



The

Criterion

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Cultural immersion

Priest, seminarians broaden perspectives through unique experience, page 9.

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Fortnight for Freedom: the liberty to serve others in need

Dear Brothers and Sisters in Christ,

For the past three years, the U.S. Conference of Catholic Bishops has called for a "Fortnight for Freedom," a two-week period of prayer and action to address many of the current challenges to religious liberty, including the still unresolved unjustly coercive mandate from the U.S. Department of Health and Human Services (HHS) to provide employees with health care plans covering free contraceptives, sterilizations and



Archbishop Joseph W. Tobin

abortion-inducing drugs, regardless of any moral or religious objections on the part of the employers.

During this two-week period from June 21 to July 4, all Catholics and all who share our convictions about the fundamental importance of religious liberty in American life are urged to reflect on what it means to be free persons living in a free society.

In particular, we're invited to remember our nation's roots and the sacrifices made by our ancestors, many of whom fled from religious persecution in their homelands in order to find authentic religious and political freedom in the New World.

Our ancestors knew that real freedom requires commitment, generosity and the willingness to serve others. Theirs

was not a self-centered freedom. It was a determined effort to live as God intended us to live—in communion with one another, in harmony with nature (creation) and in fidelity to God's will.

The pioneering women and men who shaped our nation were willing to fight for freedom and for the religious values, political principles and economic systems that they believed guaranteed a better way of life for them and for future generations.

Forces in our secular culture today threaten this long-standing American value, the freedom of religion, which includes the freedom to worship and to live according to our personal religious standards, but which also has a profoundly social or public dimension. We believe that no government has the authority to infringe on these basic human rights.



And during this two-week period, the Fortnight for Freedom, we commit to giving public witness to this most cherished American value.

This year, bishops of the United States have proposed the theme "Fortnight for Freedom: Freedom to Serve" to emphasize that our desire for freedom is not selfish.

Americans are among the most generous people in the world. We know that we have been blessed by God, but

See TOBIN, page 2

Phoenix police arrest suspect in violent attack on Catholic priests

PHOENIX (CNS)—Police in Phoenix have arrested a suspect in the violent assault at a downtown church that took the life of one priest and left a second priest critically injured.

According to an AP story, a man identified as Gary Michael Moran, 54, was being held on suspicion of first-degree murder, burglary and armed robbery, among others charges, police said on June 16.

The attack the night of June 11 left Father Kenneth Walker, 28, dead and Father Joseph Terra, 56, critically injured. Father Walker died of a gunshot wound at the hospital. AP said Father Terra was taken out of intensive care on June 14 and is expected to make a full recovery.

Police held a news conference on the afternoon of June 16 to release more details on the suspect. Earlier that morning, a funeral Mass was celebrated for Father Walker at St. Catherine of Siena Church in downtown Phoenix.

The attack stunned and saddened the Phoenix Diocese, parishioners and the

See PHOENIX, page 7

Couple's love and faith lead them to embrace Church's great gift in sacramental marriage

(Editor's note: Marriage has become an even greater focus in the Church and the archdiocese this year. Noting that marriage and the family are "in crisis," Pope Francis will lead a meeting of the Synod of Bishops on the issue in October. And Archbishop Joseph W. Tobin has recently made it an archdiocesan goal to "strengthen marriage and family life." With that greater focus in mind, The Criterion begins a continuing series on marriage. This week, our story focuses on the subject of Catholics getting married in the Church.)

By John Shaughnessy

After meeting through an online dating service, Jessica Sullivan and Brad Smith had the same feeling following their first date.

They both were attracted to each other. And they both liked knowing they could "just be themselves" with each other.

Still, beyond their initial attraction, there was one special quality that both of them were seeking in a relationship for it to become serious.

"It's the first time being with someone whose faith is just as important to her as it is to me," Brad says. "It is definitely an important part of the connection."

The bond between Brad and Jessica will be blessed on June 21 when they are married at St. Monica Church in Indianapolis.

"We're very much looking forward to it," Jessica says. "It's important to us to be able to have our ceremony in front of family and friends and before God—to make it official and have that blessing."

Like many couples, Jessica and Brad have chosen to be married in the Catholic Church. But that choice is no longer a given among Catholics across the country and the archdiocese.

A decline in marriages in the Church

According to a 2011 analysis in *Our Sunday Visitor*, a national weekly Catholic newspaper, "the number of marriages celebrated in the Church has fallen from 415,487 in 1972 to 168,400 in 2010—a decrease of nearly 60 percent—while the U.S. Catholic population has increased by almost 17 million.

"To put this another way, this is a shift



Brad Smith and Jessica Sullivan hold hands as they stand near the altar of St. Monica Church in Indianapolis, where they will be married on June 21. (Photo by John Shaughnessy)

from 8.6 marriages per 1,000 Catholics in 1972 to 2.6 marriages per 1,000 Catholics in 2010."

Statistics from the archdiocese reveal a similar trend. The total number of marriages in the archdiocese in 1997 was 1,415. Mostly declining through the years since then, the total number of marriages in the archdiocese was 1,002 in 2013. (From 1997 to 2013, the number of Catholics in the archdiocese decreased from 219,247 to 218,505.)

One reason "for the declining numbers of marriages in the Church" is that "a smaller percentage of Catholics are choosing to marry at all," noted the 2011 analysis by *Our Sunday Visitor*.

"The percentage of Catholics indicating that they are married dropped from 79 percent in 1972 to 53 percent in 2010. Among Catholics ages 18 to 40, this percentage dropped from 69 percent to 38 percent during this period," the analysis stated.

Another contributing factor seems to be a shift in attitude among unmarried Catholics about getting married in the Church.

The analysis cited a 2007 survey conducted by the Center for Applied Research in the Apostolate (CARA) at Georgetown University in Washington. The

survey revealed that only "46 percent of unmarried Catholics who indicated some likelihood of marrying in the future said it is 'somewhat' or 'very' important to them to marry in the Church."

Those results reflect a lack of understanding of the great gift that the Church offers to Catholics who get married in a church, say Church officials.

'A sense of God's loving presence'

"The Catholic Church normally requires weddings to take place in a Catholic church," according to the website, www.ForYourMarriage.org, an initiative of the U.S. Conference of Catholic Bishops.

Explaining that requirement, Paulist Father Larry Rice states on the website, "The Church expects that a wedding, being a solemn and sacramental event, should occur in a church—in sacred space. We Catholics take this notion of sacred space very seriously. That's why being inside a church feels different from being somewhere else. An atmosphere of peace, reverence and respect is important to us, so that all will feel welcome, and so that a sense of God's loving presence

See MARRIAGE, page 8

Religious liberty rally set for June 21 at State House

By Sean Gallagher

A religious liberty rally to kick off the Fortnight for Freedom in the Archdiocese of Indianapolis will take place on June 21 in downtown Indianapolis.

The rally will begin with the ordinary 12:10 p.m. daily Mass at St. John the Evangelist Church, 126 W. Georgia St., in Indianapolis.

Following the Mass, rally participants will pray the rosary while walking in a procession to the south steps of the Indiana State House, two blocks north of the church.

The rally at the State House will start at 1:15 p.m. It will include music, prayer and speakers who will reflect on the importance of the defense of religious liberty.

The rally is co-sponsored by the archdiocesan Office of Pro-Life and Family Life and the Abba Father Chapter of Catholics United for the Faith.

Rally participants are asked to park in parking garages adjacent to St. John Church instead of the parish parking lot.

Eric Slaughter, a member of Our Lady of the Most Holy Rosary Parish in Indianapolis, is helping to organize the rally.

He said he is trying to follow the example of Rosa Parks, a black woman who, in 1955, set off the movement to desegregate public bussing in Montgomery, Ala., when she was arrested after refusing to leave a seat in the front section of a bus that was restricted to white riders.

“What if Rosa Parks had not taken that stand?” Slaughter asked. “Too many people fail to do what Rosa Parks did. We tend to go along our merry way as long as we think we are not affected by seemingly inconsequential events or simply accept a known injustice because, well, ‘What can I do about it?’”

Slaughter believes he, fellow Catholics and other people who seek to defend



‘Whether at work, at school, in politics, in the voting booth, or while walking the streets of downtown Indianapolis, we must express our faith with joy and confidence. We must protect our religious liberty because there are those who would steal it away.’

—Eric Slaughter

religious liberty are taking action in the rallies.

“[They] are important because many people are unaware of the real and current threats to our religious freedom,” he said. “Those who are aware need to know that they are not alone. They should not be afraid to be Christians, to be Catholic, at all times.”

“Whether at work, at school, in politics, in the voting booth, or while walking the streets of downtown Indianapolis, we must express our faith with joy and confidence. We must protect our religious liberty because there are those who would steal it away.”

Slaughter is especially concerned that the way in which the Catholic Church has historically served people in need will be threatened by new laws and regulations that would force Catholics to violate Church teachings.

“As Catholics, we serve our Lord through many organizations which are

being threatened by legislation, both local and federal, laws and policies that attempt to force us to choose between helping the least among us or adhering to our faith,” he said.

Slaughter said he hopes to see many Catholics participate in the rally.

“Come to the rally and share your love and joy of being Catholic at the site where legislation is decided in our state,” Slaughter said. “Sing and pray together for our community, our state, our nation and the world.”

“As the Church, we can overcome the evils of the culture of death. Our Blessed Mother has called us to pray, to seek the face of her Son. Let us do this together for all to see that we are not afraid to be called Christian, and we will stand up in defense of our freedom liberty.”

(For more information about the Fortnight for Freedom, log on to www.fortnight4freedom.org.) †

“Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver.”
2 Corinthians 9:7

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TOBIN

continued from page 1

we also know that we have an absolute responsibility to use the gifts we have been given to help others and to make our world a better place.

Since coming to central and southern Indiana more than a year and a half ago, I have seen firsthand the generosity of Catholics in parishes in every region of our archdiocese. I've also been amazed and deeply moved by the work that is done every day by our Catholic Charities agencies, our Catholic hospitals, schools, colleges and universities and other faith-based institutions throughout this region.

Let me share with you some mind-blowing statistics. In 2013, Terre Haute Catholic Charities provided 2.5 million pounds of food to hungry people in seven counties in the Terre Haute area. In the same year, Ryves Youth Center in Terre Haute provided a safe place for more than 1,500 children after school and during school breaks.

In the same period, 219 volunteers in southern Indiana donated more than 13,245 hours of service through St. Elizabeth Catholic Charities in New Albany. These services ranged from helping women facing crisis pregnancies to helping abused and neglected children as court-appointed special advocates. And the list goes on and on—in the city of Indianapolis, in the Richmond area, the

Batesville deanery—and everywhere I turn!

These are the same organizations that too many in our modern culture seek to exclude from the narrow definition of “freedom of worship,” which corresponds to an entirely private understanding of the role of religion in society and is, therefore, **not** what we mean by the much broader and deeper concept of “freedom of religion.”

In fact, as an integral part of their mission, Catholic institutions in our archdiocese serve many who are **not** Catholic (the majority of Catholic Charities' clients). And the religious, humanitarian and moral values that these organizations espouse—in practice as well as in theory—contribute directly to the health and vitality of local communities and our society as a whole.

This year, the Fortnight for Freedom reminds us that we are free precisely because we are called to serve. Let's pray that long after this two-week period ends, the tradition of religious liberty—which makes service possible—will remain firmly rooted in the American consciousness with the full protection and support of our laws and our elected officials.

Sincerely yours in Christ,

Archbishop Joseph W. Tobin, C.Ss.R
Archbishop of Indianapolis

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Bishops focus on religious liberty, election document, synod

NEW ORLEANS (CNS)—During their June 11-13 spring general assembly in New Orleans, the nation's bishops voted to extend their Ad Hoc Committee on Religious Liberty and to approve work on a limited revision of their quadrennial document aimed at guiding Catholics in election decisions.

They also were urged to promote and support Catholic families by paying close attention to the upcoming synod on the family at the Vatican, and to promote the World Meeting of Families next year in Philadelphia.

The bishops heard about the progress made and the work that still needs to be done on efforts to protect children from sexual abuse. They received a report about their aid to typhoon victims in the Philippines, and were advised about the work being done to make sure religious educational materials conform to the *Catechism of the Catholic Church*.

The public sessions of the meetings took place on June 11 and the morning of June 12 before the bishops went into executive session.

"It is always a great joy for us to be together," Archbishop Carlo Maria Vigano, apostolic nuncio to the United States, told the bishops at the start of their meeting. There is "unity and strength from the Holy Spirit when you gather as one Church," he added.

The nuncio emphasized the need to be in solidarity not only with each other, but also with Catholic leaders and the faith community in the Iraqi city of Mosul, where Christians were among the hundreds of thousands of people who began fleeing on June 9 after Islamist forces took over much of the city.

"We join with them in solidarity and hope that the international community will not remain insensitive" to the attacks, he said.

Prior to the vote on a three-year extension of the Ad Hoc Committee on Religious Liberty, Baltimore Archbishop William E. Lori, its chairman, compared the body's work to the "humble beginnings of the pro-life movement."

The ad hoc committee was formed in 2011, and the "need for its sustained work is at least as great as when it started," he told the bishops.

Several bishops said they appreciated the materials the committee provided them and their dioceses and felt the

work was important.

Another item the bishops unanimously approved was a limited revision of the 2007 statement "Forming Consciences for Faithful Citizenship" and the draft of a new introductory note for it. The revision and draft will be presented for a vote by the U.S. bishops at their annual fall assembly in November.

The document has been issued before every presidential election for almost four decades.

A note in the current introduction, revised in 2011, clarifies that the document "does not offer a voters' guide, scorecard of issues or direction on how to vote," but instead "applies Catholic moral principles to a range of important issues and warns against misguided appeals to 'conscience' to ignore fundamental moral claims, to reduce Catholic moral concerns to one or two matters, or to justify choices simply to advance partisan, ideological or personal interests."

The bishops also voted to permit the Committee on Clergy, Consecrated Life and Vocations to seek a renewed *recognitio*, or approval, from the Vatican for the National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States. Vatican approval to the text would be for another five-year term.

The bishops, by applause, showed their support of a letter to be from Archbishop Joseph E. Kurtz of Louisville, Kentucky, president of the U.S. Conference of Catholic Bishops, to Pope Francis, inviting him to attend the World Meeting of Families next September in Philadelphia.

Read at the meeting by Archbishop Kurtz, the letter said the pope's presence would "add significance" to the gathering, and "deepen the bonds of affection" many Catholics feel for the Holy Father.

Archbishop Vincenzo Paglia, president of the Pontifical Council for the Family, said the Philadelphia gathering was a key factor in promoting family life, which he said is currently in crisis.

"The family today is living out a paradox," he told the bishops. "On the one hand, great value is given to the bonds of family, everywhere in the world," but he also noted that today's families are weakened and often "lose their way."

Philadelphia Archbishop Charles J. Chaput told the U.S. bishops the 2015 gathering "comes at a time when the Church in the United States urgently needs an opportunity for joy and renewal. It's also a time of great confusion about the nature of marriage and the family.



