.P., priest of the Dominican Province of St. Albert the Great-Central Province in Chicago, Ill., appointed associate pastor of St. Paul Catholic Center in Bloomington.

Effective July 6, 2016

Rev. Luke W. Reese, ordained a priest for The Personal Ordinariate of the Chair of St. Peter, appointed associate pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis.

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



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Holy Year of Mercy pilgrimage helps deacons follow in footsteps of saints

By John Shaughnessy

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



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

That combination of a wife's nudging and a husband's acquiescence recently led Deacon Brad

Anderson to one of the most inspiring, faith-filled moments of his life.

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

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

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

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

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

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

'A once-in-a-lifetime opportunity'

For Deacon Ron Pirau, there was no doubt that he wanted to make the pilgrimage to Italy, especially since it would immerse him and his fellow travelers in the lives of the two saints who are the namesakes of the parish where he ministers—SS. Francis and Clare of Assisi

in Greenwood.

And when the plan for the pilgrimage started in his parish, Deacon Pirau invited all the 40 deacons in the archdiocese to join it, while knowing that it wouldn't be possible for many of them because of their responsibilities of family, ministry and work.

"I saw it as a once-in-a-lifetime opportunity," says Deacon Pirau, who made the pilgrimage with his wife Linda. "We'd participate in a papal Mass, and it would give me the opportunity to learn more about St. Francis and St. Clare during the time we would have in Assisi."

The Jubilee of Deacons took place in Rome on May 27-29—with the first two days dedicated to meetings, before the Mass with Pope Francis.

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

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

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

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

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

'You're living your faith'

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

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

"The pope invited deacons from around the world," he says. "To get that



Archdiocesan deacons Ron Pirau, left, Brad Anderson and Michael East pose for a photo in St. Peter's Square at the Vatican following the Mass for the Jubilee of Deacons that Pope Francis celebrated on May 29. (Submitted photo)

invitation from the Holy Father was kind of special. I think the Holy Father sees the diaconate as what it truly is. It's service to the Church and the people. It's not to fill in for the shortage of priests, which a lot of people think.

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

That belief was reinforced for Deacon East in Assisi.

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

life, and realizing what's important."

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

That witness has already had an impact on the deacons.

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

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



Archdiocesan Deacon Ron Pirau and his wife Linda enjoy a scenic spot in Assisi, Italy, during a nine-day pilgrimage to Rome, Orvieto and Assisi in late May and early June. (Submitted photo)



Above, Pope Francis celebrates the Eucharist during a Mass for the Jubilee of Deacons in St. Peter's Square at the Vatican on May 29. The Mass was an event of the Holy Year of Mercy. (CNS photo/Paul Haring)

Left, Kathy Anderson talked her husband, Deacon Brad Anderson, into attending the Jubilee for Deacons that took place in Rome on May 27-29. Here, they pose for a photo in St. Peter's Square at the Vatican. (Submitted photo)



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

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Editorial

Relying on our consciences, and forming them well

How do you make your moral decisions?

A recent survey by the Pew Research Center found that most Catholics rely on their consciences when considering moral questions. Seventy-three percent said that they rely on their consciences a great deal, and an additional 18 percent said they rely on their consciences some. Only 9 percent said that they don't rely on their consciences. (One has to wonder what they do rely on.)

The result of the survey is good news because the *Catechism of the Catholic Church* says, "A human being must always obey the certain judgment of his conscience" (#1790), and "In all he says and does, man is obliged to follow faithfully what he knows to be just and right. It is by the judgment of his conscience that man perceives and recognizes the prescriptions of the divine law" (#1778).

Pope Francis spoke about conscience a lot in his apostolic exhortation *Amoris Laetitia* ("The Joy of Love"). He mentioned conscience 14 times when writing about what the Church should do about Catholics who are not living in ideal marriage situations.

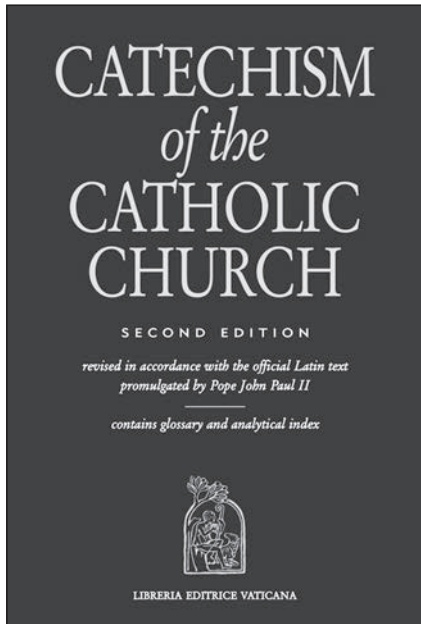
For example, he wrote, "Recognizing the influence of such concrete factors, we can add that individual conscience needs to be better incorporated into the Church's praxis in certain situations which do not objectively embody our understanding of marriage. Naturally, every effort should be made to encourage the development of an enlightened conscience, formed and guided by the responsible and serious discernment of one's pastor, and to encourage an ever greater trust in God's grace" (#303).

Note that the pope spoke of "an enlightened conscience." The catechism speaks of "a well-formed conscience." Unfortunately, for too many people today, following one's conscience has come to mean the freedom to act as one thinks best, each person choosing his or her own ideas of morality: "If it feels good to me, it must be OK."

This is almost synonymous with relativism, the belief that there is no such thing as absolute truth, that truth is relative. What is true for you might not be true for me. We see the results of such a philosophy in our society's embrace of absolute tolerance. Today's capital sin seems to be intolerance.

Harvey Cox taught Harvard University undergraduates a course in "Jesus as a moral teacher" for about 20 years. In his book *When Jesus Came to Harvard*, Cox says that, in his discussions with his students, he learned that the virtue his students valued most was tolerance. They loathed being looked upon as judgmental.

They were, he said, "benevolent but uncomfortable relativists." However, he wrote, "I was glad they were



The *Catechism of the Catholic Church* devotes 27 paragraphs to the conscience, including the formation of conscience, Editor Emeritus John F. Fink notes.

coming to realize that a nation with 250 million separate moral codes is an impossibility, and a world with six billion individuals each doing his or her own thing would become unlivable."

St. John Paul II wrote about conscience in his encyclical *Veritatis Splendor* ("The Splendor of Truth") that he issued in 1993, just after the publication of the *Catechism of the Catholic Church*. He said that everyone must act in accordance with the judgment of conscience, but, "Conscience does not establish the law; it bears witness to the authority of the natural law," and "In order to have a 'good conscience' one must seek the truth and make one's judgments accordingly" (#60).

The catechism devotes 27 paragraphs (1776-1802) to the conscience, including the formation of conscience. It says that "the education of the conscience is indispensable for human beings who are subjected to negative influences and tempted by sin to prefer their own judgment and to reject authoritative teachings. The education of the conscience is a lifelong task" (#1783-1784).

It also says, "A well-formed conscience is upright and truthful. It formulates its judgments according to reason, in conformity with the true good willed by the wisdom of the Creator. Everyone must avail himself of the means to form his conscience" (#1798).

A well-formed conscience is difficult to achieve, and must always be continually and prayerfully pursued. If we find ourselves at odds with the Church over some matter, our obligation is not to reject the teaching but rather seek the reasons behind the teaching and to form our conscience in conformity with the Church as the most reliable authority on matters of faith and morals.

—John F. Fink

Word on Fire/Bishop Robert E. Barron

Thomas Aquinas and the art of making a public argument

There is, in many quarters, increasing concern about the hyper-charged political correctness that has gripped our campuses and other forums of public conversation. Even great works of literature and philosophy—from *Huckleberry Finn* and *Heart of Darkness* to, believe it or not, Kant's *Critique of Pure Reason*—are now regularly accompanied by "trigger warnings" that alert prospective readers to the racism, sexism, homophobia or classism contained therein.

And popping up more and more at our colleges and universities are "safe spaces" where exquisitely sensitive students can retreat in the wake of jarring confrontations with points of view with which they don't sympathize.

My favorite example of this was at Brown University where school administrators provided retreat centers with play-doh, crayons, and videos of frolicking puppies to calm the nerves of their students *even before a controversial debate commenced!* Apparently even the prospect of public argument sent these students to an updated version of day care.

Of course, a paradoxical concomitant of this exaggerated sensitivity to giving offense is a proclivity to aggressiveness and verbal violence; for once authentic debate has been ruled out of court, the only recourse contesting parties have is to some form of censorship or bullying.

There is obviously much that can and should be mocked in all of this, but I won't go down that road. Instead, I would like to revisit a time when people knew how to have a public argument about the most hotly contested matters.

Though it might come as a surprise to many, I'm talking about the High Middle Ages, when the university system was born. And to illustrate the medieval method of disciplined conversation there is no better candidate than St. Thomas Aquinas.

The principal means of teaching in the medieval university was not the classroom lecture, which became prominent only in the 19th-century German system of education; rather, it was the *quaestio disputata* (disputed question), which was a lively, sometimes raucous, and very public intellectual exchange. Though the written texts of Aquinas can strike us today as a tad turgid, we have to recall that they are grounded in these disciplined but decidedly energetic conversations.

If we consult Aquinas's masterpiece, the *Summa theologiae*, we find that he poses literally thousands of questions and that not even the most sacred issues are off the table, the best evidence of which is article three of question two of the first part of the *Summa*: "*utrum Deus sit?*" (whether there is a God).

If a Dominican priest is permitted to ask even that question, everything is fair game; nothing is too dangerous to talk about. After stating the issue, Thomas then entertains a series of objections to the position that he will eventually take. In many cases, these represent a distillation of real counter-claims and queries that Aquinas would have heard during *quaestiones disputatae*.

But for our purposes, the point to emphasize is that Thomas presents these objections in their most convincing form, often stating them better and more pithily than their advocates could. In proof of this, we note that during the Enlightenment,

rationalist *philosophes* would sometimes take Thomistic objections and use them to bolster their own anti-religious positions.

To give just one example, consider Aquinas's devastatingly convincing formulation of the argument from evil against the existence of God: "if one of two contraries were infinite, the other would be destroyed ... but God is called the infinite good. Therefore, if God exists, there would be no evil."

Thomas indeed provides a telling response, but, as stated, that is a darn good argument. Might I suggest that it would help our public discourse immensely if all parties would be willing to formulate their opponents' positions as respectfully and convincingly as possible?

Having articulated the objections, Thomas then offers his own magisterial resolution of the matter: "*Respondeo dicendum quod ...*" (I respond that it must be said ...).