Bishops process into St. Louis Cathedral on June 11 to celebrate Mass during the annual spring meeting of the U.S. Conference of Catholic Bishops in New Orleans. (CNS photo/Bob Roller)

"Our goal is to exclude no one from the excitement of this meeting. Our goal is to offer the beauty of Catholic teaching about marriage and the family with confidence and a spirit of invitation to every person of good will," he said. "That's the heart of our theme: 'Love is our mission; the family fully alive.'"

Archbishop Kurtz spoke about the upcoming extraordinary synod on the family at the Vatican, noting that it will take its cue from responses given in surveys of Catholic families worldwide. He said while the responses remain confidential, one trend they indicate is Catholics' eagerness to respond to questions about family life. Many have expressed a desire to hear more clear explanation of Church teaching about marriage and families.

He also said many parents indicated that they are "at a loss" for how to transmit the faith to their children, and they also face challenges from today's economy, busy schedules and from living in a culture that they've described as being "hostile" to their faith.

The synod will bring together presidents of bishops' conferences, the heads of Eastern Catholic Churches and the heads of Vatican offices to discuss "pastoral challenges to the family in the context of evangelization."

In his presentation on June 11, San Francisco Archbishop Salvatore J. Cordileone, chairman of the USCCB's Subcommittee for the Promotion and Defense of Marriage, noted that the redefinition of marriage is not only occurring at the state level but federally.

See BISHOPS, page 16



Helen Alvaré

Benedictine Father Gregory Chamberlin ministered in Tell City Deanery Parishes, Evansville Diocese, college seminary

Criterion staff report

Benedictine Father Gregory Chamberlin, a monk of Saint Meinrad Archabbey in St. Meinrad, died on June 10 in the monastery infirmary. He was 75 and a jubilarian of profession of vows as a monk and priestly ordination.

The Office of the Dead was prayed for him on June 12. Following a Mass of Christian Burial on June 13 in the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad, he was buried in the Archabbey Cemetery.

Throughout 54 years of monastic life and 49 years of priestly life and ministry, Father Gregory held many positions in



Fr. Gregory Chamberlin, O.S.B.

the monastic community at Saint Meinrad, its seminary and in parishes in the Archdiocese of Indianapolis and the Evansville, Ind., and Memphis, Tenn., dioceses.

Father Gregory was born on Oct. 12, 1938, in Indianapolis. He received the name David Andrew at his baptism. After growing up at St. Andrew the Apostle Parish and the former St. Francis de Sales Parish, both in Indianapolis, he entered the minor seminary at Saint Meinrad in 1952.

He entered the novitiate in the monastery in 1958, made his first profession of vows on Aug. 15, 1959, and was ordained a priest on May 2, 1965.

Father Gregory taught French at the former Saint Meinrad College for 25 years, having earned a master's degree in French at Middlebury College in Middlebury, Vt., in 1973.

In addition to teaching French, Father Gregory served in the college as assistant dean of students, dean of

students and vice rector.

He later worked in Saint Meinrad's development office, including as its alumni director. In the mid-1980s, he served for two terms on the archdiocesan Council of Priests. In 1987, he served for six months as administrator of St. Michael Parish in Cannelton and St. Pius V Parish in Troy.

After serving in parish ministry in other parishes in the Evansville and Memphis dioceses, Father Gregory began service as pastor at St. Benedict Parish in Evansville in 1991, a ministry he would continue until his retirement in 2013 for health reasons. During that time, St. Benedict Church was named cathedral of the Evansville Diocese.

In 2011, Father Gregory received a Distinguished Pastor Award from the National Catholic Educational Association.

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Members of three Indianapolis parishes make appeals to Archbishop Tobin regarding mergers

Criterion staff report

Members of three Indianapolis parishes that have been slated to be merged with nearby faith communities have filed appeals to Archbishop Joseph W. Tobin regarding these decisions.

On May 21, Archbishop Tobin announced his decision to merge Holy Cross Parish with St. Philip Neri Parish, Holy Trinity Parish with St. Anthony Parish, and St. Bernadette Parish with Our Lady of Lourdes Parish.

These decisions are scheduled to take effect on Nov. 30.

They were made as a result of the "Connected in the Spirit" planning process. The process took place over a 16-month period in the four Indianapolis deaneries, and involved parishioners and parish and archdiocesan leaders.

At the time of his announcement, Archbishop Tobin noted that the first appeal of the decisions would be

directed toward him.

According to the Church's *Code of Canon Law*, Archbishop Tobin has 30 consecutive days from the time he received each appeal to respond to them. If he chooses not to respond to them, they are considered by Church law to have been denied.

If Archbishop Tobin either denies the appeals or does not respond to them, the petitioners have 15 "useful days" to appeal that decision to the Vatican's Congregation for the Clergy.

The *Code of Canon Law* defines a "useful day" as that on which a person may act in defense of his or her rights. In the case of appeals of this nature, that essentially means days when such an appeal may be filed by mail.

(For more information about the "Connected in the Spirit" planning process, including the official decrees for the decisions regarding parishes in the Indianapolis deaneries, log on to www.archindy.org/connected.) †



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Editorial



Young Brazilian fans pose for a photo outside the Arena Corinthians stadium in Sao Paulo on June 11. At the Vatican, Pope Francis told fans, players and organizers that the World Cup should be a celebration of solidarity and peace. (CNS photo/Diego Azubel, EPA)

The World Cup: 'A celebration of solidarity between peoples'

It's not every day that you can get people around the world to focus on a singular event.

But bring sports into the equation, and folks from around the globe can be drawn in like magnets.

True, millions watch the Super Bowl and World Series each year, but there are other athletic endeavors that have an even greater international reach.

We have the Summer and Winter Olympic games, which garner a strong global audience each time they take place.

And every four years, people on all corners of the Earth are glued to TV sets to watch the FIFA World Cup, where 32 teams battle on "the pitch" to see which country comes away as the world's best in "futebol," or soccer, as we in the U.S. know it. This year's matches are taking place in venues throughout Brazil.

We may call baseball "America's pastime" and think of football, with games in London and other out-of-country venues, as a growing global sport, but ask other people around the world, and those games pale in comparison to soccer.

Leaders of the Church have often spoken of sports and all the lessons that competition can bring. We remember St. John Paul II's playing goalie in soccer as a youth, his love of hiking, canoeing and the outdoors, and his appreciation of athletics. While he was the Church's universal shepherd, he created the Vatican's Church and Sport office in 2004 just prior to the Summer Olympic Games in Athens, Greece.

The office fosters "a culture of sport" that promotes athletics "as a means for bringing about well-rounded growth of the person and as an instrument of peace and brotherhood among peoples."

Popes have never been shy about rooting for their home country, and Argentina is one of the favorites this year. Think Pope Francis will not sneak a peek or two at a TV during the next month when his native country is playing?

But our Holy Father, like his

predecessors, also knows this global gathering presents a unique opportunity for evangelization.

Calling it "a celebration of solidarity between peoples," Pope Francis used a video message—shared on June 11 at the inauguration of the World Cup in Brazil—to talk about how soccer is not only a game, but an opportunity for dialogue, comprehension and mutual human enrichment.

"Sport is not only a form of entertainment, but also—and above all I would say—a tool for communicating values that promote the good of the human person and help to build a more peaceful and fraternal society," he said. "Let us think of loyalty, perseverance, friendship, sharing [and] solidarity. In fact, there are many values and attitudes fostered by football that are not only important on the field, but in all aspects of life, especially in building peace. Sport is a school for peace—it teaches us how to build peace."

The three most important lessons sports teach, he added, "are the need to train, [the sense of] fair play, and respect for one's adversary."

The lessons learned, Pope Francis continued, should bring us closer together.

"The secret of victory on the field—but also in life—is learning to respect not only my teammates, but also my opponents. No one wins alone, on the field or in life! No one should feel isolated or excluded. And be careful! No segregation, no racism! And if it is true that, at the end of this World Cup, only one national team will lift the trophy as winners, learning the lessons [of] sports teach us all to be victorious, strengthening the bonds that unite us."

With Rio de Janeiro's Christ the Redeemer statue as one of the prevalent Brazilian backdrops, make time during the next few weeks to enjoy this competition.

But even more important, pray that the seeds Pope Francis has planted are used as tools of evangelization that are sorely needed for our "single family" throughout the world.

—Mike Krokos

Making Sense of Bioethics/Fr. Tad Pacholczyk Clearing the air around marijuana use

A June 2014 article in the *New England Journal of Medicine* (NEJM), written by researchers from the National Institute on Drug Abuse and the National Institutes of Health, points out that marijuana is not the harmless drug that many imagine. Rather,



it is associated with "substantial adverse effects, some of which have been determined with a high level of confidence." These negative outcomes include the risk of addiction, symptoms of chronic bronchitis, an elevated incidence of fatal and non-fatal motor vehicle accidents, and diminished lifetime achievement and school performance in cases of long-term use, especially beginning in adolescence.

We can add that the decision to use a drug recreationally for the purposes of dissociating ourselves from reality through induced euphoria raises significant moral concerns, and, like all unethical human choices, can be expected to correlate with significant adverse ramifications.

Part of the unethical character of drug abuse flows from the fact that we are treating something good, namely our personal, conscious experience as if it were an evil to be avoided.

Recreational drug users seek to escape or otherwise suppress their lived conscious experience, and instead pursue chemically-altered states of mind, or drug-induced pseudo-experiences. Any time we act in such a way that we treat something objectively good as if it were an evil by acting directly against it, we act in a disordered and immoral manner.

The decision to pursue inebriation and drunkenness, similarly, is a choice directed against the good of our human conscious experience that raises serious moral concerns. The responsible enjoyment of alcohol, meanwhile, presupposes that a moderate use of the fruit of the vine can aid us in the pursuit of certain aspects of friendship and interaction by stimulating conversation with others, and by diminishing the hesitations that people may have when they interact with each other.

Letters to the Editor

Are there valid reasons for couples who have 'intentionally childless marriages?'

Pope Francis' comment in the article "Pope blames 'culture of comfort' for intentionally childless marriages" in the June 6th edition of *The Criterion* seems out of character for a pope who does not want to judge people.

I wonder how many intentionally childless couples he has talked to in order to make such a statement? To say that childless couples think that "a carefree life of world travel and summer homes is better than having children" seems unfounded when many couples choose not to have children because of concerns about overpopulation. Or because they feel psychologically, emotionally or spiritually unequipped to raise children. Or because they have seen firsthand child abuse and neglect that results from people having unwanted children. Or because they see dedication to a career in medicine, research, social service or another area as incompatible with raising children.

As many married couples have learned, marriage can be "fruitful" in many different ways by sharing their life and love with others in varied circumstances other than procreation.

The moderate use of alcohol also appears to offer positive physiological effects on health. The notion of the "responsible enjoyment of marijuana and other mind-altering drugs," meanwhile, is a dubious concept, given that the more powerful and varied neurological effects of these substances readily take us across a line into alternate states of mind, detachment from reality, "getting stoned," etc.

Whenever we look at alcohol, marijuana, or other more powerful drugs, additional moral concerns arise due to the risk of addiction, which threatens authentic freedom and constitutes a serious form of human bondage.

Alcohol, of course, poses a significant risk of addiction for some people, and the responsible use of alcohol may become nearly impossible for them, necessitating complete abstinence to maintain their freedom.

Marijuana, despite some contentious debates about the matter, similarly has a significant addictive potential, as noted in the NEJM article:

"Approximately 9 percent of those who experiment with marijuana will become addicted. ... The number goes up to about 1 in 6 among those who start using marijuana as teenagers, and to 25 to 50 percent among those who smoke marijuana daily.

"According to the 2012 National Survey on Drug Use and Health, an estimated 2.7 million people 12 years of age and older met the DSM-IV criteria for dependence on marijuana, and 5.1 million people met the criteria for dependence on any illicit drug (8.6 million met the criteria for dependence on alcohol). ... Indeed, early and regular marijuana use predicts an increased risk of marijuana addiction, which in turn predicts an increased risk of the use of other illicit drugs."

The NEJM article also notes that adults who smoke marijuana regularly during adolescence have decreased neural connectivity (abnormal brain development and fewer fibers) in specific brain regions. Although some experts have disputed a cause-effect relationship for this phenomenon, studies of brain development in animals strongly suggest a causal effect.

The authors surmise that the effects

See PACHOLCZYK, page 15

Helen Welter
Indianapolis

Column shows child who is wise beyond his years, reader says

Please, please, please express my thanks to Patti Lamb for her "It's All Good" column in the June 6 issue of *The Criterion*.

But most of all, express my praise for her son, Henry, who is wise beyond his years, an obvious product of his upbringing. What a comment by him to his sister Margaret!

Proverbs 22:6 reads, "Train up a child in the way he should go: and when he is old, he will not depart from it."

Obviously, Patti has trained. I expect she will continue to see the fruits of her labor and many will benefit from it—including Henry's sister!

Amen and kudos to her!

Dick Sturniolo
Danville

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Corpus Christi celebrates the eucharistic mystery

*Sing, my tongue, the Savior's glory,
of His Flesh, the mystery sing;
of the Blood, all price exceeding,
destined, for the world's redemption,
from a noble Womb to spring.*

"*Pange Lingua Gloriosi Corporis Mysterium*" is a hymn text written by St Thomas Aquinas (1225–1274) for the Feast of *Corpus Christi*, the Solemnity of the Most Holy Body and Blood of Christ.

It is also sung on Holy Thursday during the procession from the church to the place where the Blessed Sacrament is kept until Good Friday. The last two stanzas, called separately "*Tantum Ergo*," are sung at Benediction of the Blessed Sacrament. The hymn proclaims the eucharistic mystery in which, according to our faith, the bread and wine are changed into the body and blood of Christ.

We think of Thomas Aquinas as a brilliant thinker who taught philosophy and theology, and so he was. But St. Thomas was also a man of fervent prayer and intense devotion to the Blessed Sacrament.

His early biographers wrote that this

great scholar, who was also a popular preacher, would lean his head against the Tabernacle, as if to feel the throbbing of Jesus' divine and human heart!

For Aquinas, all knowledge comes through the senses of sight, sound, touch and smell. Could it be that he was trying to know and love the Lord more intimately by feeling his presence more intensely? Pope Francis would call this "closeness," the kind of intimacy that each of us is called to have with Jesus and with one another.

St. Thomas believed that the Eucharist is the sacrament of the Lord's Passion because it contains—really and truly—the person of Jesus Christ who suffered and died for us. Thus, Aquinas taught that whatever is an effect of our Lord's Passion (especially our liberation from sin and death) is also an effect of the holy Eucharist because this sacrament is nothing other than the application of our Lord's Passion to us. St. Thomas believed this so completely that he was known to celebrate Mass with tears of joy and gratitude!

This is no stuffy academic coldly

and dispassionately thinking "great thoughts." This is a great lover, a man who has grasped the truth about our Lord's Real Presence in the Blessed Sacrament. How can he not respond with an open and joy-filled heart to the One who has given everything for our salvation? How can he fail to sing of the Savior's glory, of the mystery "all price exceeding" that is present to us—here and now—in the sacrament of Christ's body and blood? How can he fail to shed tears of joy and thanksgiving at the sacrificial gift we have been given "for the world's redemption"?

Reflecting on the teaching and personal witness of this great saint, Pope Emeritus Benedict XVI once wrote, "Let us fall in love with this sacrament! Let us participate in Holy Mass with recollection, to obtain its spiritual fruits; let us nourish ourselves with this body and blood of our Lord, to be ceaselessly fed by divine grace! Let us willingly and frequently linger in the company of the Blessed Sacrament in heart-to-heart conversation." Jesus Christ invites our intimate communion with him

through this great sacrament of his flesh and blood.

No wonder the familiar words of the "*Tantum Ergo*" urge us to "fall down in adoration" before the sacred Host. It is right to feel overwhelmed by the power of the Lord's presence—not in an oppressive or fearful way, but with hearts full of amazement and joy!

In the end, as St. Thomas Aquinas knew, the divine mystery defies all understanding. Faith alone fills in the gaps "where the feeble senses fail" and allows us to know, love and serve God—in partial and preliminary ways here on Earth, but fully and perfectly in the everlasting joy of heaven.

The Solemnity of the Most Holy Body and Blood of Christ (*Corpus Christi*), which we celebrate this weekend, is a time to rejoice in the great gift we have received in the holy Eucharist.

Let us fall in love with this most precious sacrament. Let us allow ourselves to be fed by divine grace, so that we will have the strength to love God above all else and to teach and serve others as he commanded us to do. †

Corpus Christi celebra el misterio eucarístico

*Canta, oh lengua,
el misterio del cuerpo glorioso
y de la Sangre preciosa
que el Rey de las naciones
Fruto de un vientre generoso
derramó en rescate del mundo.*

Pange Lingua Gloriosi Corporis Mysterium es un himno escrito por Santo Tomás de Aquino (1225-1274) para la festividad de Corpus Christi, la Solemnidad del Santísimo Cuerpo y Sangre de Cristo.

Este himno también se canta el Jueves Santo, durante la procesión desde el altar hasta el monumento donde la reserva queda custodiada hasta el Viernes Santo. Las dos últimas estrofas de este himno, denominadas de forma independiente el "*Tantum Ergo*," se entonan en la bendición del Santísimo. El himno proclama el misterio eucarístico en el cual, de acuerdo con nuestra fe, el pan y el vino se convierten en el Cuerpo y la Sangre de Cristo.

Cuando pensamos en Tomás de Aquino evocamos al pensador brillante que enseñaba filosofía y teología, y aunque todo esto es cierto, Santo Tomás también fue un hombre de ferviente oración e intensa devoción al Santísimo Sacramento.

Sus primeros biógrafos han escrito que este excepcional erudito, que además fue un orador popular, apoyaba la cabeza contra el Sagrario como si tratara de percibir el latido del corazón humano y divino de Jesús.

Para Aquino el conocimiento se adquiere a través de los sentidos de la vista, el oído, el tacto y el olfato. ¿Acaso trataba de conocer y de amar al Señor más íntimamente al sentir su presencia más intensamente? El papa Francisco llama a esta "cercanía" el tipo de intimidad que cada uno de nosotros está llamado a entablar con Jesús y con el prójimo.

Santo Tomás creía que la Eucaristía es el sacramento de la Pasión del Señor porque contiene—real y verdaderamente—a la persona de Jesucristo quien sufrió y murió por nosotros. Por consiguiente, Aquino enseñaba que todo efecto de la Pasión de Nuestro Señor (especialmente nuestra liberación del pecado y de la muerte), también era un efecto de la Santa Eucaristía pues este sacramento no es más que la Pasión de Nuestro Señor aplicada a nosotros. Santo Tomás estaba tan convencido de esto que se decía que mientras celebraba la misa derramaba lágrimas de gratitud y de alegría.

Aquí no vemos a un académico estirado reflexionando de forma fría y desapegada sobre "ideas elevadas." Se trata de un hombre amantísimo que ha captado la verdad sobre la presencia real de Nuestro Señor en el Santísimo Sacramento. ¿Cómo no va a responder con un corazón abierto y lleno de alegría a Aquel que ha entregado todo por nuestra salvación? ¿Cómo no va a cantar la gloria del Salvador, del misterio "precioso" que se nos presenta—aquí y ahora—en el sacramento del cuerpo y la sangre de Cristo? ¿Cómo no va a derramar lágrimas de alegría y de agradecimiento ante el obsequio penitencial que nos han entregado "por la redención del mundo"?

Al reflexionar sobre las enseñanzas y el testimonio personal de este gran santo, el papa emérito Benedicto XVI escribió una vez: "¡Enamorémonos de este sacramento! Participemos en la Santa misa con recogimiento para cosechar sus frutos espirituales; alimentémonos con el cuerpo y la sangre de nuestro Señor para nutrirnos incesantemente de gracia divina. Permanezcamos a menudo y por voluntad propia en la compañía del Santísimo Sacramento en una conversación que emana del corazón." Jesucristo nos invita a una comunión

íntima con él a través de este maravilloso sacramento de su cuerpo y su sangre.

No debe sorprendernos, entonces, que el "*Tantum Ergo*" nos invite a postrarnos ante la Hostia sagrada. No temamos sentirnos sobrecogidos por el poder de la presencia del Señor, no de una forma opresiva o temerosa, sino con el corazón lleno de asombro y de alegría.

En definitiva, Santo Tomás de Aquino sabía que el divino misterio desafía nuestro entendimiento. La fe por sí misma llena los espacios "donde los débiles sentidos fallan" y nos permite conocer, amar y servir a Dios de formas parciales y preliminares aquí en la tierra, pero de un modo pleno y perfecto en la alegría eterna del Cielo.

La Solemnidad del Santísimo Cuerpo y Sangre de Cristo (*Corpus Christi*), que celebramos este fin de semana, es un momento para alegrarse con el gran obsequio que hemos recibido en la Santa Eucaristía.

Enamorémonos de este precioso sacramento. Nutrámonos de gracia divina para tener la fortaleza para amar a Dios sobre todas las cosas y para enseñar y servir al prójimo como Él nos lo ha mandado. †

Traducido por: Daniela Guanipa

Events Calendar

June 19-21

St. Jude Parish, 5353 McFarland Road, Indianapolis. **"Summer Festival,"** Thurs. 5-10 p.m., Fri. and Sat. 5-11 p.m., food, games, rides, entertainment. Information: 317-786-4371.

June 20

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange,** Mass, breakfast and program, "Called to Raise the Bar," presenter Christian ministry artist Karen Glanders, 6:30-8:30 a.m., \$15 members, \$21 non-members. Reservations and information: www.catholicbusinessexchange.org.

June 20-21

Christ the King Parish, 1827 Kessler Blvd., E. Drive, Indianapolis. **"Summer Social,"** 5 p.m.-midnight, food, music, games, entertainment. Information: 317-255-3666.

June 21

St. Mary Parish, 415 E. Eighth St., New Albany. **"Family Fest"** 1-6 p.m. games and chicken dinner, then "30th Annual Street Dance" (ages 21+) 7 p.m.-1 a.m., food, beer garden and dancing, \$10 cover charge. Information: 812-944-0417.

St. Mary Parish, 629 Clay St., North Vernon. **Obstacle race, "Tame the Terrain,"** 8 a.m. Information: 812-346-3604.

June 22

St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. **Parish picnic,** fried chicken and roast beef dinners, games, 11 a.m.-6 p.m. Information: 812-623-2964.

St. Joseph Parish, **tri-parish picnic** held at Harrison County Fairgrounds, 341 S. Capitol Ave., Corydon. 10 a.m.-3:30 p.m., food, games, booths, raffle, flea market. Information: 812-738-2742.

St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. **Pentecost Intercultural Concert,** sponsored by archdiocesan Intercultural Office, 7 p.m., music and songs from cultures represented in archdiocese, including Vietnamese, Filipino, Hispanic, Burmese, African and African-American. Free.

June 24

Marian University, 3200 Cold Spring Road, Indianapolis. **Adult programs information meeting,** 10 a.m. Reservations: 317-955-6271 or marian.edu/MAP.

June 26

Fariview Presbyterian Church, 4609 N. Capitol Ave., Indianapolis. **Catholic Charities Indianapolis, caregiver support group meeting, "Emotion Regulation,"** Christine Turo-Shields, LCSW, presenter, 5:30-7 p.m. Information: 317-261-3378 or mwoodsworth@archindy.org.

New Albany Deanery, Clarksville. **Kentucky Kingdom outing for youths and families,** \$29 per person. Information: 812-945-2000 or sandy@nadyouth.org.

June 28

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Faithful Citizens Rosary procession,** Mass, 12:10 p.m., procession following Mass. Information: faithful.citizens2016@gmail.com.

Sacred Heart of Jesus Parish, 1125 S. Meridian St., Indianapolis. **Feast of Sacred Heart,** Mass, 5 p.m. at the Church, 1530 Union St., dinner, 6 p.m. \$10 per person. Information: 317-638-5551.

June 29

St. Catherine of Siena Parish, Decatur County, 1963 N. St. John St., St. Maurice. **Parish picnic,** 10 a.m. Mass, chicken and roast beef

dinners, mock turtle soup, sandwiches, games, country store, 10:30 a.m.-3:30 p.m. Information: 812-663-4754.

July 2

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. 6:30 p.m. Information: 317-243-0777.

July 4

St. Mary Parish, 317 N. New Jersey St., Indianapolis. **"Fourth of July ;Ole! Festival,"** music, food, games, view downtown fireworks, 3-11 p.m. Information: 317-637-3983.

St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **First Friday exposition of the Blessed Sacrament, rosary and Benediction,** 4-6 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

July 5

St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Devotional Prayer Group,** Mass, exposition of the Blessed Sacrament, rosary, confession, meditation, 8 a.m. Information: 765-647-5462.

July 8

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, meeting,** 12:30 p.m. Information: 317-888-7625 or vlgmimi@aol.com.

Sacred Heart Parish Hall, 1125 S. Meridian St., Indianapolis. **Euchre party,** seniors and retirees, 12:30 p.m. Information: 317-788-0522.

July 9

St. Mark the Evangelist Parish, Media Center, 541 Edgewood Ave., Indianapolis. **Hope and Healing Survivors of Suicide support group,** 7 p.m. Information: 317-851-8344. †

Retreats and Programs

July 4-6

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **"Marvelous Mozart,"** Benedictine Father Noel Mueller, presenter. Information: 812-357-6585 or ormzoeller@saintmeinrad.edu.

July 7-11

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **Brining to Life the Word of God in Song,"** Benedictine Father Columba Kelly, presenter. Information: 812-357-6585 or ormzoeller@saintmeinrad.edu.

July 11-13

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Weekend for Women, "Twelve Steps to Recovery,"** Information: 317-384-9422.

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **Pray Your Way to Happiness,** Benedictine Brother Maurus Zoeller, presenter. Information: 812-357-6585 or ormzoeller@saintmeinrad.edu.

July 13

Oldenburg Franciscan Center, Oldenburg. **Coffee Talk: "The Hidden Gifts of Loss,"** Franciscan Sister Patty Campbell, presenter, 10:45 a.m.-noon, free-will offering. Information: 812-933-6437 or center@oldenburgosf.com.

July 13-20

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Silent Directed Directed Retreat,** choose from two 3-day options in addition to a 4-, 5-, 6-, 7- or 8-day retreat. Reservations: 317-545-7681, ext. 14 or spasotti@archindy.org.

July 16

Oldenburg Franciscan Center, Oldenburg. **Contemplative Prayer,** 3-4:30 p.m., free-will offering. Information: 812-933-6437 or center@oldenburgosf.com.

July 18-20

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **"Experiences of Prayer in the Bible,"** Benedictine Father Eugene Hensell, presenter. Information: 812-357-6585 or ormzoeller@saintmeinrad.edu.

July 25

Oldenburg Franciscan Center, Oldenburg. **Poetry Workshop,** Poet M.L. Lieber, presenter, 7-9 p.m., \$20 per person. Information: 812-933-6437 or center@oldenburgosf.com.

July 26

Oldenburg Franciscan Center, Oldenburg. **"Transitions: Crossing Life's Thresholds,"** Franciscan Sister Olga Wittekind and Claire Sherman, presenters, 9:30 a.m.-2:30 p.m., \$45 per person includes lunch, \$65 includes CEU and lunch. Information: 812-933-6437 or center@oldenburgosf.com. †

For a list of retreats scheduled for the next eight weeks, log on to www.archindy.org/retreats

Volunteers needed for June 28 interfaith effort at Gleaners Food Bank

The public is invited to volunteer with the Interfaith Hunger Initiative to help the hungry at Gleaners Food Bank, 3737 Waldemere Ave. in Indianapolis, from 9 a.m.-noon on June 28.

A variety of work may be available at Gleaners, depending on its needs. Most involve some light lifting in a warehouse environment. Wear comfortable work clothes. Children age 9 and older are welcome.

A light lunch will be provided in Gleaners Conference Room from noon to 1:00 p.m. A free-will offering will be taken to cover the cost.

Additional details will be provided

upon confirmation of your reservation to participate.

For questions or to RSVP for the opportunity, e-mail InterfaithHunger@gmail.com by June 26.

The Interfaith Hunger Initiative consists of two dozen faith communities—including the Archdiocese of Indianapolis—in the area who are working together to help end child and family hunger. The group works together to create a system of access to food through pantries in central Indiana and schools in Kenya, feeding and supporting thousands of children and families. †

Women's Care Center will hold informational meeting on June 21

This fall, Women's Care Center, the nation's largest, most successful Catholic-based pregnancy resource center, will open their new center next to the Planned Parenthood abortion facility at 86th Street and Georgetown Road in Indianapolis, where every week an average of 77 babies lose their lives.

The organization will hold an informational meeting about their plans at the Knights of Columbus Hall at 2100 E. 71st St. in Indianapolis from 10-11 a.m. on June 21.

Contact Women's Care Center director Sarah Bardol at 219-977-7473 or by e-mail at sarahbardol@indy.rr.com with questions. †

Benedict Inn offers two-part spiritual writing workshop starting on July 19

The Benedict Inn Retreat and Conference Center, 1402 Southern Ave. in Beech Grove, will offer a two-part writing workshop, with the first section, titled "Writing the Spiritual Autobiography," offered from 9 a.m.-3 p.m. on July 19.

In the first workshop, participants will complete exercises to unlock memory, record experiences and form them into a spiritual journey. No writing experience is necessary.

In the second workshop, titled "Shaping the Spiritual Autobiography,"

participants will develop new material and delve into different writing techniques for the soul's story.

Bring your favorite writing tools to both workshops: a journal or laptop, a special pen, etc.

The first workshop is a prerequisite for the second workshop.

The July 19 section, led by Susan Yanos, is \$45.