One of the more regrettable marks of the postmodern mind is a tendency to endlessly postpone the answer to a question.

Take a look at Jacques Derrida's work for a master class in this technique. And sadly, many today, who want so desperately to avoid offending anyone, find refuge in just this sort of permanent irresolution.

But Thomas knew what Chesterton knew, namely that an open mind is like an open mouth, that is, designed to close finally on something solid and nourishing.

Finally, having offered his *Respondeo*, Aquinas returns to the objections and, in light of his resolution, answers them. It is notable that a typical Thomas technique is to find something right in the objector's position and to use that to correct what he deems to be errant in it.

Throughout this process, in the objections, *Respondeos*, and answers to objections, Thomas draws on a wide range of sources: the Bible and the Church Fathers of course, but also the classical philosophers Aristotle, Plato, and Cicero, the Jewish scholar Moses Maimonides, and the Islamic masters Averroes, Avicenna, and Avicberon.

And he consistently invokes these figures with supreme respect, characterizing Aristotle, for example, as simply "the Philosopher" and referring to Maimonides as "Rabbi Moyses." It is fair to say that, in substantial ways, Thomas Aquinas disagrees with all of these figures, and yet he is more than willing to listen to them, to engage them, to take their arguments seriously.

What this Thomistic method produces is, in its own way, a "safe space" for conversation, but it is a safe space for adults and not timorous children. It wouldn't be a bad model for our present discussion of serious things.

(Bishop Robert E. Barron is an auxiliary bishop of the Archdiocese of Los Angeles, and the founder of *Word on Fire Catholic Ministries*. For more information, go to www.wordonfire.org.) †

Letters Policy

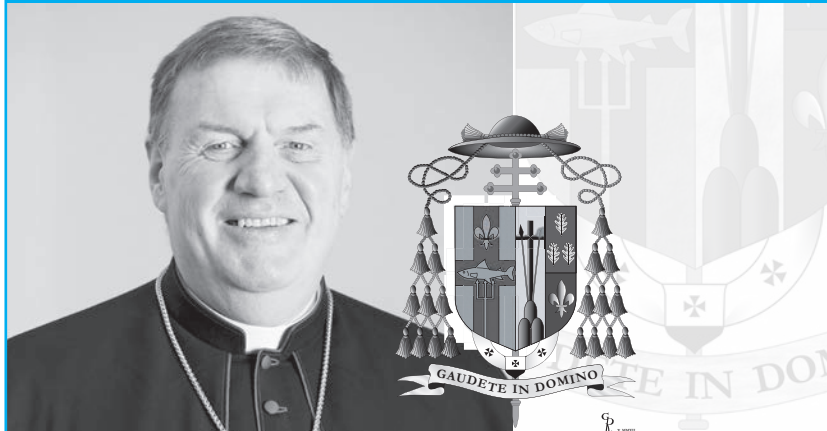
Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to "Letters to the Editor," The Criterion, 1400 N. Meridian Street, Indianapolis, IN 46202-2367.

Readers with access to e-mail may send letters to criterion@archindy.org.



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Friendship strengthens love in marriage

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

Pope Francis uses Scripture to define love in marriage. Love is all the things that St. Paul celebrates—patience, kindness, joy, fidelity, hope and endurance. Equally important, love is *not* jealousy, boastfulness, arrogance, rudeness, irritability, resentment or insistence on its own way (1 Cor 13:4-7).

After his powerful meditation on St. Paul's lyrical description of love, the Holy Father speaks of marriage as the "greatest form of friendship" (#123).

One of the distinguishing features of the friendship between husband and wife is that it is meant to be an all-consuming passion.

By "all-consuming," the pope means that it is a passion that is intended to unite a man and a woman physically, intellectually and spiritually for their whole lives. "This unique friendship between a man and a woman acquires an

all-encompassing character only within the conjugal union," Pope Francis writes. "Precisely as all-encompassing, this union is also exclusive, faithful and open to new life" (#125).

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

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

"The love of friendship unifies all aspects of marital life and helps family members to grow constantly," Pope Francis says. "This love must be freely and generously expressed in words and acts. In the family, three words need to be used. I want to repeat this! Three words: Please, Thanks, Sorry" (#133).

Pope Francis' teaching on love in

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

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

"It is not helpful to dream of an idyllic and perfect love needing no stimulus to grow," Pope Francis reminds us. "A celestial notion of earthly love forgets that the best is yet to come, that fine wine matures with age" (#135). Quoting the bishops of Chile, Pope Francis observes

that media images of "the perfect family" are "consumerist propaganda" that have nothing to do with the reality which must daily be faced by today's families (#135).

Dialogue is essential. "Take time, quality time. This means being ready to listen patiently and attentively to everything the other person wants to say. It requires the self-discipline of not speaking until the time is right" (#137). Communication in marriage is hard work, but it is critical to the kind of growth in love and understanding that makes patience, kindness, joy, fidelity, hope and endurance possible over many years of married life.

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

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

La amistad fortalece el amor en el matrimonio

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

El papa Francisco se vale de las Escrituras para definir el amor en el matrimonio. El amor es todo lo que San Pablo ensalza: paciencia, bondad, alegría, fidelidad, esperanza y resistencia. Y lo que es igualmente importante: el amor no es celoso, no hace alarde, no es arrogante, no obra con dureza, irritabilidad, resentimiento ni insiste en su propio interés (1 Co 13:4-7).

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

Una de las características que distingue la amistad entre los esposos es que está destinada a ser una pasión totalizante.

Con la palabra "totalizante" el papa indica que es una pasión destinada a unir física, intelectual y espiritualmente a un hombre y a una mujer por la totalidad de sus vidas. "Esta amistad peculiar entre un hombre y una mujer adquiere un carácter totalizante que sólo se da en la unión conyugal," expresa el papa Francisco.

"Precisamente por ser totalizante, esta unión también es exclusiva, fiel y abierta a la generación" (#125).

Los amantes son apasionados; los amigos son fieles y generosos entre sí; los matrimonios cuyo amor es genuino y duradero, son ambos. Lo que es más: ¡están dispuestos a recibir nuevas vidas!

Vista de esta forma, la amistad en los matrimonios es algo maravilloso. Contrario a la tendencia cultural a devaluar el matrimonio o restarle importancia para las personas, las familias y las sociedades, la perspectiva auténticamente cristiana del matrimonio es algo verdaderamente especial. En efecto, ser amantes, amigos fieles y realizar los sacrificios que exige la vida familiar entraña un gran esfuerzo. Pero la amistad que resulta de todo ello bien lo vale.

"El amor de amistad unifica todos los aspectos de la vida matrimonial, y ayuda a los miembros de la familia a seguir adelante en todas las etapas," nos dice el papa Francisco. "Por eso, los gestos que expresan ese amor deben ser constantemente cultivados, sin mezquindad, llenos de palabras generosas. En la familia 'es necesario usar tres palabras.' Quisiera repetirlo. Tres palabras: permiso, gracias, perdón" (#133).

Las enseñanzas del Papa Francisco sobre el amor en el matrimonio son muy profundas y se adentran en el corazón de lo que significa ser seres

humanos enamorados y ofrece una poderosa dimensión espiritual. Pero si algo nos queda claro sobre nuestro papa actual es que se niega a permitir que las enseñanzas de la Iglesia sean abstractas o etéreas. El papa nos dice que el amor en el matrimonio es algo muy práctico que debe expresarse libre y generosamente a través de tres palabras muy concretas y prácticas: Permiso. Gracias. Perdón.

Incluso los amantes más apasionados pueden volverse egoístas; un amigo pueden aprovecharse del otro; los padres pueden dejarse llevar por las obligaciones de la crianza de los hijos. Para que el matrimonio se mantenga fuerte la pareja debe ser capaz de comunicarse libremente y sin temor a represalias. Deben recordar que se deben respeto ("permiso"), expresarse agradecimiento ("gracias") y, por encima de todo, disculparse ("perdón") y pedir perdón por las fallas cometidas en su esfuerzo por cumplir con el gran misterio que es el amor en el matrimonio.

"No hacen bien algunas fantasías sobre un amor idílico y perfecto, privado así de todo estímulo para crecer," nos recuerda el papa Francisco. "Una idea celestial del amor terreno olvida que lo mejor es lo que todavía no ha sido alcanzado, el vino madurado con el tiempo" (#135). Recordando a los obispos de Chile, el papa Francisco observa que las imágenes que transmiten los medios de comunicación de la "familia perfecta" no son más que una "propaganda

consumista" que nada tiene que ver con la realidad que deben enfrentar a diario las familias de nuestra época (#135).

El diálogo es un aspecto esencial. "Darse tiempo, tiempo de calidad, que consiste en escuchar con paciencia y atención, hasta que el otro haya expresado todo lo que necesitaba. Esto requiere la ascesis de no empezar a hablar antes del momento adecuado" (#137). La comunicación en el matrimonio es una tarea ardua pero es vital para el tipo de crecimiento en el amor y en la comprensión que son indispensables para que haya paciencia, bondad, alegría, fidelidad, esperanza y resistencia durante los muchos años de vida matrimonial.

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

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

Traducido por: Daniela Guanipa

Events Calendar

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

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

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

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

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

July 16-17
All Saints Parish, Dearborn County, St. John the Baptist Campus, 25743 State Rte. 1, Guilford.
St. John Summer Festival, Sat. 5 p.m.-midnight, Sun. 11 a.m.-9 p.m., chicken dinners served 11 a.m.-5 p.m.
Information: 812-576-4302.

July 17
St. Mary Parish, 7500 Navilleton Road, Floyds Knobs. **Parish Festival**, chicken dinners in air-conditioned dining room, silent auction, bingo, children's games, quilts, booths, \$2,500 in cash prizes, 10 a.m.-4 p.m., carryout until 4 p.m. Information: 812-923-5419.

St. Meinrad Parish, 19630 N. 4th St., St. Meinrad. **Quilt Show**, 10 a.m.-noon Central Time. Information: 812-357-2613.

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business**

Exchange, "Celebrating Indiana's Bicentennial: The History of Religion and Constitutional Protections at Statehood," Indiana Attorney General Greg Zoeller presenting, Mass, breakfast and program, 7-9 a.m., \$15 members, \$21 non-members, breakfast included. Reservations and information: www.catholicbusinessexchange.org.