For questions or to register, contact Annie Endris at 317-788-7581 ext. 3, e-mail programdirector@benedictinn.org, or log on to www.benedictinn.org. †



Angels at work

Volunteers for Angels From the Heart, a ministry of Sacred Heart of Jesus Parish in Indianapolis, pose on April 26 during their annual community service day in which parishioners and others partner with the residents of the parish's neighborhood to celebrate and serve one another. This year, the group focused on a particular property, with one team painting the house and garage while another group worked on landscaping. (Submitted photo by Jeff Davis)

PHOENIX

continued from page 1

community at large.

"We ask that people offer prayers for both priests, the religious community, their families and the parish," the diocese said in a statement on June 12.

The priests, members of the Priestly Fraternity of St. Peter, served at Mater Misericordiae (Mother of Mercy) Mission, where they were attacked during a nighttime burglary.

Father Walker was pronounced dead at the hospital. A police spokesman described Father Terra's injuries as severe and said that it appeared he was beaten by intruders.



Fr. Kenneth Walker, F.S.S.P.

At a news conference at the Phoenix Police Department the morning of June 12, Police Chief Daniel Garcia asked the community for assistance in

solving the crime. He remained tight-lipped about the attack, and would not comment as to whether the murder took place in the church itself or the rectory.

Father Terra made the 911 call, Phoenix police say, shortly after 9:30 p.m. on June 11.

"We have an extensive investigation underway as of last night," Garcia said. "The Phoenix Police Department will exhaust its resources to bring to justice the individuals who have committed this crime."

"Our city lost a young priest," said Mayor Greg Stanton. "Although we don't

know who did this, be assured that our very capable police department is working around the clock."

Father Fred Adamson, the diocese's vicar general and moderator of the curia, also spoke at the news conference. Phoenix Bishop Thomas J. Olmsted was in New Orleans for the U.S. bishops' spring general assembly on June 11-13.

The vicar general said Father Terra administered last rites to Father Walker in spite of his own suffering.

"[The priests] ... felt it was a safe place to live," Father Adamson said when asked whether there were security problems with the church being close to the state Capitol grounds, also noting that Father Terra had ministered there for four years.



Fr. Joseph Terra, F.S.S.P.

Father Terra is "a pretty strong man—he's not afraid of anybody—and if anyone came in there and asked him, he would give them the shirt off his back. That's the

type of priest he is—a real servant of God," Father Adamson said.

Both priests were known for their stalwart efforts on behalf of the unborn.

"Every time that I went to pray during the '40 Days for Life' at the abortion places, [Father Walker] was there with Father Terra," he said, calling them "faithful priests, joyfully serving their people."

Father Walker, a priest since 2012, was associate pastor at Mater Misericordiae. Father Terra, a priest since 1989, is the pastor. Their order is dedicated to celebrating the Mass in the extraordinary

form, commonly known as the Tridentine rite or traditional Latin Mass.

Father Dennis Duvelius, pastor of St. Mark Parish in Perry County and St. Paul Parish in Tell City and previously a member of the Priestly Fraternity of St. Peter, has known Father Terra for about 20 years.

"It just really shocked me," said Father Duvelius of the news of the attack. "I just couldn't believe the news. My mother actually told me, and I immediately went on the Internet to see if it was true. I was shocked to find it [involved] Father Terra."

Despite the tragedy, Bishop Olmsted offered words of hope. "We need to keep in mind that we're people of hope because death is not the last word, ever."

Bart Tesoriero, a Mater Misericordiae parishioner, is a longtime technician with Radio Family Rosary and recently recorded a number of radio programs with Father Walker.

"I am really saddened," Tesoriero told *The Catholic Sun*, Phoenix's diocesan newspaper. "Father Walker was a very pure young man who was devoted to his priesthood. He was a beautiful person."

Father Duvelius said he planned to celebrate a Mass for the Dead in the extraordinary form of the liturgy for Father Walker on June 20.

"As for Father Walker, I'm certainly going to pray for him," said Father Duvelius. "But I think, given the circumstances, I'm also going to say a couple of prayers to him and see what happens."

Members of Mater Misericordiae, many of the women wearing chapel veils, crowded into the SS. Simon and Jude Cathedral for a prayer vigil on June 12.

In his homily, Father John Lankeit, cathedral rector, described the two priests as "courageous."



Priestly Fraternity of St. Peter Father Karl Pikus, administrator of SS. Philomena and St. Cecilia Parish in Oak Forest, prays on June 15 before a catafalque, a platform used to support a casket, during a Mass for the Dead in the extraordinary form of the liturgy. The Mass was celebrated in memory of Priestly Fraternity of St. Peter Father Kenneth Walker, who was murdered on June 11 in an attack at the parish where he ministered in Phoenix. A catafalque can be used in a Mass for the Dead on All Souls Day or when the remains of the deceased are not present. (Submitted photo)

He, too, referred to how Father Terra, though badly beaten in the attack, administered last rites to Father Walker.

"In that moment facing darkness, he brought a soul into the hands of Jesus. He needs our prayers," Father Lankeit said. "He has our admiration."

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

Agencies scrambling to care for unaccompanied minor migrants

WASHINGTON (CNS)—As the federal government struggles to care for an unexpected influx of children caught trying to cross the border without a parent or guardian, dioceses and social service agencies where the minors are passing through are trying to provide assistance.

A surge in such children being detained at the border—more than 48,000 since October, double the number apprehended in all of the 2012 fiscal year—has caught governmental and private agencies short of the resources needed to care for the children, explained participants in a June 10 teleconference. As recently as 2011, the annual number of unaccompanied minors was 6,000 or 7,000 a year.

President Barack Obama on June 2 designated the Federal Emergency Management Agency (FEMA) to deal with the surge as "an urgent humanitarian situation." The vast majority of the unaccompanied children are from El Salvador, Honduras and Guatemala, where crime and threats by drug cartels and gangs are rampant.

The flood of youngsters has led to them being shipped

across several states to temporary shelters set up in warehouses or other settings while the Department of Health and Human Services, which is responsible for their care through its Office of Refugee Resettlement, makes longer-term arrangements. That can include turning the children over to the custody of parents or other relatives in the United States while the government pursues deportation.

Valleycentral.com, a Brownsville, Texas-area news outlet, reported on June 13 that two Catholic parishes in the Rio Grande Valley would gather food, clothing, baby supplies and toiletries to offer the young migrants. The Rio Grande Valley has seen the bulk of the influx of children who cross the border without their parents.

Several Tucson, Arizona, news outlets quoted Bishop Gerald F. Kicanas discussing meetings he was in with community leaders and municipal and federal authorities about how to deal with the thousands of migrants being moved to Arizona to make room for the continuing influx in Texas.

Tucson and Phoenix were receiving busloads of women

and children from Texas daily, he said. Families with few belongings and no food or money are dropped off at bus stations with instructions to show up for future deportation-related hearings.

South of Tucson, in the border city of Nogales, unaccompanied minors were literally being warehoused, sheltered in a Border Patrol warehouse with no indoor plumbing while more permanent housing is arranged. Bishop Kicanas said the Tucson community groups were discussing opening a shelter for the children.

In the June 10 teleconference, Erica Dahl-Bredine, country representative for El Salvador for Catholic Relief Services, said the surge "is a direct result of the growing desperation we are seeing here in Central America."

She noted that the U.N. Office of Drugs and Crime reported that Honduras and El Salvador were among the five most violent countries in the world. "In huge areas of the capital cities and many rural areas, the gangs are calling the shots," Dahl-Bredine said. "There are far more gang members than police officers in El Salvador and Honduras." †

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‘God helps take a little weight off our shoulders’

By John Shaughnessy

It was an opportunity for the future brides and bridegrooms to share the reasons for why they wanted to marry each other.

During the assignment in the marriage preparation class, Caroline “Carie” Thielking and Shane Tucker thought of each other and wrote their reasons, without the other one seeing them.

Carie shared this view of Shane: “Shane is my hero and my home. He is the most respectful, responsible and faithful person I have ever known. I wanted to marry Shane because he makes me want to be a better person.”

Shane wrote these words about Carie, whom he began dating in 2004 when they were juniors at Batesville High School: “Carie makes me feel like home. I rely on her to listen, love and care for me. I knew I wanted to marry Carie because she makes me become a better person every day.”

The closeness of their 10-year connection became a union on May 10 when they were married in the Chapel of the Sisters of St. Francis in Oldenburg.

“My mother works for the Sisters

of St. Francis, and I developed a love for the chapel and typically went to the chapel every Sunday morning,” Carie says. “I felt the chapel was my home church and felt most comfortable in the chapel.”

It was also important for Carie to be married in a Catholic church. Knowing how important that setting was to her, Shane, a Christian, agreed.

“We often discuss prayer and faith in our lives, and we respect each other’s similar beliefs,” says Carie, a member of St. Louis Parish in Batesville. “Through college, vacations with family and friends, and any time we were not in our hometown, we always found a Catholic church to go to on Sundays. Being married in a Catholic church united us not only in our love, but in our faith and belief in God and each other.”

Both 27, Carie and Shane view their faith as the foundation of their marriage.

“We rely on each other for everything, but knowing we have God helps take a little weight off our shoulders,” Carie says. “We can allow God to help guide us and answer any questions we cannot.” †



Shane and Caroline Tucker are all smiles following their May 10 wedding in the Chapel of the Sisters of St. Francis in Oldenburg. (Submitted photo)

Marriages meet God in ‘best and most beautiful celebration of all’

By John Shaughnessy

A wedding on a beach, in a park or on a mountaintop sometimes seems like the perfect choice to a Catholic couple preparing to get married.



Fr. Patrick Beidelman

When he is approached by couples seeking these venues for their weddings, Father Patrick Beidelman knows that a couple who wants to hold their wedding in a place other than a church needs to obtain permission from the archbishop—and that such permission is usually only given for serious reasons.

At the same time, he often starts his conversation with the couple by

asking them some questions:

What brought you to make that choice?

And did God get a chance to chime in?

“If God didn’t get the chance to chime in, the process of discernment was flawed,” says Father Beidelman, executive director of the archdiocese’s Secretariat for Spiritual Life and Worship.

“A lot of times, what influenced them is something that has been with them for a long time—a dream that was informed by a movie or what they’ve seen on TV that gave them a sense of what would be the best and most beautiful celebration that they could attain.

“And they often come with good motives. They’re not coming in a way that is against God or against the Church. In fact, many folks will acknowledge, ‘I feel God in nature. It reminds me of the beauty of God’s creation.’

“What often though is at the heart of it is a lack of development and maturity in their relationship with Jesus. And there is certainly very often a disconnect from their faith family. They’ve been either a little isolated or have not yet taken the steps to an adult commitment in the faith.”

Father Beidelman says that commitment “would recognize the centrality of being with your faith family in the context of the celebration of Mass week after week, and how we celebrate our most important events—the events that mark the transitions in our lives, our growth with God and our understanding of God’s activity in our lives.

“We mark those most important events at the central place, the highest place, the most important place where we meet God in the context of our life here on Earth—which is in the context of the celebration of the Mass.

“That’s the best and most beautiful celebration of all.” †

Church’s blessing shared across different cultures, religions

By John Shaughnessy

As communities increasingly become more diverse, the opportunities for love and marriage across different cultures and faith backgrounds naturally increase, too.

It’s a reality that the Catholic Church recognizes when Catholics prepare to marry a person who isn’t Catholic or Christian.

“Sometimes, a Catholic might marry somebody from another religion all together, a non-Christian religion,” says

Father Patrick Beidelman, executive director of the archdiocese’s Secretariat for Spiritual Life and Worship. “A Catholic and someone who is Jewish. A Catholic and someone who is Muslim. Or a Catholic and someone who is Buddhist.

“Those marriages can be permitted if it’s been established that a couple is well prepared, mature enough and aware enough of the challenges of being from two different faith families.

“And then, particularly because couples

usually get married in the bride’s house of faith, the Catholic party could receive permission to not follow the Catholic form—the Catholic ritual of prayer and wording that establishes that bond, that contract of marriage before God and with the Church’s blessing.

“In a sense, it allows the marriage to happen in another place, but with the [Church’s] blessing from afar, with the recognition of the Church.”

The most prevalent situation for a

Catholic to receive permission to not marry in a Catholic church occurs when a Catholic is marrying a Christian of another denomination, Father Beidelman says.

“Typically, when the bride is not Catholic but from another Christian tradition, the couple will seek permission to not be married according to the Catholic form of marriage but rather in the form of marriage in that non-Catholic partner’s Christian tradition. These are the cases we see most often.” †

MARRIAGE

continued from page 1

permeates the place.”

The priest continued, “We believe that weddings are sacred moments, which should ordinarily happen in the place where the bride or groom worships, with their families and their faith community. A church isn’t just a set or backdrop for a wedding; rather, a wedding is an expression of a faith community’s joys and hopes.”

The website also shares this view from the Church: “A couple who wants to hold their wedding in a place other than a church needs to obtain permission from the local bishop. Such permission is usually given only for serious reasons.”

The Church’s approach to weddings comes from Christ instituting the sacrament of marriage, says Father Patrick Beidelman, executive director of the archdiocese’s Secretariat for Spiritual Life and Worship.

“As with all the sacraments, Jesus instituted the sacrament of marriage to enable us to advance in the Christian life and ultimately to enjoy the fulfillment of the promise of salvation,” Father Beidelman says.

“If we’re called to marriage, the Lord gives us the sacrament and we celebrate that ceremonially in the rite of marriage. That rite of marriage is, as with all sacraments, a beginning point. You avail yourself of the grace to live out the call as Christian husband and wife.”

‘A powerful moment’ in marriage

Scott and Katherine Seibert experienced that grace when they were married on Aug. 8, 2009, in St. Pius X Church in Lombard, Ill., in the Joliet, Ill., Diocese.

“I remember at one point during the Mass, after we said our vows, we sang the litany of saints before the statue of the Holy Family,” Scott Seibert says. “That was a powerful moment for me—the realization that along with the family and friends that were gathered to witness our wedding, we have the support of the entire communion of saints.

“In particular, we have the support and the guidance of the perfect family—the Holy Family—to guide us, be with us, support us and pray for us. I knew at the moment that God had given us all that we need to have a successful marriage.”

The 27-year-old Seibert recently joined the archdiocese as the marriage and family enrichment coordinator, a

newly created position in the Office of Pro-Life and Family Life that is part of Archbishop Tobin’s approach to strengthening marriages and families.

Seibert says that getting married in the Church set the foundation for the approach to marriage that he and his wife have with their two daughters, ages 2 and 6 months.

“I look at our own marriage—just the understanding that our marriage isn’t about us, our life isn’t about us,” he says.

“There are the graces that come from understanding our marriage as a sacrament. The Church offers the education and the formation that our marriage is a sacrament. It’s a visible sign of the invisible reality of God’s love—the unifying love between a man and a woman that God has for all creation.”

Celebrating a commitment

For Jessica Sullivan and Brad Smith, there was no hesitancy about getting married or getting married in the Church. Both in their early 30s, they were engaged nine months after their first date.

“We’re a little bit older. As we dated, we were looking for a commitment,” says Jessica, who at 33 is one year younger than Brad. “We met each other’s parents within two weeks of us meeting.”

While Jessica is Catholic and Brad is a non-denominational Christian, they found common ground in their faith—and helping each other to deepen their faith.

“He didn’t develop his faith until his early 20s,” Jessica says. “It was at a time in his life when he was thinking, ‘What’s this all about?’

“For me, having grown up Catholic, it’s very easy to take my religion and my faith for granted because it’s always been there. And to meet someone who didn’t find their faith and grow in their faith until later in life, I saw he had a much deeper appreciation for it.

“For me, it jump-started a deeper appreciation of my faith. To explain things to him about being a Catholic has really helped me know and appreciate the traditions we have.”

One of the traditions she appreciates most is getting married in the Church.

“The very first thing we decided when we got engaged is that it would be a religious service,” Jessica says. “Having grown up Catholic, it was very important for me to get married in a Catholic church. It made the most sense in terms of my personal journey. I also knew the Catholic Church would be welcoming of Brad, and that was important, too.” †

'Forming global Church leaders'

Priest, seminarians broaden perspectives through immersion experience

By Sean Gallagher

A year ago, Father Dustin Boehm was frustrated. Ordained in 2011, he had since served as associate pastor of St. Monica Parish in Indianapolis.

But for the first two years of his priestly life and ministry he felt cut off from half of the population of that large faith community. His knowledge of Spanish was so poor that he couldn't communicate with the parish's burgeoning Hispanic population.

"I had been a priest for this community for two years, without ever really getting a chance to know them," Father Boehm said. "They're half of our parish."

So during last summer and fall, he spent three months in Mexico studying Spanish intensely for several hours a day with a private tutor and immersing himself in the culture of the people there.

He came back a changed priest.

"The biggest blessing in this is one of the simplest," Father Boehm said. "I now get to be more of a priest to the other half of our parish."

The blessing of the immersion program in which Father Boehm participated will now be shared with the seminarians of the Archdiocese of Indianapolis.

In the past, such programs were an option that they could choose to do. Starting this summer, it is a requirement, in most cases, for seminarians to complete before they can be ordained.

Getting outside of comfort zones

Archdiocesan vocations director Eric Augenstein was ordained in 2004 when the program was not a requirement. He studied Spanish in a limited fashion at Saint Meinrad Seminary and School of Theology in St. Meinrad, but soon learned that it was inadequate to carry on effective pastoral ministry to the large number of Hispanic Catholics spread across central and southern Indiana.

"Since I did not have an opportunity in the seminary to do an immersion [program], I've lost most of what I've learned," Father Augenstein said. "Immersion, then, is a high enough priority for where we're at in the archdiocese in the need to minister to the Hispanic community. Immersion is the best way to learn [the language]."

During the 10-week program, seminarians will live with host families and spend half the time in Cuernavaca in the mountains of central Mexico and half at Oaxaca, along the southern Pacific coast in Mexico.

The tutors and instructors of group classes who will work with the seminarians are prepared for whatever level of knowledge of Spanish they have at the start of the program.

Although seminarians will travel to Mexico at least two at a time, they will live with their own host families. And Spanish will be the only language spoken by their host family and in the school where they will work with a tutor and participate in group classes.

"It takes them outside of their comfort zones," Father Augenstein said. "It stretches them to learn and to grow in areas they didn't necessarily think they could."

That stretching took a while for Father Boehm, who said that he didn't



Father Dustin Boehm, right, poses with Franciscan Father Jose Luis on July 10, 2013, in Cuernavaca, Mexico after the installation of Bishop Ramon Castro as the new bishop of Cuernavaca. Father Boehm spent three months in Mexico in 2013 to learn Spanish and the culture of the Mexican people. (Submitted photo)

experience himself progressing in his knowledge of Spanish for his first two months in Mexico.

"It was very isolating," he said. "It was very lonely at times because of that. But after about two months, I had my first conversation without stopping someone and saying, 'Could you repeat that?' or 'I'm sorry. I didn't understand that.'"

"I was blown away. I was like, 'holy cow. This is working.'"

Cultural immersion

Transitional Deacon Michael Keucher participated in an immersion program in Guatemala during the summer of 2012.

For him, learning about the way in which Hispanics experience the life of the Church in the midst of their own distinct culture was arguably as important as learning to speak Spanish.

"There in Guatemala, I saw a whole different side to our Church," said Deacon Keucher, a member of St. Charles Borromeo Parish in Bloomington. "It was so neat to be immersed in the devotions and processions. Church life is so rich there."

Seminarian Kyle Rodden, a member of Most Sacred Heart of Jesus Parish in Jeffersonville, did the immersion program in Guatemala during the summer of 2013.

"It's really amazing just to know how big of an impact Christ has had on the world through his Church and to know that the way that

we do things isn't all that the Church is," Rodden said. "There's so much more."

The primary reason the archdiocese is now sending seminarians to Mexico instead of Guatemala has to do with culture.

According to Franciscan Brother Moises Gutierrez, director of the

archdiocesan Office of Intercultural Ministry, about 80 percent of Hispanic Catholics in the archdiocese immigrated to Indiana from Mexico, which has its own culture distinct from those in other Latin American countries.

For Father Boehm, spending three months in Mexico helped him understand the importance of Our Lady of Guadalupe to the Mexican people, something he had little appreciation of in the past.

"She's the mother of Mexico," he said. There would be no Mexico ... without Our Lady of Guadalupe. Everyone [in Mexico] has Guadalupe in their blood. And they can't take Guadalupe out of it or they would cease to be."

Celebrating the feast of Our Lady of Guadalupe at St. Monica Parish last December was a special moment for Father Boehm.

"I really felt proud to be a part of it," he said. "I really felt proud that she's 'La Mexita.' She's the Mixed One. She's the one that brought two worlds together. She encompasses everything that we hold up as Catholics, of evangelizing this world and setting it on fire."

The now nearly 500-year-old image of Our Lady of Guadalupe on the cloak of St. Juan Diego shows her as a person of mixed race, tied to both the indigenous people of Mexico and the Spanish conquerors.

This deep love that Father Boehm gained for Our Lady of Guadalupe opened up his mind and heart to a special way of proclaiming the Gospel.

He calls it "the Guadalupe school of evangelizing," and it involves lovingly meeting people "where they're at," something that Our Lady of Guadalupe did by showing herself to be a part of the indigenous people of Mexico.

After she appeared to St. Juan Diego in 1531, indigenous Mexicans by the millions embraced the Catholic faith. Before then, the Spanish conquerors had little success in their evangelization efforts.

Father Boehm said his new perspective on Our Lady of Guadalupe "awoke within me a greater conviction for setting the world on fire and seeing just how important empathy is in that project of evangelization."

Beginning on July 2, Father Boehm will start reaching out and ministering to the Hispanic community in Richmond when he begins his service as administrator of the nearby parishes of St. Gabriel in Connersville and St. Bridget of Ireland in Liberty.

Opening doors

Deacon Keucher and Rodden foresee the time they spent in Guatemala as



Above, Father Daniel Garcia Flores, left, and Father Dustin Boehm elevate the Eucharist during a 2013 Mass celebrated at the chapel of San Jose Seminary in Cuernavaca, Mexico. (Submitted photo)



Father Dustin Boehm distributes Communion during a 2013 Mass at the chapel of San Jose Seminary in Cuernavaca, Mexico. (Submitted photo)

having an effect on their future service to the Church as well.

"I think it's a huge asset," Rodden said. "With our situation of having communities that speak primarily or only Spanish, it's not enough to just be able to read the Mass or say a formula for absolution."

"People really need a pastor. People need someone who is able to meet them where they are, and walk with them in their faith."

And like Father Boehm, Rodden sees the cultural element to his immersion experience as vitally important.

"In order to walk with them and get to know them, you want to know about where they came from, how they lived before, what their values are, how they celebrate and be able to share with them in all of that," Rodden said.

Deacon Keucher is eager to help expand the ministry of the Church in central and southern Indiana.

"There are so many opportunities for Hispanic ministry in the archdiocese," Deacon Keucher said. "I'm excited that I might have a part to play in that ministry. So much of our Church's growth—and we are growing quite nicely—is from Hispanics."

Brother Moises appreciates the fact that the future priests of the archdiocese will spend time in his native Mexico.

But he sees making an immersion experience an integral part of priestly formation for archdiocesan seminarians as opening their hearts and minds to Catholics from around the world who come to central and southern Indiana and make the Church here more an image of the universal Church.

"We are really forming global Church leaders by doing this," Brother Moises said. "Just by having one experience in a different country and learning another language really prepares you for our global Church."

"That will help you be more understanding of the Vietnamese, of the Burmese—whoever. Your heart becomes more compassionate about diversity. It goes beyond just learning Spanish and learning Latino culture. It's a door that you open for much, much more." †



'There in Guatemala, I saw a whole different side to our Church. It was so neat to be immersed in the devotions and processions. Church life is so rich there.'

—Deacon Michael Keucher

Learning from other churches: Ecumenists find hope in Pope Francis

FAIRFIELD, Conn. (CNS)—Supporters of a new method for promoting Christian unity hailed the election of Pope Francis as presenting new opportunities for the Catholic Church to do what they believe all Christians must do: honestly face their internal problems, grow in fidelity to Christ and ask what their ecumenical partners can teach them.

In a message to the third International Receptive Ecumenism conference, Anglican Archbishop Justin Welby of Canterbury said, “This is a period that represents grace and trust.”

Addressing about 150 Christian leaders, ministers and theologians attending the conference on June 9-12 at Fairfield University, Archbishop Welby said, “We now know each other well enough to show our wounded hands to each other, asking that the other will minister to us from their particular gifts so that we each might be drawn close to the teachings of Christ and grow more deeply into Christ in the way we each need, so that we can in turn grow more closely together in the communion of the Trinity.”

“The papacy of Pope Francis,” he said, “provides us, as I see it, with a time of grace-filled opportunity, where there is confidence, humility, Spirit-filled

spontaneity, and recognition of the strength of symbol and gesture for greater commitment to learn from each other’s traditions and see the potential in the other in a way that can transform us as Church.”

Paul D. Murray, professor of theology at Durham University in England, convener of the receptive ecumenism conferences and a member of the Anglican-Roman Catholic International Commission, has described receptive ecumenism as a method in which the churches stop asking what the other needs to learn from them and begin asking what they need to learn from the other. It includes taking action to make visible what the churches have said, in 50 years of ecumenical dialogue, that they hold in common.

Receptive ecumenism is “a call to conversion, to grow, to learn more about the Lord’s call to us, not just learning about the other, but from the other,” he said at the conference’s opening session.

Cardinal Kurt Koch, president of the Pontifical Council for Promoting Christian Unity, also sent a message to the Fairfield conference.

“In all parts of the world,” he wrote, “receptive ecumenism is seeking to provide a road map for further progress along this path” of dialogue aimed at full



‘Receptive ecumenism proposes that, in a dialogue of truth, we are honest about our weaknesses and allow them to become “a bond of union.”’

—Cardinal Kurt Koch, president of the Pontifical Council for Promoting Christian Unity

Christian unity.

“Receptive ecumenism proposes that, in a dialogue of truth, we are honest about our weaknesses and allow them to become ‘a bond of union,’” the cardinal wrote. Christian communities face so many common problems that openness and honesty about those challenges can provide a new opportunity for their relationship to grow.

Father Anthony Curren, an official at the pontifical council, told conference participants that all Christian communities in Europe and North America share the challenge of smaller congregations, difficulty in communicating the faith to a new generation and to secular societies, declining numbers of clergy and, very often, internal differences that strain the denomination’s unity.

Calling the current time the “middle miles of the marathon” of work toward full Christian unity, Father Curren said receptive ecumenism seems to provide a response to those disappointed in the pace of ecumenism by recognizing how much has been accomplished and building on the relationships that have been established.

Bishop Donald Bolen of Saskatoon, Saskatchewan, Catholic co-chair of the International Anglican-Roman Catholic Commission for Unity and Mission, noted that since the last receptive ecumenism

conference in 2009 both the Roman Catholic Church and Anglican Communion have elected new leaders and that both Pope Francis and Archbishop Welby have incorporated ideas from the method into their speeches and writing.

For example, in his apostolic exhortation “*Evangelii Gaudium*” (“The Joy of the Gospel”), Pope Francis wrote, “If we really believe in the abundantly free working of the Holy Spirit, we can learn so much from other another. It is not just about being better informed about others, but rather about reaping what the Spirit has sown in them, which is also meant to be a gift for us” (#246).

“A shift is taking place, and there is support for receptive ecumenism among our leaders,” Bishop Bolen said on June 10.

Catherine E. Clifford, a professor at St. Paul University in Ottawa, Ontario, and a member of the Canadian Anglican-Roman Catholic dialogue, told the conference, “I see a quantum leap forward in Pope Francis’ call for the evangelical renewal of ecclesial structures,” including his specific mention to an Orthodox delegation in June 2013 about how much Catholics can learn from the Orthodox about the collegiality of bishops and the collaborative work of synods. †



‘If we really believe in the abundantly free working of the Holy Spirit, we can learn so much from other another. It is not just about being better informed about others, but rather about reaping what the Spirit has sown in them, which is also meant to be a gift for us.’

—Pope Francis in his apostolic exhortation “*Evangelii Gaudium*” (“The Joy of the Gospel”)

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Volunteering in parishes involves sacrifice and benefits

By David Gibson

People give something up when they assume an active role in a parish ministry.

Undoubtedly, in the eyes of some, this element of sacrifice is the downside of serving as a parish volunteer. Parishioners surrender valuable time that might be used in other ways. The energy and talent they expend sometimes leaves them feeling fatigued.

But the upside of parish volunteering is born of finding oneself more deeply involved in a faith community. The parish's needs and strengths both come into clearer view for those active in parish ministries. People encounter opportunities not only to use their gifts and talents in ways needed, but to be strengthened personally by doing so.

In other words, the sacrifice of time and energy in a parish ministry comes with benefits. That, undoubtedly, is why so many people volunteer their musical talents to a choir, or conclude that their gift for public speaking indicates they might well serve as a lector at Sunday Masses. Others choose to accompany parish teens to a summer work camp, or carefully prepare themselves to prepare second-graders for their first confession and first Communion.

Some parishioners volunteer to work in a food pantry or soup kitchen, attempting to assure that healthful food reaches poor adults and children. There are parishes where volunteers put their experience to work helping unemployed people find jobs, or assisting immigrant families trying to survive in a new land. Some nurses and doctors share their medical expertise with those who cannot afford medical care.

A sign of the Church's commitment to serving people in need is witnessed when a parish dispatches extraordinary ministers of holy Communion at the conclusion of Sunday Mass to bring the Eucharist to sick parishioners unable to get to church.

Ministers to the sick are a statement in themselves that people in trouble and people who suffer are kept high in mind by the Church.

Parishioners who assume an active role in any of these kinds of parish ministries typically announce later that they received more than they gave in the process, even if it did consume valuable time and energy. Pope Francis talked about this in "The Joy of the Gospel," an apostolic exhortation on evangelization that he released in late 2013.