July 20
Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

July 21
St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Monthly**

Mass, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

July 22-24
Holy Family Parish, 3027 Pearl St., Oldenburg. **Rummage Sale**, Fri. 9 a.m.-6 p.m., Sat. 9 a.m.-3 p.m., Sun. 8 a.m.-1 p.m., half off clothing and miscellaneous items Saturday, \$2 for all that fits in a grocery bag Sunday. Information: 812-934-5764, epaulvillager@yahoo.com.

July 24-30
Jackson County Fairgrounds, East County Road 100 South and State Road 250, Brownstown. **St. Ambrose Parish Food Booth**, Sun. noon-10 p.m., Mon-Fri. 2-10 p.m., Sat. noon-5 p.m. Information: 812-522-5304, parish@stambrosecatholic.com.

July 25
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Serra Club Dinner Meeting and Program**, 6 p.m., \$15, Msgr. Joseph Schaedel

to discuss Divine Mercy. Information: 317-535-9404.

July 30-31
All Saints Parish, Dearborn County, St. Martin Campus, 8044 Yorkridge Road, Guilford. **St. Martin Festival**, Sat. 5:30 p.m.-midnight, Skallywags Band, Sun. 5K run/walk 9:30 a.m., festival 11 a.m.-9 p.m., chicken dinners 11 a.m.-5 p.m. Information: 812-576-4302.

August 3
Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6 p.m. Information: 317-243-0777.

August 5
Marian University chapel, 3200 Cold Spring Road, Indianapolis. **Lumen Dei Catholic Business Group**, Mass and monthly meeting, 6:30-8:30 a.m., breakfast, \$15 per person.

Information: 317-435-3447 or lumen.dei@comcast.net.

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

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday celebration of the Most Sacred Heart of Jesus**, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 9:30 p.m., sacrament of reconciliation available. Information: 317-888-2861 or info@olgreenwood.org.

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **First Friday Charismatic Renewal Praise and Mass**, praise and worship 7 p.m., Mass 7:30 p.m. Information: srcalep@yahoo.com. †



Bread for the World

Six Indianapolis parishes participated in the annual *Corpus Christi* Bread for the World Offering of Letters to Congress, urging increased nutrition assistance for women and their young children throughout the world. Some of the 704 letters were delivered to the Indianapolis office of Sen. Joseph Donnelly, where the above photo was taken on May 31. Pictured are Senator Donnelly's state director Hodge Patel, left, Charlie Gardner of Nativity of Our Lord Jesus Christ Parish, Jack Hill of St. Luke the Evangelist Parish, Mary Ann Verkamp of St. Simon the Apostle Parish and Sarah Witwer of St. Thomas Aquinas Parish. Not pictured are representatives from St. Pius X and St. Andrew the Apostle parishes. (Submitted photo)

Cardinals, bishops to speak at Church Teaches Forum in Louisville on July 15-16

The 2016 Church Teaches Forum, hosted by the Eternal Life Apostolate, will be held at the Galt House Hotel, 140 N. 4th St., in Louisville, Ky., on July 16. The theme of this year's forum is "Living in God's Mercy: Develop a Catholic Conscience, Live Religious Liberty, Build a Catholic Culture." The event begins at 5:30 p.m. on July 15 with Mass celebrated by Cardinal Raymond L. Burke, followed by a banquet during which Cardinal Burke will discuss "The Gift and Strength of a Catholic Conscience." The cost for the banquet is \$50, and registration is required. Registration for the July 16 sessions begins at 8 a.m. and is \$15 per person. Sessions for the day are:

- Cardinal Francis Arinze, "The role of the Sacred Liturgy in Developing a Catholic Conscience."
- Cardinal Raymond L. Burke, "Religious Liberty and the Dignity of Man."
- Bishop David Choby of Nashville, "Forming Culture by Forming a Catholic Conscience."
- Father Roger Arnsparger, president of the Eternal Life Apostolate, "Conscience and Virtue: Pillars of the New Evangelization"
- Mass celebrated by Archbishop Joseph E. Kurtz of Louisville, who also serves as president of the U.S. Conference of Catholic Bishops.

The forum ends with the praying of the rosary at 4 p.m. A luncheon is available for \$20. Tickets for the banquet, sessions and luncheon must be purchased by July 13, and can be ordered by calling 800-842-2871 or online by logging on to www.lifeeternal.org/churchteaches.asp. †

VIPs



Edward and Joan (Von Luhrte) Gindling, members of St. Nicholas Parish in Ripley County, will celebrate their 50th wedding anniversary on July 9. The couple was married on July 9, 1966, in St. Mary of the Immaculate Conception Church in Aurora. They have seven children, Cynthia Gould, Nichole Smith, Bradley, Douglas, Gregory, Jeffrey and Matthew Gindling. They also have 24 grandchildren. †

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

Linden Leaf Gifts at Saint Mary-of-the-Woods, Providence Spirituality and Conference Center, 1 Sisters of Providence, will hold a used book sale and merchandize clearance sale on July 30-Aug. 7. All items in the used book sale will be available for a free-will donation. Types of books include religious, how-to, biographies, reference, fiction and more. Gift shop merchandize will also be offered at a discount, including Christmas ornaments and decorations, CDs and more. Linden Leaf Gifts is open from 10 a.m.-4 p.m. on Monday through Friday, and from 10 a.m.-3 p.m. on Saturday and Sunday. For more information, contact 812-535-2947 or provctr@spsmw.org. †

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

The Divorce and Beyond program will be offered on six consecutive Tuesdays at the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis, from 7-9 p.m. from July 26-Aug. 30. The topics for discussion will be the process of divorce, self-image, stress, anger, blame, guilt, loneliness and forgiveness. The cost of the six-week session is \$30, which includes a book. For more information or to register, contact the Office of Pro-Life and Family Life at 317-236-1586, 800-382-9836, ext. 1586, or e-mail dvanvelse@archindy.org. Registration forms may be obtained by logging on to www.archindy.org/plfl/ministries-divorce.html. †

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

The Sisters of St. Benedict at Our Lady of Grace Monastery, 1402 Southern Ave., in Beech Grove, will host a Come and See retreat on July 14-17. The retreat begins at 5 p.m. on July 14, and ends at 1 p.m. on July 17. It is open to single Catholic women ages 18 to 45. If a person cannot be present for the entire retreat, it is possible to participate for a portion of the retreat. The retreat offers an opportunity to pray Liturgy of the Hours and attend Mass with the sisters. There will also be an opportunity for personal prayer and private retreat time for journaling, walking and spending time in the adoration chapel, as well as time to have meals and recreation with the sisters and hear vocation stories. For more information or to register, contact Benedictine Sister Julie Sewell at 317-787-3287, ext. 3032, or Julie@benedictin.com. †

Father Reese is ordained priest of the Personal Ordinariate of the Chair of St. Peter

By Sean Gallagher

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

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

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

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

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

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



Bishop Steven J. Lopes, shepherd of the Personal Ordinariate of the Chair of St. Peter, ritually lays hands on transitional Deacon Luke Reese during a June 29 priesthood ordination Mass at the Cathedral of Our Lady of Walsingham in Houston. Father Reese, a priest of the ordinariate, will minister to members of the ordinariate at Our Lady of the Most Holy Rosary Parish in Indianapolis, to other members of the parish and at other archdiocesan parishes. A husband and father of seven and former Anglican priest, he will be the first married priest to minister in the archdiocese. (Submitted photo)



Newly ordained Father Luke Reese shows the Eucharist on July 3 to the congregation at the first Mass he celebrated at Our Lady of the Most Holy Rosary Parish in Indianapolis, where he now serves as associate pastor. (Photo by Sean Gallagher)



Newly ordained Father Luke Reese gives a blessing to his son Owen on June 29 in the Cathedral of Our Lady of Walsingham in Houston after the Mass in which he was ordained a priest. Looking on is Father Reese's daughter Ella. (Submitted photo)

Visiting Assisi chapel, Pope Francis will highlight divine mercy

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

The pope’s visit to the small *Portiuncola* chapel on Aug. 4 will be part of a “simple and private” pilgrimage during the Holy Year of Mercy, according to Vatican Radio. The pope is expected to pray in the chapel and speak a few words, the radio report said on July 4.

The chapel, now contained inside the Basilica of

Santa Maria degli Angeli, is where the saint founded the Franciscan order. Pope Francis previously visited the site on the feast day of the saint—his namesake—on Oct. 4, 2013.

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

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



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holyspirit-indy.org/ministries/parish-festival

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at the Crossroads Bible College, 601 N. Shortridge Road. Or, at the south east corner of Gold’s Gym. Shuttle service available from 5:30 p.m. until close every night. Uniformed patrol in parking lot all festival hours.

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WYD

continued from page 1

“We felt we were meant to take this pilgrimage to help us grow our faith as we begin our new life as a married couple,” says Gail, who is 28. “Our faith is very important to us as a couple, and is an integral part of our marriage. I think we’ve both been pretty lost at times in our lives when we didn’t take our faith seriously. Now, I don’t think I could get through my day-to-day life without it. This pilgrimage will be incredibly meaningful in strengthening us on our faith journey.”

Alex, who is 27, agrees: “My faith wasn’t always at the forefront of my life. It wasn’t until Gail and I really started dating that I became swept away by the Holy Spirit. Since then, I’ve felt called to grow in my faith and to be a conduit of grace to others.”

The couple—members of St. Joan of Arc Parish in Indianapolis—are among the 64 young adults from the archdiocese who will be making an 11-day pilgrimage to World Youth Day in Poland. Twenty-eight college-age students are among the young adult group.

Their itinerary includes visits to Prague and Wadowice, the hometown of St. John Paul II, before heading to Krakow for World Youth Day activities that include prayer, the Stations of the Cross and a closing Mass celebrated by Pope Francis on July 31.

The archdiocese’s Youth Ministry Office will lead 104 youths to World Youth Day. Their 12-day itinerary includes four days in Rome—with a Mass at St. Peter’s Basilica and visits to the Vatican Museum and the Sistine Chapel—before traveling to Krakow.

“I hope that the pilgrims have the opportunity to experience the larger Church, and experience a reaffirmed hope in the upcoming generation of Catholics,” says Scott Williams, coordinator of youth ministry for the archdiocese.

“I continually hear that young people aren’t present in our churches. World Youth Day is an incredible reminder that the young Church is very much alive. And it reminds the young Church that they aren’t in this alone.”

Williams had his own memorable experience from what has been described as “the beautiful chaos” of World Youth Day in Rio de Janeiro in 2013.

“Pilgrims from all over the world converged in the streets to celebrate together the opening Mass,” he recalls. “In high school and college, I took a lot of Spanish classes, and I thought that I would get by just fine. I learned the hard way that Portuguese (the main language in Brazil) and Spanish aren’t as similar as they sound.”

“The beautiful thing I came to realize is that while I didn’t understand the language, most of the people around me didn’t either. However, everyone knew exactly what was going on. During the sign of peace, everyone started to exchange peace in their native tongue. This is one time that I saw the body of Christ come together in a tangible way.”



Above, before they were married in September of 2015, Gail and Alex Ocaña set up an account so that wedding guests could contribute to their fund to attend World Youth Day in Krakow, Poland, on July 25-31. The couple hopes the pilgrimage will help them grow in their life of faith in the early stages of their marriage. (Photos by John Shaughnessy)

Right, “Jesus, I trust in you” is the message shared on the back of archdiocesan World Youth pilgrims’ T-shirts.

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

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

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

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

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



Unique fundraising, grants and Holy Spirit make World Youth Day dream a reality

By John Shaughnessy

Father John Hollowell calls it one of his “wildest dreams.”



Fr. Jonathan Meyer

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

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

“I didn’t know if people would be laughing when I mentioned it would be \$4,200 a kid for the trip,” he recalls. “We worked our tails off for two years. It was

pretty cool when we [recently] told the parents that the \$200 deposit they made at the beginning would be all they had to pay to get their kid to Rome and Poland for 11 days.”

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

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

Two ideas from Father Jonathan Meyer of All Saints Parish in Dearborn County—which was planning a similar trip for its young parishioners—also helped.

“He had his kids write a letter to people who might want to contribute to the trip,” Father Hollowell says. “One of our kids from St. Paul’s sent a letter to his grandmother, and she sent it to a friend in Indianapolis. Her friend loved the mission

of World Youth Day and thought it would be great for our kids to see Pope Francis, so he donated \$25,000.”

Father Meyer also informed Father Hollowell that the Indianapolis Center for Congregations, which is funded by Lilly Endowment, Inc., was accepting proposals for competitive grants related to youth ministry.

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

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

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

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

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

“To have that many young people participate is profound,” Father Meyer says. “It has a tremendous capacity to make

a huge difference in the long haul.”

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

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

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

Father Meyer approached the cost of the journey as a lesson in stewardship, asking participants to pray about how much they could contribute, according to their means. Anyone who requested assistance was given it.

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

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

“Our hope is that they come back and share this experience, and that it confirms with them that being a disciple of Christ and being a part of the Church will define who they are for the rest of their lives.” †

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

—Father John Hollowell, pastor of Annunciation Parish in Brazil and St. Paul the Apostle Parish in Greencastle



Retired Pope Benedict XVI says he 'feels protected' by Pope Francis

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

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

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

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

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

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

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

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

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

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

“This is the hallmark dominating an entire life spent in priestly service and of the true theology that you have defined—not by chance—as ‘the search for the beloved.’ It is this that you have always



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

given witness to and continue to give witness to today,” he said.

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

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

Instead, like the Porziuncola where St. Francis spent his final days in prayer, the Mater Ecclesiae monastery “has become a ‘Franciscan’ place that emanates tranquility, peace, strength, faithfulness, maturity, faith, dedication and loyalty which does so much good for me and gives strength to me and to the whole Church,” Pope Francis said.

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

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

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

Despite his frailty, Pope Benedict vividly recalled his ordination 65 years

ago, remembering a Greek word a priest ordained with him wrote on the remembrance card of his first Mass: “Eucharistomen” (“We give you thanks”).

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

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

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

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

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

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

When Pope Francis speaks, he can delight fans and frustrate critics. He can wax poetic or be bluntly funny about human quirks.

But in the face of great suffering and horror, his first and strongest inclinations are silence, a profoundly bowed head and hands clasped tightly in prayer.

Pope Francis had asked that there be no speeches during his visit to Armenia’s genocide memorial on June 25. At times, even the prayer service there with the Armenian Apostolic patriarch seemed too wordy. An aide gently cupped his elbow when it was time to end the silent



Pope Francis kisses the hand of a man during a ceremony in the Hall of Remembrance at the Yad Vashem Holocaust memorial in Jerusalem in this May 26, 2014, file photo. The pope plans to visit the Auschwitz-Birkenau Nazi death camp during his July 27-31 trip to Poland for World Youth Day. (CNS photo/Abir Sultan, EPA)

reflection and begin the service.

The Vatican’s schedule for the pope’s visit to Auschwitz-Birkenau on July 29 had him giving a speech at the international monument at Birkenau, just as St. John Paul II and Pope Benedict XVI did.

But on the flight back to Rome from Armenia, Jesuit Father Federico Lombardi, Vatican spokesman, told Pope Francis, “I heard that you want to live that moment more with silence than words.”

The pope responded by reminding reporters that in 2014 when he went to Redipuglia in northern Italy to mark the 100th anniversary of World War I, “I went in silence,” walking alone among the graves. “Then there was the Mass, and I preached at Mass, but that was something else.”

Speaking about his planned visit to Auschwitz-Birkenau, he said, “I would like to go to that place of horror without speeches, without crowds—only the few people necessary. Alone, enter, pray. And may the Lord give me the grace to cry.”

Father Lombardi confirmed on June 30 that the official program had been changed, and the pope would not give a speech at the death camp. But it is not that Pope Francis has nothing to say about the horror of the Shoah, the importance of remembering it, and the need to continue fighting anti-Semitism.

“The past must be a lesson to us for the present and the future,” he said on Jan. 17 during a visit to Rome’s synagogue. “The Shoah teaches us that maximum vigilance is always needed in order to intervene quickly in defense of human dignity and peace.”

In the book *On Heaven and Earth*, written in 2010 with Rabbi Abraham Skorka, the future pope and rabbi discussed the Holocaust at length.

While the question “Where was God” is an important theological and human question, the pope said, “Where

was man?” is an even bigger question. “The Shoah is genocide, like the others of the 20th century, but it has a distinctive feature,” an “idolatrous construction” in which the Nazis claimed to be god and embracing true evil tried to eradicate Judaism.

“Each Jew that they killed was a slap in the face to the living God,” the future pope wrote.

In a very formal, very solemn commemoration, Pope Francis visited the Shoah memorial, Yad Vashem, in Israel in 2014. He laid a wreath of flowers in memory of the 6 million Jews murdered by the Nazis, clasped his hands and stood in silence before slowly walking back to his place. He met six survivors of Nazi camps, kissing their hands in a sign of deference and recognition of their suffering.

Protocol for the occasion required a speech and, led to the podium, Pope Francis spoke softly, reflecting on the question of “Where was man?” and how could human beings have sunk so horribly low.

In his speech, he prayed to God, “Grant us the grace to be ashamed of what we men have done, to be ashamed of this massive idolatry, of having despised and destroyed our own flesh which you formed from the Earth, to which you gave life with your own breath of life. Never again, Lord, never again!”

“Here we are, Lord, shamed by what man, created in your own image and likeness, was capable of doing,” he said. “Remember us in your mercy.”

After finishing the speech, the pope stood in silence at the lectern for almost three minutes, writing in the Yad Vashem guestbook.

His message: “With shame for what man, who was created in the image of God, was able to do; with shame for the fact that man made himself the owner of evil; with shame that man made himself into god and sacrificed his brothers. Never again! Never again!” †

FREEDOM

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



On May 16, the Supreme Court in a unanimous ruling sent the case back to lower courts,

vacated earlier judgments against those parties opposing the mandate, and encouraged the plaintiffs and the federal government to resolve their differences.

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

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

Catholics are called to be witnesses to Jesus and to be a living sign of his truth, the bishop said, adding that for some, that witness takes the form of martyrdom.

Bishop Zubik said “our ancestors in the faith” demonstrate what it means to be a footnote to Jesus’ truth, and then be witnesses and sometimes martyrs. He pointed to St. John the Baptist, who was beheaded when he refused to give in to political power.

Pittsburgh’s bishop praised the example of Sts. Thomas More and John Fisher, a layman and a bishop, respectively, as witnesses and martyrs who “would not yield supremacy of power over faith, even to the king.”

Both men refused to accept Parliament’s Act of Supremacy, which had declared that King Henry VIII was head of the Church in England. Both were imprisoned for treason in the Tower of London for months. They were beheaded 14 days apart in 1535.

The relic of St. John Fisher was a ring that had belonged to him. The relics of St. Thomas More were a piece of his jawbone and one half of a tooth. The national shrine was the last stop of the tour for the relics, which earlier had been displayed in Miami, Baltimore, Pittsburgh, Philadelphia, Minnesota, Denver, Phoenix and Los Angeles.

In his homily, Bishop Zubik also highlighted the heroic example of other martyrs, including St. Maximilian Kolbe, the Polish Franciscan friar who gave up his life for another man in 1941 at the Auschwitz concentration camp, and Blessed Oscar Romero, the Salvadoran archbishop and champion of the poor who was shot in the heart while celebrating Mass in 1980. Bishop Zubik also praised the witness of the 21 Egyptian Coptic Christians beheaded by Islamic State militants on a beach in Libya in 2015.

Bishop Zubik noted that the Little Sisters of the Poor in their service to the elderly poor and in their stand for religious freedom “are carrying the banner that we will not back off the truth that is Jesus Christ.”

He noted that the nation’s forefathers put forth religious liberty as the first freedom in the Constitution’s Bill of Rights, giving people the freedom “to worship our God as the source of our strength,” and also to “live our faith



Cardinal Donald W. Wuerl of Washington greets members of the Little Sisters of the Poor on July 4 after the closing Mass of the Fortnight for Freedom at the Basilica of the National Shrine of the Immaculate Conception in Washington. (CNS photo/Jaclyn Lippelmann, Catholic Standard)

outside our churches, synagogues and mosques.”

Opponents to the HHS mandate have charged that it offered exemptions to religious groups in houses of worship, but not to educational, health care and charitable ministries operated by churches, which they said are as essential to the practice of faith as prayer is.