"When we live out a spirituality of drawing nearer to others and seeking their welfare, our hearts are opened wide to the Lord's greatest and most beautiful gifts," the pope wrote (#272).

He said, "Whenever we encounter another person in love, we learn something new about God. Whenever our eyes are opened to acknowledge the other, we grow in the light of faith." So, in order "to advance in the spiritual life," it is essential that we "constantly be missionaries" (#272).

Numerous voices attest that it is possible for lay



Volunteer Shauna Shaltry places a prayer in a bag of groceries at a food pantry operated by parishioners of the Cathedral of St. John the Evangelist in Boise, Idaho. Such volunteers find that their efforts in parish ministries require sacrifices, but also give great benefits to themselves and those they serve. (CNS photo/Paul Haring)

volunteers to become overinvolved in parish ministries. When that happens, a father or mother may spend so much time in the parish community that too little time is left for the family community at home. There is wide agreement that parish volunteers must seek a balance.

But the gifts of a balanced involvement in a parish ministry are fairly well agreed upon as well.

People can expand as persons by working alongside others in a parish. Insights and experiences get shared. People help to open each others' eyes and hearts. And encountering the poor or the sick firsthand, or looking into the eyes of people who feel hopelessly at a loss about what steps to take next in life can prove surprisingly rewarding for them and for you.

"In the gaze of others, and particularly of the person who needs our help, we experience the concrete demands of Christian love," Pope Benedict XVI said during a 2007 meeting in Austria of volunteer organizations. "The gaze of Jesus, what 'his eyes' teach us, leads to human closeness, solidarity, giving time, sharing our gifts and even our material goods."

Father Ronald Lewinski, pastor of St. Mary of the Annunciation Parish in Mundelein, Ill., incisively described

four steps leading to closeness and solidarity with people in need in a 2011 speech on the need to rekindle a spirit of mission in parishes.

"The first step into mission for some may be taking a box of groceries to a food pantry. The second step may be talking to a recipient at the food pantry," Father Lewinski said. "The third step may be working one night at the food pantry or adjacent soup kitchen. The fourth step may be answering the question of a guest at the soup kitchen who asks, 'Why are you doing all of this?'"

There initially may be a sense when serving people profoundly in need that "we" are there for "them." But gradually, these encounters can transform. The seeds of human relationships and respectful conversations sprout.

When that happens, the truth of something that Pope Francis told an interviewer becomes apparent. "God attracts us looking at the complex web of relationships that take place in the human community," the pope commented. God participates in "the web of human relationships."

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

Being motivated by love to help others draws us close to God

By Fr. Lawrence Mick

Every week, our local newspaper carries a column of volunteer opportunities in the area. They run the gamut from one-day stints to long-term commitments, and I'm



Red Cross volunteers serve hot meals to those affected by Hurricane Sandy in 2012 at St. Gianna Beretta Molla Church in Northfield, N.J. Catholic Charities worked jointly with the American Red Cross at the church to assist residents suffering power outages and other effects of the superstorm. (CNS photo/Bob Roller)

sure the column leads many people to find a place to give of themselves and help others.

People who engage in such volunteer work often speak of how rewarding it is. They often say it gives them as much or more than they give to others.

For those who follow Jesus, volunteering is more than just being kind and helpful to others. It is also a way of imitating Jesus.

As St. John describes the Last Supper, Jesus took the role of a servant and washed and dried the disciples' feet. Then he said to them, "I have given you a model to follow, so that as I have done for you, you should also do" (Jn 13:15).

Of course, this was not the first time that Jesus taught his followers to engage in service to others. The parable of the good Samaritan insists that caring for our neighbor must extend to all people in need, not just those like ourselves. On that occasion, too, Jesus called for action: "Which of these three, in your opinion, was neighbor to the robbers' victim?" He answered, "The one who treated him with mercy." Jesus said to him, "Go and do likewise" (Lk 10:36-37).

An even more challenging parable is found in St. Matthew's Gospel, when Jesus describes the Last Judgment. He says that the Son of God will say to the righteous, "For I was hungry and you gave me

food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me" (Mt 25:35-36).

To those who are condemned, he notes that they did not care for him. They protest: "Lord, when did we see you hungry or thirsty or a stranger or naked or ill or in prison, and not minister to your needs?" And he answers them, "Amen, I say to you, what you did not do for one of these least ones, you did not do for me" (Mt 25:44-45).

Our motivation should go beyond avoiding punishment. Repeatedly in John's Gospel, Jesus reminds us of the standard for our lives: "I give you a new commandment: love one another. As I have loved you, so you also should love one another" (Jn 13:34).

The First Letter of St. John spells out the implications of this on an even deeper level: "Beloved, let us love one another, because love is of God; everyone who loves is begotten by God and knows God" (1 Jn 4:7).

When we love one another, we are sharing in the very life and love of God. Can you think of a better reason to offer our help to those in need around us?

(Father Lawrence Mick is a priest of the Archdiocese of Cincinnati.) †

From the Editor Emeritus/John F. Fink

Old Testament: Stories of Gideon, Abimelech, Jephthah, Samson

(Twenty-fourth in a series of columns)

After Deborah defeated the army of Sisera, Israel was at peace for 40 years.



Then, the Book of Judges says, the Israelites again offended the Lord, who delivered them into the hands of the Midianites for seven years. This time it was Gideon who

came to the rescue, and his story is told in Chapters 6-8.

Again, there was peace for 40 years, until Gideon died. And again, after his death, the Israelites abandoned themselves to the god Baal.

Gideon had 70 sons because he had many wives. They lived in Ophrah. He also had a concubine who lived in Shechem. She bore him a son named Abimelech. After Gideon died, Abimelech went to Shechem and convinced them that he, rather than Gideon's other sons, should rule them. He then went to Ophrah

and killed all of his 70 brothers except the youngest, Jotham, who was hidden.

Abimelech ruled over Shechem for three years before God roused its citizens to rebel against him. Chapter 9 tells of the battle, which Abimelech won. But then he tried to conquer a neighboring city where a woman fractured his skull by dropping a millstone on him from a tower. Rather than be killed by a woman, Abimelech asked his armor-bearer to kill him with his sword.

It seems that the Israelites never learned. Again, they abandoned the true God and worshipped the gods of Sidon, Moab, the Ammonites and the Philistines. So God allowed them to be oppressed for 18 years before they acknowledged their sins and asked for God's mercy.

This time it was Jephthah who led the Israelites against the Ammonites, as told in Chapter 11. Before the battle, he made a vow to the Lord that, if he returned in triumph, he would offer as a sacrifice to the Lord whoever came out of the doors of his house to meet him. When he

returned, it was his daughter who was the first to do so.

Improbably, Jephthah's daughter agreed that her father had made a vow. She asked only that she be spared for two months while she "mourned her virginity" (Jgs 11:37). Then Jephthah killed her.

Five minor judges are mentioned before we get the lengthy story of Samson, told in Chapters 13-16. He is listed as a judge of Israel, but his exploits are purely personal.

Samson is a tragic figure, endowed with great strength but lacking in wisdom, as his affair with Delilah showed. The announcement of his conception, by an angel to his mother, is echoed in Luke's narrative of the announcement of the conception of John the Baptist, by an angel to his father. Both men are born to a woman who had been sterile, and both men take a Nazarite vow to abstain from wine and strong drink, although Samson doesn't keep that vow.

Samson also seems to prefigure Solomon to some extent. Both men became involved with foreign women and that led to their downfall. †

Catholic Education Outreach/Kay Scoville

Pastoral care for our teens in crisis is needed to stop suffering

As a community of faith, we are called to care for one another. Our direction is



clear in the Gospel of John, as Jesus refers to himself as a shepherd caring for his sheep. "I am the good shepherd. The good shepherd lays down his life for the sheep" (Jn 10:11).

He calls us to follow him, and challenges us to care for our fellow man. Yet every day, people suffer in silence, particularly our teens and young adults.

Many youths and young adults suffer from depression and anxiety exacerbated by pressures in school and at home. There are also the devastating effects of bullying that now occurs so readily through social media.

Many youths and young adults contemplate suicide. It has become one of the most prevalent concerns in our society. It does not discriminate as it can be found among all races, ages, cultures and socioeconomic backgrounds. It would be difficult to find someone whose life has not been touched by this issue.

Consider these statistics from the U.S. Public Health Service, the Surgeon General's Call to Action to Prevent Suicide. Since 1999, an average of 85 Americans die of suicide each day. For young people ages 15-24, suicide is the third leading cause of death. More females attempt suicide, yet more males succeed due to use of lethal weapons.

It is essential that we educate our

community on the risk factors and warning signs because detection and prevention are crucial in helping to prevent the tragedy.

The predominant risk factors are an underlying mental illness such as depression, schizophrenia or bipolar disorder, especially with subsequent alcohol or drug use.

Family stress and dysfunction are contributing factors, as are situational crises which may include a relational, social, work or financial loss. Access to suicide methods such as guns and prescription drugs is another risk factor.

Knowing these risks and paying attention to what is happening in the life of the youth or young adult can alert us to be concerned, attempt an intervention and heighten our awareness to warning signs.

Warning signs of suicide include suicidal threats or a preoccupation with death. The young person may have attempted suicide before and must be taken seriously. This is a cry for help, not attention.

Additional signs are writing a suicide note or plan, making final arrangements or giving prized possessions away. There may be changes in behavior, appearance, thoughts or feelings. These young people are hurting, feeling isolated and hopeless. As their community, we are called to care for them because it is not a private matter. The impact of suicide ripples throughout communities.

Fortunately, attitudinal changes by faith communities and greater awareness have helped many would-be victims and

survivors in recent years. Having a caring pastoral response team with a calm, non-judgmental attitude makes a difference. Caring without strings attached is most important in instilling hope.

Pastors and lay ministers are often on the front lines as the first contact with the would-be victim or family, yet the Church family as a whole can offer help and healing. It is most important that we are prepared to respond with pastoral care. It's also essential that we have knowledge of the resources available. The resources include The American Foundation for Suicide Prevention, www.afsp.org, and the Suicide Prevention Hotline: 1-800-273-TALK (8255).

In our pastoral care for these young people, we are called to be a light of hope for them and their families. As believers, Pope Francis challenges us in "Lumen Fidei" ("The Light of the Gospel"): "Faith teaches us to see that every man and woman represents a blessing for me, that the light of God's face shines on me through the faces of my brothers and sisters" (#54).

The person you encounter sitting next to you in the pew may be living in darkness and isolation. May we strive to be catalysts for change in the lives of people who have lost hope. May we be the light of Christ for God's children.

(Kay Scoville is the archdiocesan director of Youth Ministry. Contact her at kscoville@archindy.org or call 317-236-1430 or 800-382-9836, ext. 1430.) †

Our Global Family/Carolyn Woo

More than science, Earth's salvation lies in our selflessness

In May, two notable reports on global warming were released; one was released



by the White House and the other by the Vatican. Developed by 300 scientists over four years, the National Climate Assessment focused on "actionable science."

It provided sobering statistics and projected effects on each state in the union.

For example, the 10 warmest years on record all took place after the 1980s, the report said. In 2012, one-third of the U.S. population experienced temperatures over 100 degrees for more than 10 days. The damage from drought, wildfires, floods and super storms that year cost \$110 billion.

The problems are not only in our atmosphere, but also at the core of the Earth, which is sending us angry messages, including earthquakes that have produced

catastrophic tsunamis.

The Vatican pontifical academies of science and social science recently hosted a summit called "Sustainable Humanity, Sustainable Nature: Our Responsibility." Comprising physical, environmental and social scientists as well as theologians, the summit addressed the limits and pathways that allow humanity (rich and poor) and the earth to flourish.

The focus was not only on the environment, but also on the subsequent burdens and injustices imposed on the poorest people. Honduran Cardinal Oscar Rodriguez Maradiaga said some of our greatest concerns are not about whether we can address the issues but whether we have the heart to do so. "Nowadays, man finds himself to be a technical giant and an ethical child," he said.

Our will is indeed the crux of our collective challenge. While we can hold back further deterioration, will we accept our responsibility to do our part? These days, skepticism is cast on whether human actions

are really the drivers of climate change, and even if they are, what is the point of one country acting when others hold out? Thus there is no need to do our part.

In April, a Gallup poll released data about how Americans answered the question: "How much do you personally worry about global warming?" Of those polled, 19 percent said they worried "only a little" and 24 percent "not at all." Is this the manifestation of the "globalization of indifference" on which Pope Francis called us to accountability?

At the summit, 96-year-old pre-eminent oceanographer Walter Munk concluded that a solution to this and other environmental problems "requires a miracle of love and unselfishness."

As people of faith, let us keep in mind our Earth, our gratitude for it, our care of it and ultimately our stewardship for future generations as we pray to the Holy Spirit.

(Carolyn Woo is president and CEO of Catholic Relief Services.) †

For the Journey/Effie Caldarola

When it's hard to give without expecting a reward

A friend of mine is a church secretary. Her duties include greeting those who come



to the parish seeking financial assistance. The poor rightly think of a church as a place to find help, and her parish has seen its share of supplicants.

"I can't pay my heat bill." "I'm behind on rent." "My electricity's been shut off." Any of the world's many woes might walk through the office door.

One afternoon, a lady on crutches appeared. I don't remember the exact nature of her plea, but everything, she said, was exacerbated by the unwieldy crutches she'd been forced to use for a seemingly painful leg problem.

The church doesn't usually hand out money, the secretary explained, but in coordination with other churches and agencies, they could refer her to food pantries, help with groceries or contribute directly to a utility company or a landlord. Not pleased with this response, the lady on crutches took a form to fill out and hobbled laboriously out the door.

I'm not sure what made my friend stand up from her desk that day and stretch to peer out the high window that looked out on the parking lot. But there, she saw the woman swing the crutches energetically over her shoulder and saunter quickly to her car.

Funny? Yes, but disconcerting as well, because one person's attempt to scam the system threatens to color our view of charity. We want our money to go to the deserving.

With that in mind, I read St. Ignatius of Loyola's famous prayer on generosity. One translation of the prayer reads, "To labor and not to seek reward." I think this is a challenging prayer for all of us who try to do good.

It's the responsibility of every charity to steward its money wisely and attempt to prevent any misuse of funds. That should go without saying.

But are there any guarantees that the gifts I offer will change the world? Forget it. That's not why we give. We give because everything we have has been given to us by a gracious God, and we want to share it.

We can't always ensure that our money or time will accomplish our purpose, but we give freely anyway. We don't give to "seek reward," whether that reward is self-satisfaction or a big "thank you."

I recently reread a book by Jesuit Father Gary Smith called *Street Journal: Finding God in the Homeless*. The book is slightly dated. Father Smith refers to Vietnam veterans he encounters, but never imagined the homeless vets of America's newer wars in Iraq and Afghanistan. He mentions a "new" drug on the street—crack cocaine.