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

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

By Brandon A. Evans

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

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

- **Keep Vietnam war within moral limits, Card. Shehan pleads**
“BALTIMORE—Cardinal Lawrence Shehan of Baltimore, in a pastoral letter on ‘Peace and Patriotism,’ warned that proponents of an all-out war in Vietnam are growing stronger, and are pressuring the U.S. into decisions which the ‘Christian conscience cannot endorse.’ The Archbishop of Baltimore asserted that ‘those who argue against restraint and against keeping a nation’s war-making acts within moral bounds are likely to win an ever greater hearing when casualties mount and war threatens to grow in intensity. If we are to resist such lethal appeals to our understandable impatience,’ he said, ‘we must constantly recall that only on moral grounds can our cause in Vietnam

be just. If our means become immoral, our cause will have been betrayed.’ ”

- **OEO is stepping up birth control efforts**
“WASHINGTON—The Office of Economic Opportunity, familiarly known as the War on Poverty, apparently is moving into a more aggressive phase in its sponsorship of birth control programs for the poor, in the estimate of observers here. A memorandum by OEO director Sargent Shriver, and distributed within the agency, emphasizes that there is ‘absolutely no hesitation’ within the OEO to approve family planning grants.”
- **Catholics, Methodists, ‘break ice’**
- **Dutch Catholicity—what makes it tick?**
- **Announce pastorate exchanges**
- **Carmelite novena will begin tonight**
- **Birth control decision won’t be sensational**
“ROME—The secretary general of the Papal Commission on Popular, Family and Birth Problems, appearing on Italian television [on July 4], said that

- nothing sensational should be expected from Pope Paul VI’s anticipated pronouncement on the subject of birth control. Swiss Dominican Father Henri De Riedmatten appeared on a taped interview. During the interview, he said that the pope’s decision will be ‘well thought out and will take into account all aspects of the problem.’ ”*
- **Teacher shortage critical**
- **Editor of new conservative journal out to break ‘liberal stranglehold’**
- **Poignant letter of Czech priest describes life behind the Curtain**
- **Eight Catholic observers named to Geneva parley**
- **Editorial: Day of the Hawk**
- **Ask parishes to help solve urban problems**
- **Lourdes golfer wins tourney**
- **CYO names committee for public relations**
- **Outdoor dance set for tonight**
- **Father Roger Huser named provincial**
- **Pontiff blesses new transmitters**
- **Three-day fiesta is open tonight at Holy Angels**

- **Two new opulent films feature Sophia Loren**
- **Agree on merger of seminaries**
- **Charges Christians are being ‘squeezed out’ of Holy Land**
“LONDON—Christians are being squeezed out of the Holy Land by the Jewish and Muslim majorities in Israel and Jordan, and their plight is ignored by the rest of the world.”
- **Permanent deacon in Australia**
- **Rap liberal views: Report Spanish bishops bar Catholic Action program**



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

ABORTION

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the anti-discrimination provisions because they directly contravene the principal established in *Roe v. Wade* ... that a state may not prohibit a woman from making the ultimate decision to have an abortion prior to fetal viability.

“Similarly, the information dissemination provision is likely unconstitutional as it requires abortion providers to convey almost certainly false information to their patients.”

The stay on the law’s requirement for the respectful disposal of fetal remains was deemed “a much closer call,” according to the statement, but was granted because “the Court concludes that the State’s asserted interest in treating fetal remains with the dignity of human remains is not legitimate given that the law does not recognize the fetus as a human person.”

Glenn Tebbe, executive director of the Indiana Catholic Conference, who serves as the legislative and public policy spokesperson for the Church in Indiana, says he

“wasn’t completely surprised by the outcome ... given the Supreme Court [ruling on abortion] and how it’s interpreted today.”

While he does consider the ruling an “unfortunate result,” Tebbe is still “pleased to know that other parts of the bill are still viable and applicable, so they’ll be able to be enforced.”

Those parts include requiring abortion providers to give information on perinatal hospice care; a ban on group counseling before an abortion in favor of one-on-one counseling; a clarification on when the state-mandated ultrasound must take place; an update on Indiana’s admitting privileges law; and an update to the “Termination of Pregnancy” form.

Indiana Right to Life president and CEO Mike Fichter agrees with Tebbe, according to a statement posted on the organization’s website, www.irtl.org.

“Perinatal hospice gives parents a compassionate option when faced with an adverse prenatal diagnosis,” says Fichter. “We also are pleased that the Dignity for the Unborn law will provide women seeking abortions with medical privacy that sadly the abortion industry does not automatically give to women.

“We urge the state of Indiana to fight for all of the Dignity for the Unborn law to go into effect ... ”

Marc Tuttle, president of Right to Life of Indianapolis, is frustrated with the decision.

“Once again, an activist judge has decided that her agenda is more important than the people’s concern for the lives of the unborn, especially those most vulnerable with disabilities or who are not wanted because of race or gender,” he says.

In more positive news on the pro-life front in Indiana, PPINK announced on June 30 that it will close its referral center in Terre Haute.

According to an interview with the *Terre Haute Tribune Star*, PPINK’s president and CEO Betty Cockrum stated that the facility had been operating in the red. She noted a 62 percent decline in the facility’s activity over the last 10 years.

Tom McBroom, a member of St. Patrick Parish in Terre Haute and coordinator of the Helper of God’s Precious Infants, wrote in an e-mail to *The Criterion* that the “small but strong” pro-life group “has conducted a prayer vigil [at the Planned Parenthood referral center] on the first Saturday of the month for over seven years.

“We knew that the Terre Haute Planned Parenthood referral office would eventually close, but are taken by surprise it will happen in July. ...

McBroom notes that the members of the pro-life group “actually established a good relationship with the Terre Haute Planned Parenthood staff.

“We also had a few mothers thank us because their daughter was going into Planned Parenthood to seek an abortion, only to see us standing in front and this would change the daughter’s mind.”

McBroom states that the group plans to move its prayer vigil to the Bloomington Planned Parenthood abortion facility after August.

Father Rick Ginther, pastor of St. Patrick and St. Margaret Mary parishes in Terre Haute at the time of the announcement and currently pastor of Our Lady of Lourdes Parish in Indianapolis, is grateful for the closing of the abortion referral center.

“With the closing of this facility, the gift of life is safer in the Wabash Valley,” he says. “Many folks have spent countless hours in prayer and vigil that one day this facility would close. I admire their perseverance and their faith, and am grateful to God for this closing.” †

Online Lay Ministry Formation

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer not-for-credit online theology classes:

- Courses on the Catechism of the Catholic Church from CDU
- All 12 classes for a Certificate in Lay Ministry available online
- 20% discount for all employees, volunteers, and parishioners
- Employees also receive reimbursement upon course completion

For more information, please log on to www.archindy.org/layministry



Mount St. Francis Center for Spirituality: 40 years of rebuilding the Church 'one person at a time'

By Natalie Hoefler

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

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

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

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

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

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

'Addressing what the local Church needs'

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

For decades, the Conventual Franciscan friars ran a high school seminary on the property. When the high school closed in 1976, the 1923 building was turned into a retreat center. The building now also serves as the headquarters for New Albany Deanery Catholic Youth Ministries.

"Last year, I think we had 2,500 high school kids here, and maybe 2,000 adults," says Brother Bob. "It's an extraordinarily busy place because people really are looking for a spiritual experience of the faith."

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

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

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

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

"The other thing that's changed is that years ago, the friars used to pick a theme they did retreats on that year. We don't do that now. We meet with local groups, like a parish men's group, and we'll plan what they want. That way you're addressing what the local Church needs.

"What has also significantly changed is the number of men's retreats. Ten years ago there was one [a year], now there are four or five."

In the two-story, six-bedroom Loftus House, a former convent on the campus built in 1926, smaller groups can hold private retreats.

Or for real solitude, try the Hermitage, a one-room cabin secreted away on a small bay at the far end of a lake on the property.

Even artists benefit from the amenities of Mount St. Francis, where two barns have been converted into artist studios.

"We offer pottery classes for people to come learn how to do that," says Brother Bob. "[Art] is another great way for people to express their spirituality."

Whatever the retreat may be, he says, "It's not a workshop—it's an experience."

'A very quiet, peaceful place'

Getting away from the busyness of life does not have to mean participating in a retreat, notes Brother Bob.

"We have First Fridays," he says. "People come to 11:45 [a.m.] Mass, which is our daily Mass, and then they stay for lunch. We have the novena to the Sacred Heart after, and then a little 10-minute talk on the topic for that month. We get 30 plus people at that, sometimes 50. We do it all year round."

Brother Bob also offers "Mondays on the Mount," a Bible study session participants can choose to attend in the morning or in the evening.

"What we do here are the Sunday readings rather than a book of the Bible," he explains. "The liturgy is what gives life. There you have the Scripture and the Eucharist. So on Monday we read the [upcoming Sunday's] reading, give a very little bit of history, then ask what is the Lord telling you, how does the Scripture speak to you.

"When you go to Mass, it gives much more richness."

Ann Moore, a member of St. Mary Parish in Lanesville, attends the Mondays on the Mount studies.



The church at Mount St. Francis Center for Spirituality connects two buildings used for retreats at the Conventual Franciscan-operated center near Floyds Knobs in southern Indiana. (Photos by Natalie Hoefler)



Two women walk along a trail of Mount St. Francis Sanctuary on June 20. The nearly 400-acre sanctuary surrounds the Mount St. Francis Center for Spirituality in Mt. St. Francis.



Visitors to Mount St. Francis Center for Spirituality in southern Indiana just north of Louisville, Ky., can contemplate the seven sorrows of Mary along this trail behind the youth retreat building.



'It's a privilege to do what we do. We were given the land, and we have really consciously tried to figure out ways to give it back.'

—Conventual Franciscan Brother Bob Baxter, Mount St. Francis Center for Spirituality director

"I learn a lot," she says. "I don't feel like I ever knew the Bible the way I should. And Brother Bob is really good—he's very witty."

For those just seeking quiet—or exercise—trails loop among the trees and around Mt. St. Francis Lake. Mount St. Francis Sanctuary, a separate non-profit, owns and maintains the nearly 400 acres of trails, fields, the lake and several shrines.

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

'40 is a biblical, significant number'

Rather than wait another 10 years to celebrate the spirituality center's works, says Brother Bob, "we decided to celebrate 40 years because there seems to be a growing interest in retreats.

"I think the need people experience to retreat—to back up and re-orient and reconnect and reboot—is just powerful. That's what we're celebrating.

"And 40 is a biblical number, a very significant number."

To start the year of celebration, people who had any connection with the Mount in the past 40 years were invited to come back to visit in February and take pictures of the places meaningful to them.

On Divine Mercy Sunday, the Mount offered its first "Coffee's On, Door's Open" event.

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

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

In June, an "Experience of Kentuckiana" festival was held to celebrate the tastes and art of the southern Indiana-northern Kentucky region.

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

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

"We'll have a talk on obstacles to living the fourth," says Brother Bob.

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

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

"We're looking forward to the next 40 years," says Brother Bob. "There's no time to rest."

Rebuilding the Church 'one person at a time'

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

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

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

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

Brother Bob sees that connection extend to the Franciscan friars.

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

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

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

Brother Bob agrees.

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

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

(For more information on Mount St. Francis Center for Spirituality, log on to mountsaintfrancis.org.) †

From the Editor Emeritus/John F. Fink

The Church rebounds: Immaculate Conception defined

(Second in a series of columns)

Pius IX was pope for 32 years, from 1846 to 1878. By the end of his reign, the papacy was changed forever. It



was stripped of his temporal dominion when King Victor Emmanuel added the Papal States to Italy—as I wrote about in my column in the June 24 issue—but it had widely enhanced spiritual authority.

Pope Pius IX used that authority on Dec. 8, 1854, when he made belief in the Immaculate Conception of Mary a dogma binding on Catholics. The Immaculate Conception means that, from the moment Mary was conceived by her parents, she was preserved from original sin. (Contrary to what many people think, the doctrine has nothing to do with the virginal birth of Christ.)

Original sin is one of the fundamental teachings of the Church. The *Catechism of the Catholic Church* tells why: It “knows very well that we cannot

Cornucopia/Cynthia Dewes

Treasured family reunions reunite us with our roots

Summer means family time, an idea which strikes fear into some of us. But for others like me, it means pleasure.



They say that family is the group of people who have to take you in no matter what, but I find family to be a place of safety and moral support in both good times and bad.

Not all families are touchy-feely,

not all are fun to be around, but they still offer a kind of affirmation we don't get anywhere else. Families are more different than they are alike, as my own parents' families prove. As I've said before, my dad's family was commonsense and my mom's was, well, a bit crazy. One was practical and efficient, and the other was creative. But both were kind, generous and loving.

One of the best parts of a family reunion is the time spent in reminiscing and analyzing all its members. We remember fondly our Great-Aunt Sarah, who was a middle-aged Irish-Catholic spinster when she married our bachelor Great-Uncle Pete, a Norwegian Lutheran. He had rented a room at the home of Sarah and her parents, and after a while,

Coming of Age/Maria-Pia Negro Chin

Pax Christi youths see themselves as messengers of peace

Those of us following the U.S. presidential election this year have seen constant attacks on the character of others with whom they disagree. To me,



this has highlighted how disregard for others' human dignity occurs during the discussion of issues. Often, any disagreement invites harassment and violence instead of dialogue.

Though not a new problem, this lack of respect for others mirrors the environment of greater violence and apathy in today's world. Although it is natural to want to tune out negativity, these divisions challenge us to work for peace and reconciliation.

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

One way is to imitate the actions of Nobel Peace Prize winners such as

tamper with the revelation of original sin without undermining the mystery of Christ” (#389).

If original sin didn't exist, there would have been no need for God to become man and redeem a fallen humanity. But since every person born into this world had original sin on his or her soul, it was necessary for a person who was both God and man to offer himself for the sin of our first parents.

The doctrine of the Immaculate Conception is an example of the development of doctrine about which John Henry Newman wrote. It is not explicit anywhere in Scripture and such saints and theologians as Augustine, Thomas Aquinas, Albert the Great and Bonaventure did not believe it because it seemed to exempt Mary from being redeemed by Jesus.

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

friendship blossomed into romance.

To me as a little girl, when visiting them with my parents, their home was a delightful wonder, full of antiques and doilies and figurines with which I was allowed to play carefully. On the dining room table was a huge bowl filled with the costume jewelry Auntie Sarah loved to wear. Every morning, she would select earrings, bracelets and necklaces to wear to her job as a bookkeeper.

Auntie Sarah was funny, and told hilarious Pat and Mike jokes, at which Uncle Pete laughed loudest. Only later, after both had passed on and I was a grown-up, did I realize the depth and charm of their romance. They left behind a silver loving cup on which was engraved, “Happy First Anniversary, from Pete to Sarah.” And, since they never had children of their own, my cousins and I received many mementos from their treasures.

Uncle Pete always accompanied Auntie Sarah to Mass. He told me he would have converted, but it would scandalize his staunchly Lutheran family. Whatever the case, faith was important on both sides of my family.

Mama's grandparents came to this country as Catholics, but there being no Catholic churches in the wilderness, they eventually became Freethinkers.

Mother Teresa, Martin Luther King Jr., Rigoberta Menchu or Nelson Mandela. Another way is to follow the lead of those who try to foster peace, justice and reconciliation.

Recently, Pax Christi Metro New York recognized youths working toward this ideal. The New York organization is part of Pax Christi International, a global Catholic peace movement.

Paul Thomas, who received the Young Peacebuilder award, wrote about his efforts and said, “In our homes, in our communities, we are presented with the choice to create peace or division.”

Thomas said that he chooses peace by volunteering at hospitals and soup kitchens, attending the March for Life and rebuilding houses for those in need.

Caroline Bandigan, another youth recognized by Pax Christi, said that solidarity with the most vulnerable in society can be a response to the negativity around us. She has spent seven years serving the elderly and people affected by homelessness. By tending to their material

entered her body.

When Pope Pius IX proclaimed the doctrine, he used Duns Scotus' explanation when he said: “The most Blessed Virgin Mary was, from the first moment of her conception, by a singular grace and privilege of almighty God and by virtue of the merits of Jesus Christ, Savior of the human race, preserved immune from all stain of original sin.”

This doctrine was also an example of Newman's idea of consulting the faithful in matters of doctrine—the *sensus fidelium*. Before making the proclamation, Pope Pius asked his brother bishops to tell him what the faithful believed concerning the Immaculate Conception, and whether they wanted it to be defined as a dogma. The response was overwhelmingly positive.

Besides Mary, only Jesus was conceived without original sin since he was God. Adam and Eve, of course, were created without original sin since they committed it. And John the Baptist was born, but not conceived, without original sin since he was purified at the time of the visitation of Mary to his mother, Elizabeth. †

Personally, I like to think that all reasonable people of any faith are freethinkers, but that's another story.

Freethinking extended to other matters. Great-Grandpa Winnen was supposed to be a farmer supporting his wife and 13 children. But he spent most of his time carving imaginative wooden furniture church altar pieces, jewelry boxes for his daughters, and woodwork in his house when no other project came to mind. Apparently, he was such a sweet man that no one objected, and the rest of the family ran the farm.

Family reunions provide the material and the occasion to reflect on those who've gone before us in life. Graced by God, we are the products of generations of Auntie Sarahs, Uncle Petes and Great-Grandpa Winnens. Whether our family is seriously dysfunctional or the Waltons, we are partly the results of those who came before.

Yet, we are all unique because we are made in the image of God. We really can't take credit for the triumphs of our forebears, any more than we can use their faults as an excuse. They are a reason, not an excuse.

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

Twenty Something/

Christina Capecchi

What George Washington and Pope Benedict have in common

I've been listening to Lillian Cunningham's “Presidential” podcast, trying to glean insights into our nation's earliest leaders. In



a month that is sure to contain fireworks—from the 4th of July to the Republican and Democratic conventions—it feels quieting and introspective to cast my mind back to our first presidents.

In her podcast on George Washington, Cunningham interviewed

Julie Miller, a Library of Congress historian. She emphasized Washington's misgivings about his ability to govern the young republic. “I think he felt that when he expressed his self-doubt that people would not see that as weakness, but that they would see it as a strength,” Miller said. “Modesty was something people really valued.”

Miller drew a sharp contrast to the current presidential campaign, marked by bragging and bravado. “I don't think any of the candidates, for example, would say, ‘I am not qualified to do this job.’ Washington said that publicly over and over.”

And yet, Americans felt otherwise. They saw in the 57-year-old army commander a leader who was clear-eyed about his strengths and shortcomings, sure to assemble a team of smart people. So Washington set off from Mount Vernon, leaving a private life of “domestic felicity,” as he put it, for New York. “My movements to the chair of government,” he wrote, “will be accompanied with feelings not unlike those of a culprit who is going to the place of his execution—so unwilling am I ... to quit a peaceful abode for an ocean of difficulties without that competency of political skill, abilities and inclination which is necessary to manage the helm.”

When I heard this, I immediately thought of another leader who expressed a remarkably similar sentiment upon his election. In April 2005, the day after his installation Mass, Pope Benedict XVI opened up about the recent papal conclave. “As the trend in the ballots slowly made me realize that, in a matter of speaking, the guillotine would fall on me, I started to feel quite dizzy,” said the new pontiff, then 78. “I thought that I had done my life's work, and could now hope to live out my days in peace. I told the Lord with deep conviction, ‘Don't do this to me. You have younger and better [candidates] who could take up this great task with a totally different energy and with different strength.’”

Both men felt truly unworthy of their respective appointments but moved forward, trying to accept the trust their peers had placed in them as they leaned on their faith in God. Another striking similarity: both men could've remained in their positions of power until death, but made the bold choice to step down. They reached their decisions after discerning their own diminishing capacities, as well as the shifting needs of the climates in which they served.

In an era when the temptation of fame and followers has never been greater, the humility of Washington and Benedict gives me pause. Here we are, grasping for status and whatever strange 21st-century sponsorships and shortcuts it may confer. And there they are, sure of who they are and who they are not, stepping aside gracefully to let someone else do something else.

Benedict's someone else, Pope Francis, recently reflected on the virtue that gave way to his papacy, speaking about the Sermon on the Mount and citing “Blessed are the meek” as one of the most important beatitudes.

“Meekness is a way of being that draws us very close to Jesus,” Pope Francis said. “At its depths, it is understanding the greatness of God.”

That understanding brings such freedom. Nothing to prove or earn or defend. “My grace is sufficient for you, for power is made perfect in weakness” (2 Cor 12:9).

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn., and the editor of SisterStory.org.) †

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

Sunday Readings

Sunday, July 10, 2016

- Deuteronomy 30:10-14
- Colossians 1:15-20
- Luke 10:25-37

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

In this reading, Moses speaks to the people on God's behalf. Moses speaks the word of God. He calls the people to obey God's commandments, but he is clear, no mere lip service or insincere motions (actually a masquerade of devotion) are sufficient. Again speaking for God, Moses summons the people to heartfelt, honest and total dedication to God. Obeying commandments then becomes a visible expression of a genuine attitude of the soul.