Nevertheless, his book is timeless. Father Smith was the director of a street drop-in center in Tacoma, Washington, for six years. The hopelessness, substance abuse and suffering he recounts cut through the book like a jagged sore.

The violence, mental illness and despair of the streets made their way into his center. How could he do it for all those years? Where were the "rewards"?

No doubt he helped many, but not always with the standard success stories. Often, he simply stood with the dying, the desperate, the addicted, and let them know that they were loved despite their failures.

Undoubtedly, he ran into many people carrying crutches that they didn't need and many who carried crosses they couldn't bear. But he was there for all of them, modeling how to labor without seeking reward.

It's the challenge of our Christian calling, not to see the results that reward us but to give freely and let God take over.

(Effie Caldarola writes for Catholic News Service.) †

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

Msgr. Owen F. Campion

Sunday Readings

Sunday, June 22, 2014

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

This weekend, the Church celebrates the Feast of the Most Holy Body and Blood of Christ, or as it is traditionally known by its Latin translation, *Corpus Christi*. Feasts in the Church have dual purposes. They call Catholics to celebrate with faith the person, or event, recalled by the feast. They are also opportunities for the Church to instruct its members in a point of belief considered particularly important, as drawn from the experience of Jesus, the saint commemorated or from a doctrine held by the Church.

In this weekend's feast, the Church invites us to celebrate in a special way the gift of the Eucharist as we participate in the Mass and receive Communion. The Church also instructs us about the Eucharist.

In its first reading, the Church presents a reading from the Book of Deuteronomy. One of the five books of the Torah, and heavy with references to the Exodus, Deuteronomy recalls the passage of the Hebrews from Egyptian slavery to the Promised Land.

Moses, the central figure of the book, speaks in this reading, reminding the people that they owe their survival and life itself to God. When they were lost in the barren desert, with no hope for finding food, God gave them manna to eat. God guided them through the wilderness.

For its second reading, the Church gives us a selection from St. Paul's First Epistle to the Corinthians. The Synoptic Gospels, Matthew, Mark, and Luke record the Last Supper in detail. This reading from First Corinthians also records the institution of the Eucharist.

Parallel accounts among these biblical sources tell us about the Lord's providing the Eucharist, but their similarity and repeated presence in the New Testament tell us how important the Eucharist was for

the first Christians.

St. John's Gospel furnishes the last reading. It is among the most profound and loveliest, passages in the entire Scripture. In this reading, Jesus declares, "I am the living bread come down from heaven. If anyone eats this bread, he shall live forever; the bread I shall give is my flesh, for the life of the world" (Jn 6:51).

The Lord spoke these words, almost certainly, in Aramaic. They were recorded in the Gospel in Greek. The English version is a further translation. Despite the years, and despite the translations, it is clear that Jesus spoke of the Eucharist as we understand it today. He used no symbolic phrases, no vague suggestions that the Mass merely remembers the sacrifice of Calvary. He said, "I am the living bread come down from heaven" (Jn 6:51).

The Eucharist is the flesh and blood of the risen Lord. The link between the Eucharist and the Lord's sacrificial gift of self on Calvary is clear from the text. The Eucharist is the flesh of Jesus given "for the life of the world" (Jn 6:51).

Reflection

The Church has for many centuries called the physical consumption of the Eucharistic species "holy Communion." Of course, it is holy. It is Jesus, the Son of God, and the Savior.

"Communion" is a further, more deeply descriptive term. This term's incorporation of "union" is clear. In receiving the Eucharist, we are united with Jesus. We receive the "body, blood, soul and divinity" of Christ into our very body and soul. It is the most complete of unions.

The first syllable recalls the Latin preposition "cum," or "with." In the Eucharist, we are united with Christ. Catholic piety always has celebrated this fact. We also are united with other believers, with the "community" of believers, or the Church.

God has given us the Eucharist, as manna was God's gift to the Hebrews. We rejoice that in Communion we are united with the Lord. It is important to remember that we are united with the whole Church, and we act as part of the Church. †

**Daily Readings****Monday, June 23**

2 Kings 17:5-8, 13-15a, 18
Psalm 60:3-4, 12-13
Matthew 7:1-5

Tuesday, June 24

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

Wednesday, June 25

2 Kings 22:8-13; 23:1-3
Psalm 119:33-37, 40
Matthew 7:15-20

Thursday, June 26

2 Kings 24:8-17
Psalm 79:1b-5, 8-9
Matthew 7:21-29

Friday, June 27

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

Saturday, June 28

The Immaculate Heart of the Blessed Virgin Mary
Lamentations 2:2, 10-14, 18-19
Psalm 74:1-7, 20-21
Matthew 8:5-15
Vigil Mass of the Solemnity of SS. Peter and Paul, Apostles
Acts 3:1-10
Psalm 19:2-5
Galatians 1:11-20
John 21:15-19

Sunday, June 29

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

Question Corner/Fr. Kenneth Doyle**Music should foster the participation of the congregation at the Eucharist**

The music at our parish's Sunday Masses has become very heavy—and problematic for many people. We have



a very friendly and inspiring priest and a talented music minister. Now, however, we are hiring singers, and there is a lot of chanting. The songs that are accompanied by the organ are also very sad and slow.

Our attendance is down, and I think it's the music that is a good part of the problem. Different people like different styles, I know, but this overbearing sadness at all our Masses is too much! It doesn't leave us with a sense of celebration. (City of origin withheld)

The style of music, even at Mass, involves personal taste. For that reason, opinions will vary widely as to what is suitable and helpful. Accordingly, many parishes try to accommodate the range of parishioners by offering different musical formats.

One Mass on the weekend, for example, may feature a choir; another may highlight congregational singing of traditional hymns; while still a third may offer music and instrumentation that is more contemporary.

Yet there are some overarching principles that must be observed, the most fundamental is to achieve conscious, active and fruitful participation of the congregation in the liturgy. As the *General Instruction of the Roman Missal* says, the entrance chant's "purpose is to ... foster the unity of those who have been gathered" (#47).

Surely, a cantor and a choir can do much to enhance and ennoble the liturgy, but they should not dominate. The Mass is not a concert. It is a public prayer.

You are correct in saying that liturgy should leave the worshipper with a "sense of celebration" rather than an "overbearing sadness." What we are celebrating, of course, is the very joyful fact that the Resurrection of Jesus offers us the promise of heaven.

Your options are these: to convey your concerns to the parish music director, the prayer and worship committee (if there is such a group), the parish council or the pastor, or any combination of these. As a point of strategy, I would recommend gathering a few other people of like mind to

accompany you.

According to a pamphlet I received from our parish, confession was not made obligatory until the Lateran Council in A.D. 1215. Since this was decided by man on Earth and not by God, how can it be a serious sin if we don't go to confession at least once a year? (Cedar Rapids, Iowa)

Indeed, the Lateran Council in 1215 did establish that Catholics should confess their sins at least once a year. But notice how that obligation is worded in the Church's *Code of Canon Law*: "After having reached the age of discretion, each member of the faithful is obliged to confess faithfully his or her grave sins at least once a year" (#989).

Notice that it says "grave sins," and here I would use "grave," "serious" and "mortal" interchangeably. So technically, one only has to confess when conscious of a mortal sin—although certainly I recommend regular confession even for venial sins, as a way to stay focused on the path to holiness.

But beyond that, I think that I disagree with your major premise, which seems to be that only a direct oracle from God can determine what is objectively grave.

I don't remember Jesus ever using the specific words, "Missing Mass on Sunday is a serious sin." But I've always understood that it is a serious sin because Jesus did say, "Do this in memory of me" and because I believe that the Church, under the influence of the Holy Spirit, has the right to establish basic teachings on faith and morals. †

My Journey to God**Consecration**

By Gina Langferman

Christ removes the veil
That covers the temple
Each time His body and blood
Are lifted up at Mass.

Heaven and earth are joined.
We are one with the
Communion of Saints.

Just as the curtain in the temple
Was torn in two
As Christ gave up his life for us on the cross.
There is now no division between
God and man,
Heaven and earth.

Thank you, Lord Jesus,
For saving us and giving us
Hope of life eternal.
Thank you for your sacrifice
And for giving us every spiritual gift
That we need to make it through this life
And someday live
in the fullness of your life in heaven.

(Gina Langferman is a member of St. Barnabas Parish in Indianapolis. Newly ordained Father Daniel Bedel elevates a host during a Mass of Thanksgiving on June 8 at St. John the Evangelist Church in Enochsburg.) (Photo by Sean Gallagher)

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 46206 or e-mail to critterion@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.

BORER, Richard, 80, St. Paul the Apostle, Greencastle, June 4. Husband of Marie Borer. Father of Annette Friend, Brian and Kevin Borer. Grandfather of four. Great-grandfather of two.

BOYCE, Dr. Paul, 75, Immaculate Heart of Mary, Indianapolis, June 6. Husband of Joyce Boyce. Father of Molly Anderson, Margaret Parmenter, Kathleen Williams, Michael, Patrick, Paul, Timothy, Thomas and Seamus Boyce. Brother of Caroline Drees and Mary Schauer. Grandfather of 21.

COTHRON, Donna, 84, Good Shepherd, Indianapolis, June 6. Mother of Sharon Larsh, Mary Jo Pappas, Kathy Smith, Linda Ventura, Kimberly, Chuck Jr., Doug, Mark, Michael, and Thomas Cothron. Sister of Thomas McClain. Grandmother of 29. Great-grandmother of 31.

HALL, Janice J., 67, St. Gabriel, Connorsville, June 5. Mother of James and Jeffrey Wilson. Sister of Mary Lou Bottomley, Nancy George and Judy Getz. Grandmother of four. Step-grandmother of two. Great-grandmother of three.

HUNGER, Mary Ann, 75, Prince of Peace, Madison, June 6. Sister of Martha Shimfessel.

MAPLES, Christopher, 37, Nativity of Our Lord Jesus Christ, Indianapolis, June 1. Husband of Colleen (Laschober) Maples. Father of Jackson and Luke Maples. Son of Odell Dobbs and Ruby Dixon.

MAUNE, Mary Cecile, 92, All Saints, Dearborn County, May 27. Mother of Jerry and Jim Maune. Sister of Bernice Abrams, Doris Burdette, Estelle Salisbury, Lonnie, Omer and Raymond Werner. Grandmother of five. Great-grandmother of seven. Great-great-grandmother of two.

MORHART, Ted J., 74, St. Martin of Tours, Martinsville, May 27. Husband of Ellen (Brophy) Morhart. Father of Laurie Smith. Grandfather of two.

MORRISON, Mary Eileen, 61, St. Joan of Arc, Indianapolis, May 20. Sister of Salle Huber, Michael and Tom Morrison.

SHEWMAKER, Roscoe Edward, Jr., 65, St. Joseph, Corydon, June 1. Husband of Lonnie Mae (Cavins) Shewmaker. Father of Randy and Roger Shewmaker. Son of Roscoe Shewmaker Sr. Grandfather of four.

SKRYNECKE, Martin F., Jr., 79, St. Paul, Tell City, June 2. Father of Lisa and David Skrynecke. Brother of Marcella Glenn.

SHRADER, Carolyn E., 90, St. Anthony, Indianapolis, May 29. Sister of Idell Akers and G. Thomas Arbogast.

Grandmother of nine. Great-grandmother of 15.

STANTON, Helen M., 100, St. Anthony, Indianapolis, May 29. Cousin of one.

STEINMETZ, Marvin, 84, All Saints, Dearborn County, May 25. Father of Daniel, Donald, James, Ralph, Russell and Thomas Steinmetz. Brother of Anita Back, Marlene Werner, Franciscan Father Gerald Steinmetz, Ronald and Stanley Steinmetz. Grandfather of 18.

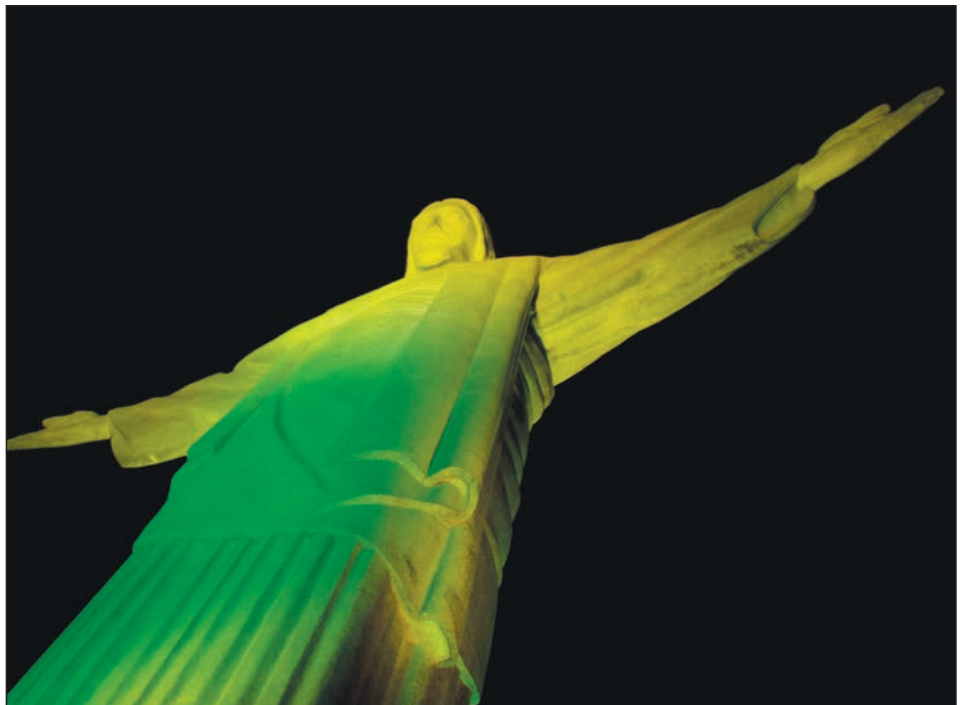
STEWART, David H., 73, Most Precious Blood, New Middletown, May 29. Husband of Lorraine (Eckart) Stewart. Father of Rosanna Day, Belinda Preston, Lori Haun, Anthony, Robert and William Stewart. Brother of Rosina, Anthony, Arthur and Charles Stewart. Grandfather of 10. Step-grandfather of seven. Great-grandfather of four. Step-grandfather of seven. Step-great-grandfather of three.

TULLIS, Thomas Michael, 64, Prince of Peace, Madison, May 30. Father of Heather Dunn, Kelley Hay, Lisa Farris, Kim Mullins, Tammy Singleton, John Thevenow and Timothy Tullis. Brother of Lyman Tullis. Grandfather of 15.

VANEK, John and Savannah, infant twins, St. Mary, Greensburg, June 6. Children of Matt and Lindsay (Burns) Vanek. Grandchildren of Jeff and Diane Burns and Jack and Kathleen Vanek.

WETTERING, Leo F., 90, St. Louis, Batesville, June 6. Brother of Marcella Miller.