Moses also makes clear to the people that God, while almighty and invisible, and therefore neither human nor bound to the Earth, is aware of human lives and is communicating with humans.

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

The reading builds on the revelation given centuries earlier by Moses and by other prophets. God is invisible. Mortals see him, however, in the Lord Jesus. Jesus lives and is real. He rules over all creation and over all creatures. He is the head of the Church. Discipleship means accepting Jesus, but it also means uncompromising commitment to him.

The Church in Colossae, visible and alive with the life of the Holy Spirit, was more than a coincidental gathering

of persons professing Jesus as Lord. The spirit of Jesus lived in it. Its people anticipated eternal life through Jesus. St. Luke's Gospel provides a basic concept of Christian theology. Jesus says that the true disciple must love God above all things and must love neighbor as self. At times, people assume that this admonition was a teaching unique to the New Testament. It is not. Ancient Judaism did not concern itself only with outward manifestations of obedience to and formal worship of God without regard to the deep intentions of the heart.

Historic belief among Hebrews, as evidenced in this weekend's first reading, also required a genuine commitment of the mind and heart to God.

This reading gives us the familiar, and beautiful, story of the Good Samaritan, affirming this long understanding of true dedication to God.

Important to understanding the story is in knowing the disdain in which Jews of the first century held Samaritans. Jews at the time regarded Samaritans almost as incapable of holiness or goodness. Samaritans were traitorous back-sliders. Jesus clearly taught that virtue could be found in a Samaritan. More broadly, the message was, and is, that anyone can love others, can be with God.

Reflection

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

Nevertheless, the story of the Good Samaritan may lose its impact, as most Americans do not scorn people because of race or ethnic origin.

The story still is relevant. Anyone may be a Samaritan from time to time. Maybe sin has set us apart. Maybe something leads us away from goodness. We not only are all called to love God and to love others. Most critically, we are to acknowledge that anyone, a modern Samaritan or not, is loved by God and can show love to others. †

Daily Readings

Monday, July 11

St. Benedict, abbot
Isaiah 1:10-17
Psalm 50:8-9, 16b-17, 21, 23
Matthew 10:34-11:1

Tuesday, July 12

Isaiah 7:1-9
Psalm 48:2-8
Matthew 11:20-24

Wednesday, July 13

St. Henry
Isaiah 10:5-7, 13b-16
Psalm 94:5-10, 14-15
Matthew 11:25-27

Thursday, July 14

St. Kateri Tekakwitha, virgin
Isaiah 26:7-9, 12, 16-19
Psalm 102:13-14ab, 15-21
Matthew 11:28-30

Friday, July 15

St. Bonaventure, bishop and doctor of the Church
Isaiah 38:1-6, 21-22, 7-8
(Response) Isaiah 38:10-12, 16
Matthew 12:1-8

Saturday, July 16

Our Lady of Mount Carmel
Micah 2:1-5
Psalm 10:1-4, 7-8, 14
Matthew 12:14-21

Sunday, July 17

Sixteenth Sunday in Ordinary Time
Genesis 18:1-10a
Psalm 15:2-5
Colossians 1:24-28
Luke 10:38-42

Question Corner/Fr. Kenneth Doyle

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

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



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

In 1930, following the Lateran Treaty that stabilized the relationship between the Vatican and the Italian state, these prayers were redirected by Pope Pius XI and directed to be offered instead for the people of Russia.

Although popularly believed to have been "for the conversion of Russia," they were actually said, in the words of Pius XI, "to permit tranquility and freedom to profess the faith to be restored to the afflicted people of Russia." The prayers were discontinued in 1964 through a Vatican instruction ("Inter Oecumenici"). Since then, there have been no prayers after Mass that the congregation is required to pray.

The Church still welcomes converts from other religions, and believes that the Catholic Church alone embraces fully the central truths that Christ came to proclaim. Each year, just in the United States, thousands of adults are received into the full communion of the Church at the Easter Vigil and on other occasions.

It is also good to note that the Church, as was clearly noted by the bishops at the Second Vatican Council, recognizes elements of truth and holiness in other religions, including Islam.

The Church does pray, strongly and consistently, against violence—particularly violence done in the name of religion.

Q How is it that some people who distribute Communion say your name before they say "the body of Christ," but not everyone gets called by name? I was an extraordinary minister of holy Communion some years back, and I stopped doing it because I couldn't think of people's names quickly enough.

But I also remember hearing that using the recipient's name is improper because it takes the focus off of Jesus, whom we are receiving. What is the correct position on this? (Missouri)

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

Instead, it says in a straightforward way: "The priest raises the host slightly and shows it to each, saying, The body of Christ. The communicant replies, Amen" (#161).

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

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

I, though, have an even more practical reason for staying with the simple formula. Many parishes have large congregations (more so now, with the ongoing merger of parishes). Hence, even at daily Masses, it is unlikely that the priest will know everyone who comes to Communion.

To call some people by name and not others introduces a distinction that might cause harm and hurt. At the Eucharist, all are equal, bowing in gratitude for this wondrous gift. Hence the wisdom of the simple formula. †

My Journey to God

Who do you say I am?

By Ken Ogorek



"Who do you say I am?"
The Master asks us all.
And each must seek to hear His voice,
His question, and His call.
Our answer comes by faith.
Like Peter we reply,
"You are the LORD's Anointed One,"
"The Son of God Most High!"

Drawn by the Living God,
Moved by the Spirit's grace,
We answer, with the Church that lives
In ev'ry age and place.
Established on the rock
Of revelation clear,
Our Church endures through trials and joys;
In her Christ's voice we hear!

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

(Ken Ogorek is a member of St. Pius X Parish in Indianapolis. Shown in this Feb. 7, 2015, photo is the roughly 100-by-500 foot cliff in northeastern Israel upon which stood the town of Caesarea Philippi. This is the "rock" Christ referred to in Mt 16:18 when stating that Peter would be the rock upon which the Church would be built. The cave in the photo is where children were sacrificed to the god Pan during Christ's time, thus causing Christ to say, "...and the gates of hell shall not stand against [the rock of the Church].") (Photo by Natalie Hoefler)

Readers may submit prose or poetry for faith column

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

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

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

BERGER, Frances E., 58, St. Paul, Tell City, June 23. Sister of Virgilee Jackson and Paul Berger. Aunt of several.

BOMBA, Rita G., 81, St. Charles Borromeo, Bloomington, June 22. Wife of Dr. Bradford Bomba Sr. Mother of Elizabeth, Brad Jr., Chris, Eric, Joseph and Matt Bomba. Sister of Patricia Mason and Peter Walther. Grandmother of 12.

BOYCE, Dolores H. (Schroeder), 90, St. Jude, Indianapolis, June 24. Mother of Rose Bartlett, Mary Brown, Carol Cooke, Nancy Strange, Francis, Kenneth, Kevin, Lawrence, Leslie Jr. and Timothy Boyce. Sister of Emma. Grandmother of 22. Great-grandmother of 21.

CALDERONE, Angelo M., 80, St. Jude, Indianapolis, June 22. Father of JoAnna Calderone, Katherine Hicks and George Golein. Brother of Carmen and Frank Calderone. Grandfather of eight. Great-grandfather of two.

CANNON, John J., 74, SS. Francis and Clare of Assisi, Greenwood, June 19. Husband of Patti Cannon. Father of Carey Meiser, Colleen Rego, Mike, Ryan and Tom Cannon. Brother of Eileen Kelly. Grandfather of seven.

CLINE, Carl W., 68, St. Charles Borromeo, Milan, June 24. Husband of Judy Cline. Father of Melissa Hertenberg and Monica Widener. Brother of Brenda Bowen, Barbara Shelton, Dianna and Joseph Cline, Denny and Steve Callen. Grandfather of four.

DE MEDINA, Maria Alvarado Bermudez, 77, St. Lawrence, Indianapolis, June 25. Wife of Silvestre Medina. Mother of Consuelo, Lourdes, Rafaela, Juan Martin and Rogelio.

FIELDS, Jr., Thomas B., 66, St. Louis, Batesville, June 21. Father of Aaron and Brian Fields. Son of Bernie and Vonnice Fields. Brother of Kathleen and Greg Fields.

GERLACH, Amy, 90, St. Paul, Tell City, June 27. Mother of Vickie Deom, Dennis, Mike and Paul Gerlach. Grandmother of nine. Great-grandmother of 10.

GIRDLEY, Mayme A., 96, Our Lady of the Greenwood, Greenwood, June 14. Mother of Faye Groth, Karen Vernon, John and James Girdley. Grandmother of 17. Great-grandmother of 30. Great-great-grandmother of one.

HAAS, Rosemary E., 82, St. Pius X, Indianapolis, June 22. Wife of James Haas. Mother

of Theresa Bonar, Christopher, Mark and Patrick Haas. Sister of Kathleen Hahn and Michael Dwyer. Grandmother of seven.

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

HUBER, Doris M., 86, St. Gabriel, Connerville, June 27. Mother of Michael Huber. Sister of Pat Chafee. Grandmother of two.

JACKSON, Haldene, 91, Our Lady of the Greenwood, Greenwood, June 9. Father of Jean Farmer. Grandfather of six. Great-grandfather of five.

LANIE, Patricia, 84, St. John the Apostle, Bloomington, June 11. Wife of Jerry Lanie. Mother of Julie Arthur, Cynthia LeBouef, Aimee Young and Stephen Beard. Grandmother of one. Great-grandmother of three.

LYONS, Kathleen T. (Fowley), 75, St. Therese of the Infant Jesus (Little Flower), Indianapolis, June 21. Mother of Brian, Michael and Shawn Lyons. Sister of Patricia Hughes, Sharon Pritsch, Ed and Joseph Fowley. Grandmother of nine.

MCCORMICK, John T., 44, St. Pius X, Indianapolis, June 23. Husband of Laurie McCormick. Father of Brendan, Kiernan and Sean McCormick. Brother of Susan Dean.

MCGEE, Betty, 79, St. John the Apostle, Bloomington, June 22. Wife of Lou McGee. Mother of Cindy Bowling, Bradley and Michael McGee. Sister of Janice Strange and James Evans. Grandmother of eight. Great-grandmother of seven. Great-great-grandmother of two.



African pilgrims

Pilgrims from Cameroon sing as they leave Pope Francis' jubilee audience in St. Peter's Square at the Vatican on June 30. (CNS photo/Paul Haring)

NEUMANN, John, 83, St. John the Apostle, Bloomington, June 16. Husband of Dolores Neumann. Father of Linda Sprague, Teri Wiggins, Daniel and William Neumann. Grandfather of 15. Great-grandfather of one.

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

ROLL, Louella A., 80, Sacred Heart of Jesus, Indianapolis, June 24. Mother of Brenda Holman, Brian, Francis and Robert Roll. Sister of Clyde, Eugene and Jerry Eacret. Grandmother of 11. Great-grandmother of 11. Great-great-grandmother of one.

SERENSKY, Donald M., 79, St. Mark the Evangelist, Indianapolis, June 25. Husband

of Brenda Serensky. Father of Carol Spence, Nancy and Victor Serensky and Andrew Moore. Grandfather of six.

SINGER, Alma M., 89, All Saints, Dearborn County, June 22. Mother of Linda Coyne, Diane Weber, Melissa Singer-Reed, David, Dennis and Ron Singer. Grandmother of 14. Great-grandmother of 15.

SMITH, Norma J., 88, Holy Spirit, Indianapolis, June 4. Wife of Robert Smith. Mother of Patricia Horne, Debra Kinnick and Andrew Smith. Grandmother of 11. Great-grandmother of 20.

STRIEGEL, Wilfred A., 91, St. Mary-of-the-Knobs, Floyd County, June 23. Husband of Georgia Striegel. Father of Dana and Daren Striegel. Brother of Donna Broadus, Jeanne and

Rosa Lee Campbell. Grandfather of four. Great-grandfather of two.

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

WITT, Clara B., 95, St. Luke the Evangelist, Indianapolis, June 19. Mother of Deborah Roberts, Constance Williams and Ronald Witt. Grandmother of 11. Great-grandmother of 14.

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

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

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

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

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

She entered the Sisters of St. Francis on Sept. 4, 1941, and professed final vows on Aug. 12, 1947.

During 75 years as a Sister of St. Francis, Sister Michael Ann ministered as an educator in Catholic schools in Indiana, Missouri

and Ohio for 47 years. In the archdiocese, she served at St. Therese of the Infant Jesus (Little Flower) School from 1943-46, the former St. Andrew School in Richmond (now St. Elizabeth Ann Seton School) from 1963-64, St. Mary School in Greensburg from 1964-67, the former St. John the Baptist School in Dover from 1967-68, the former St. Joseph School in St. Leon from 1968-73, the former St. Mary School in Lanesville from 1975-83 and St. Lawrence School in Lawrenceburg from 1983-93.

Surviving are a sister, Lillian Mendenhall of Englewood, Fla., and a brother, Father Joseph Aubin of DeWitt, Mich.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036-0100. †

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Serra Club vocations essay

Student witnesses mercy in the ministry of Deacon Rick Wagner

By T.J. Mann

Special to *The Criterion*

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



T.J. Mann

At Christ the King School (in Indianapolis), I felt that everyone cared for the best for everyone around them. As I moved on to high school, I wondered if I would experience that same feeling.

Fortunately, I could tell that Bishop Chatard High School (BCHS) was like a family. Each person shared kindness and

compassion with those around them. As I became more familiar with Bishop Chatard, I really noticed one person in particular through whom I've experienced mercy every single day.

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

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

These stories come from experiences he has had with an organization that he is a part of named Helping Our Own People (HOOP). It is an organization that goes out to the homeless in Indianapolis to provide food, clothing

and other items.

Although I have not personally witnessed him doing these things with HOOP, I know that he has touched the hearts of many who have forgotten what mercy is.

I believe that all students at Bishop Chatard High School are similar to these people in that we sometimes forget what mercy feels like. I personally have witnessed Deacon Rick offer help to those who are struggling or to those who have lost their way.

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

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

Catholic Church has right to be heard in public square, says Cardinal Wuerl

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

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

Cardinal Wuerl made his remarks on June 23 when he gave a keynote address at the institute's daylong conference, "Catholic Thought and Human Flourishing: Culture and Policy."

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

policy and culture."

Cardinal Wuerl, during his talk, lamented what he called an "assertion of the primacy of the secular" in today's society, which "tempts us to transfer authorship and ownership of all human life to ourselves."

"There is a movement in some parts of our society to move away from the basic religious values," Cardinal Wuerl said. "The assertion of the primacy of the secular comes with its own biases, its own orientations, its own orthodoxies."

He said society faces "a daunting challenge" to protect "the self-evident truth of 'One nation under God with liberty and justice for all.'"

By separating religious values and morals from society, Cardinal Wuerl said, "we have a culture that is losing respect for human life and dignity, family and sacrifice for others. ... We are losing a sense of right and wrong and the intrinsic value of every human life."

Pointing to issues of racism, poverty, discrimination, abortion

and other societal problems that are addressed without a religious framework has led to "a polarized society" with "dysfunctional politics that too often demonstrate paralysis and little cooperation working toward the common good."

He called on politicians and others to "lower the decibel level and increase the respect with which we address each other."

Noting that today's political climate "is increasingly marked by an abandonment of civility," Cardinal Wuerl said that "sadly, some Catholics identify more with their own political party, ideology and interests rather than with the obligation that flows from the Gospel itself, and the words of Jesus Christ and the teaching of the Church in her social and moral teachings."

"Religion and religious principles enhance, they don't diminish our search for the common good," he said. "They enrich, they don't threaten pluralism."

He warned that "politics can

be just about power, money, expediency and the contest of very narrow interests without solid, moral and social justice principles to guide us."

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

He added that there will be "a mess we face if there are no solid moral and social justice principles to guide us," and to which "laws should be measured and called to conform."

"Long accepted moral principles should not be seen as a threat, we should recognize them as a blessing," Cardinal Wuerl said. "To speak out [with a moral or religious voice] is not to force values upon society, but to call



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

it back to recognize its own long accepted moral principles and traditional commitment to defend basic human dignity and life. It is not a threat, it is a blessing." †

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Employment



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Teens get a taste of life in the seminary during Bishop Bruté Days

By Sean Gallagher

The teenage boys from across the state of Indiana and beyond who participate in Bishop Bruté Days get to pray, learn about the faith and themselves, and have fun in the process.

It's not unlike what daily life is like at the archdiocesan-sponsored Bishop Simon Bruté College Seminary in Indianapolis, which has annually held the vocations retreat and camping experience for teenage boys since 2005.

And that's part of the purpose of Bishop Bruté Days, to help young men get a taste of what life is like in the seminary.

That's what Joseph Yoder, a member of St. Joseph Parish in Jennings County, experienced when he attended Bishop Bruté Days on June 14-17 at the seminary.

"I've been considering the priesthood for a long time, really," said Joseph, who will be a home-schooled high school junior in the fall. "And I wanted a deeper view of what seminary life is like. I've learned and seen a lot about what's going on here. I like it."

The camp drew a record number of participants this year at 55, bringing in teenage boys from as far north as South Bend and as far south as Louisville, Ky.

From within the archdiocese, participants came from eight of the 11 deaneries and from 17 parishes.

The large group of teenagers participating in this latest Bishop Bruté Days was encouraging to Father Joseph Moriarty, who was vice rector of the seminary when it occurred. On July 6, he began his ministry leading the seminary as its rector.

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

This year's Bishop Bruté Days was the last major event at the seminary overseen by its founding rector, Father Robert Robeson, who will become pastor of Most Holy Name of Jesus Parish in Beech Grove on Aug. 1.

"I'm going to miss it," Father Robeson said. "I love working with the kids. It gets better every year. The kids are so endearing. I get to know them really well."

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

While this Bishop Bruté Days was the last for Father Robeson, it was the first for Ryan Rasmussen, a member of St. Aloysius Parish in Pewee Valley, Ky., who will be a junior in the fall at Immaculate Classical Academy in Louisville.

"It kind of helps you to know what it would be like to be in the seminary," Ryan said. "It's given me a little bit more of an open mind."

"I hope that what I'm learning here will help me in my life. What does God want me to do in this moment, and in all of the moments of my life?"

He and the other participants got the chance to ponder such questions during presentations on the faith, daily Mass, eucharistic adoration, a nighttime eucharistic procession on the seminary grounds, praying the rosary and having the chance to participate in the sacrament of penance.

They also had fun interacting with each other in games like a scavenger hunt, football, soccer and team dodgeball.

Joe Paul Hayden, a seminarian for the Evansville, Ind., Diocese who will be a junior at Bishop Bruté in the fall,



Father Robert Robeson, left, and Father Joseph Moriarty elevate the Eucharist during a June 16 Mass at the chapel of Bishop Simon Bruté College Seminary in Indianapolis. The liturgy took place during Bishop Bruté Days, an annual vocations retreat and camping experience for teenage boys hosted by the seminary. (Photos by Sean Gallagher)



Kneeling in prayer during the June 16 Mass are John Paul Malinoski, left, Patrick Barron, Leo Ocampo—all members of Our Lady of the Most Holy Rosary Parish in Indianapolis—and Isaac Williams, a member of St. John the Apostle Parish in Bloomington.



Father Joseph Moriarty distributes Communion to Jacob Sitzman, a member of Nativity of Our Lord Jesus Christ Parish in Indianapolis, during a June 16 Mass. Preparing to receive Communion is, center, Cincinnati Archdiocese seminarian Connor Zink. Standing behind them are Ernie Mobley, left, a member of St. John the Apostle Parish in Bloomington, and Josiah Guerra, a member of Holy Trinity Parish in Edinburgh.



Preparing to throw in a team dodgeball game on June 16 during Bishop Bruté Days are Isaac Nord, a member of St. Gabriel the Archangel Parish in Louisville, Ky., and Chris Trummer, a seminarian at Bishop Bruté for the Springfield, Ill., Diocese.



Bishop Bruté Days participants kneel in adoration of the Blessed Sacrament at an outdoor shrine on the seminary campus on June 16 before the start of a nighttime eucharistic procession.

said the balancing of prayer, learning and social time is important both at Bishop Bruté Days and for him and the other seminarians in their daily life through the academic year.

"It's my rule of life here," he said. "I need to have a balance among all of this in order to really grow as Joe Paul Hayden to the man God wants me to be."

All of this happens in the context of the beautiful castle-like seminary building and its lush grounds—something that archdiocesan seminarian Michael Dedek, who spent three years at Bishop Bruté, says is important.

"You can't find a building like this everywhere," said Dedek, a member of St. Charles Borromeo Parish in Bloomington. "And I think it's really

important that the kids spend some time in a place like this. That's the way it was for me. I wasn't really sure about joining the seminary until I visited. Spending time here makes the vocation seem real."

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