WHITE, Dennis Hugh, 59, St. Charles Borromeo, Bloomington, June 5. Husband of Barbara White. Father of Chelsea, Shannon and Benjamin White. Brother of Melissa Dunn, Judy Hulme, Bruce and Steven White. †



Brazil welcomes soccer fans to the World Cup

Rio de Janeiro's Christ the Redeemer Statue glows green to help kickoff the 2014 FIFA World Cup, which began on June 12 and is set to conclude on July 13. (CNS photo/Daniel Coelho, R10LUZ)

Franciscan Sister Kathleen McShay ministered for 48 years in schools, parishes and hospitals

Franciscan Sister Kathleen McShay died on June 4, 2014, at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 79.

The Mass of Christian Burial was celebrated on June 6 at the Motherhouse Chapel in Oldenburg. Burial followed at the sisters' cemetery.

Rosalee McShay was born on May 9, 1935, in Indianapolis and grew up as a member of Our Lady of Lourdes Parish in Indianapolis.

She entered the Sisters of St. Francis on Sept. 8, 1953, and professed final vows on Aug. 12, 1959.

During 60 years as a Sister of St. Francis, Sister Kathleen ministered for 48 years as a teacher in parish schools, director of religious education, home health care worker, hospital chaplain and pastoral associate in Indiana,

Missouri and Ohio.

In the archdiocese, Sister Kathleen ministered in the following parishes: Holy Family Parish in Richmond, the former Holy Guardian Angels Parish in Cedar Grove, and St. Michael Parish in Brookville. In Indianapolis, she ministered in Nativity of Our Lord Jesus Christ Parish, St. Bernadette Parish, St. Lawrence Parish and St. Mark the Evangelist Parish.

She served in home health care in Franklin and as a chaplain at Community Hospital in Indianapolis, Margaret Mary Health in Batesville and Richmond Hospital in Richmond.

She is survived by her sister, Mary Ellen McShay Barnes, and several nieces and nephews.

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



If you remember when classic rock was just "rock," it's time for a colonoscopy.

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Pope to traffickers, arms manufacturers: God's judgment will come

VATICAN CITY (CNS)—Pope Francis denounced those responsible for human trafficking, slave labor and arms manufacturing, saying people producing weapons of war are “merchants of death.”

“One day everything comes to an end, and they will be held accountable to God,” the pope said at his weekly general audience on June 11.

The pope also launched an appeal to the international community to help safeguard children from forced labor, highlighting the plight of an estimated 160 million child workers worldwide.

Holding up a bright red leaflet, which had, in Italian, “All together against child labor” written on it, the pope asked the world community to help “eradicate this scourge.”

The leaflet was part of the International Labor Organization’s #RedCard campaign, urging people to “blow the whistle,” like a referee on a soccer field, and give a “red card” to those exploiting children.

Speaking at the end of his audience talk, the pope noted June 12 was World Day Against Child Labor—a day meant to call attention to the millions of children forced to work in degrading conditions, “exposed to forms of slavery and exploitation, as well as abuse, maltreatment and discrimination.”

He called on everyone, especially families, to do all they could to safeguard “the dignity and possibility of a healthy upbringing” of all children, so they could look to the future with hope.

During his main address, the pope

wrapped up his series of audience talks about the seven gifts of the Holy Spirit: wisdom, understanding, counsel, fortitude, knowledge, piety and fear of the Lord. The pope dedicated his catechesis to the last of the gifts.

He said fear of the Lord isn’t about being afraid. It’s recognizing “how small we are before God,” and his immense capacity to love and forgive.

The Holy Spirit’s gift of fear of the Lord helps people open their hearts and abandon themselves completely to God “with humility, respect and trust,” he said.

Jesus invites everyone to find “consolation and peace” by handing over “all of one’s worries and hopes to God,” and letting oneself be embraced and supported “by his warmth and protection just like a child with his or her daddy,” the pope said.

A proper fear of God is a “docility” to God’s will that fills hearts with hope, he said.

“Many times, in fact, we aren’t able to understand God’s plan, and we realize that we aren’t capable of ensuring our own happiness and eternal life.

“However, exactly by experiencing our limits and our deficiencies, the Spirit comforts us and lets us see that the only thing that’s important is letting ourselves be led by Christ into the arms of his Father.”

Filled with fear of the Lord, people will follow him “with humility, docility and obedience” in a way that isn’t fatalistic, passive or mournful, he said.

People’s hearts are filled with “wonder and joy, the joy of children who recognize they are helped and loved by the Father.”

Rather than “making us be timid and sheepish Christians, fear of the Lord generates courage and strength in us ... making us be committed and enthusiastic Christians who aren’t submissive to the Lord out of fright, but because we are moved and bowled over by his love!”

However, the pope said, a sense of fear of the Lord is also an “alarm bell” that warns people of sin in their lives and reminds them that they will be held accountable.

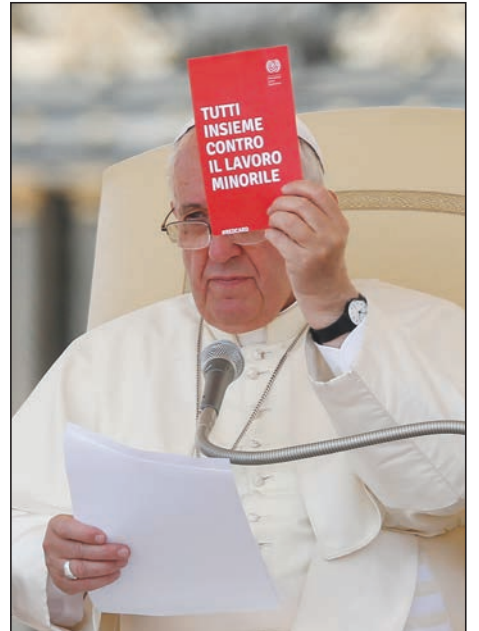
“When a person lives in evil, when they blaspheme God’s name, when they exploit others, when they lord over others, when they live just for money, vanity, power and pride, then the blessed fear of God gives us a warning: Watch out! All of this power and money, with all of your pride and vanity, you will not be happy,” he said to applause.

The pope said many people don’t feel any fear of the Lord because their hearts have been hardened by corruption.

“I think of those who live [promoting] human trafficking and slave labor. Do you think these people have the fear of God in their hearts?” the pope asked.

“No, they have no fear of the Lord and they’re not happy,” he said, just like “those who manufacture arms to fuel wars.”

He said he was sure that no one in the square was involved in the arms industry because such people “do not come to listen to the word of God. These



Pope Francis holds up a pamphlet for the Red Card to Child Labor campaign as he leads his general audience in St. Peter’s Square at the Vatican on June 11. One day in advance of the World Day against Child Labor, the pope appealed to the international community to help safeguard children from forced labor. The words on the pamphlet in Italian say: “All together against child labor.” (CNS photo/Paul Haring)

people manufacture death, they are merchants of death!”

Pope Francis asked people to join in the cries of those in distress and accept the Holy Spirit’s gift to recognize the love and mercy of God, our Father. †

PACHOLCZYK

continued from page 4

of marijuana on brain development may help to explain the association between frequent marijuana use among adolescents and significant declines in IQ, as well as poor academic performance and an increased risk of dropping out of school. These deleterious effects speak to us of

the fundamentally unethical character of inhaling, injecting or otherwise ingesting harmful chemical substances into our bodies.

The litany of marijuana’s adverse health effects raises major doubts about the wisdom of promoting its legalization for recreational purposes. The authors note that the health effects of a drug—whether legal or illegal—are related to its “availability and social acceptability.”

They conclude, “In this respect, legal drugs [alcohol and tobacco] offer a sobering perspective, accounting for the greatest burden of disease associated with drugs not because they are more dangerous than illegal drugs, but because their legal status allows for more widespread exposure,” leading to more abuse and more harmful effects.

It’s critical for us to acknowledge these negative effects rather than seeking, like

drug addicts, to dissociate ourselves from this reality.

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

Classified Directory

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

Employment

Parish Coordinator of Youth Ministry & Religious Programs St. John the Baptist Parish Newburgh

St. John the Baptist Catholic Parish in Newburgh, Indiana, seeks a dynamic, highly motivated individual for the position of Parish Coordinator of Youth Ministry & Religious Programs. St. John the Baptist, established in 1866, is comprised of more than 1,500 families and is located in a growing, progressive community.

The successful candidate will be able to develop and coordinate a comprehensive youth ministry and be responsible for the identification, training and support of parish leadership teams of adults and youth. The candidate will also work with and assist the Parish Catechetical Leader, and be present at some weekend liturgies and youth events within the parish and diocese.

Excellent computer and communication skills and the ability to work in a collaborative team environment are a must.

Applicant must be a person of Christian faith who strives to live a life guided by the Gospel, rooted in regular personal prayer, and lived out in the Catholic Church.

Bachelor’s and M.A. in Theology, Ministry or Religious Studies preferred; however, experience will be weighed accordingly. Three years experience in Catholic youth, young adult or campus ministry preferred.

To apply, please send resumé/cover letter to:

Director of Administration, St. John the Baptist Catholic Parish, 625 Frame Road, Newburgh, IN 47630 - or email to pkeller@evdio.org. The deadline for submission is July 6, 2014.

Legal

Report sexual misconduct now

If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator:

Carla Hill, Archdiocese of Indianapolis,
P.O. Box 1410, Indianapolis, Indiana 46206-1410
317-236-1548 or 800-382-9836, ext. 1548
chill@archindy.org

Employment

Youth Ministry Coordinator St. Mary Catholic Church Lanesville, Indiana

St. Mary Catholic Church, Lanesville is seeking an individual to fill a part-time position for youth ministry. The ideal candidate will be a faith-filled, energetic person who not only relates well to the youth but will also have excellent communication skills to relate with both parents and staff as well. This person will also be able to organize and coordinate activities for the youth and have excellent knowledge of the Catholic faith and doctrine. Past experience with youth is needed.

St. Mary is a rural parish of 500 families looking for someone to continue to build their youth ministry and to work with the Director of Religious Education and staff to increase the faith of their youth. Education and experience will be reviewed as a part of the selection process.

Please submit all resumé to St. Mary Catholic Church, 2500 St. Mary’s Dr., Lanesville, IN 47136, Attention search committee, by July 5th 2014.

Education

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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:

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Employment

ADMINISTRATIVE COORDINATOR Bishop Simon Bruté College Seminary

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Qualified applicants will have experience in administration and accounting and high skill level working with Microsoft Office software, including data base and spread sheet management as well as the skills to lay-out and design newsletters, brochures and other promotional materials. A bachelor’s degree is preferred, but not required. Applicant must have a proven ability to work with people in a wide variety of situations in a friendly and professional manner and handle confidential information. Success in this position requires working independently and taking initiative when appropriate.

Please e-mail cover letter, resumé, and list of references, in confidence, to:

Courtney Mitchell
Human Resources
Archdiocese of Indianapolis
1400 N. Meridian St.
Indianapolis, IN 46202
E-mail: cmitchell@archindy.org



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Pope Francis says world economic system inevitably leads to war

VATICAN CITY (CNS)—Pope Francis said the world economic system inevitably promotes military conflict as a way to enrich the most powerful nations.

He also condemned religious fundamentalism, defended the controversial record of Pope Pius XII and said he does not worry about his personal security because “at my age I don’t have much to lose.”

Pope Francis’ words appeared in a wide-ranging interview published on June 12 in the Spanish daily *La Vanguardia*.

“We are in a world economic system that is not good,” Pope Francis said. “A system that in order to survive must make war, as great empires have always done. But since you cannot have a Third World War, you have regional wars. And what does this mean? That arms are made and sold, and in this way the idolatrous economies, the great world economies that sacrifice man at the feet of the idol of money, obviously keep their balance sheets in the black.”

Yet the pope reiterated one of his signature themes, that globalization’s failings are not only material but cultural, since it “cancels differences.” He called for an economic system that preserves each person’s “particularity, richness, identity.”

The pope also addressed the question of religiously inspired violence, noting that Christians had committed such violence in the past, for example during the 17th-century Thirty Years’ War.

Christianity, Judaism and Islam all “have our fundamentalist groups, small in relation to the rest,” he said. “A fundamentalist group, even if it doesn’t strike anyone, is violent. The mentality of fundamentalism is violence in the name

of God.”

The interview with correspondent Henrique Cymerman was conducted on June 9, the day after Pope Francis presided over an “invocation for peace” at the Vatican with Israeli President Shimon Peres and Palestinian President Mahmoud Abbas.

The pope said that event took place in spite of skepticism from his own subordinates.

“It was not easy,” the pope said. “Here in the Vatican, 99 percent said it would not happen and afterward the 1 percent grew.”

Pope Francis said Ecumenical Patriarch Bartholomew’s decision to attend the invocation was a “risky move” since it left him open to reproaches from other Orthodox Christians, “but he had to extend this gesture of humility.”

The pope also said opening Vatican archives relating to the Holocaust “will shed much light” on that subject, particularly the record of Pope Pius, who critics argue did not say or do all he could to oppose the Nazi genocide.

“They have dumped everything on poor Pius XII. But you have to remember that once he was seen as the great defender of the Jews,” he said. “I am not saying that Pius XII did not make mistakes—I myself make a lot—but you have to interpret his role in the context of the time. Was it better, for example, that he not speak in order to avoid the killing of more Jews, or that he speak?”

Pope Francis voiced irritation at what he characterized as a double standard for judging the wartime pope: “Sometimes I get a slight case of existential hives when I see that everybody has it out for the Church and Pius XII, and they

forget the great powers,” who failed to bomb the train lines leading to the Nazi death camps.

Reflecting on the Jewish origins of Christianity, the pope said “you cannot live your Christianity, you cannot be a true Christian, if you do not recognize its Jewish root.”

He characterized anti-Semitism as generally a phenomenon of the political right rather than the left, though not as a “strict rule.”

Pope Francis also discussed his priorities and leadership style as pope. “I don’t have any personal agenda that I carried in under my arm, simply because I never thought they were going to leave me here, in the Vatican,” he said.

“What I am doing is carrying out” the recommendations made by cardinals prior to the March 2013 conclave. Among those recommendations, the pope said, was greater consultation with outside advisers, which prompted his establishment of an international, eight-member Council of Cardinals.

Asked how he would like history to remember him, the pope said: “He was a good guy, he did what he could, he was not so bad. I would be happy with that.”

Admitting he still acts like a parish priest in some ways, for instance by turning off lights to save money, the famously informal Pope Francis insisted he takes his august role seriously.

“One shouldn’t play at being a papal parish priest. It would be immature,” he said. “When a chief of state comes, I have to receive him with the dignity and protocol he deserves. It’s true that I have my problems with protocol, but one has to respect it.”

The pope acknowledged that his



Pope Francis kisses a baby as he greets the crowd during his general audience in St. Peter’s Square at the Vatican on June 11. The pope denounced those responsible for human trafficking, slave labor and arms manufacturing, saying people producing weapons of war are merchants of death. (CNS photo/Paul Haring)

accessibility to crowds, such as during his 2013 visit to Brazil, has left him vulnerable to attacks, but said his safety “is in God’s hands.”

“I cannot greet a nation and tell it that I love it from inside a sardine can, even one made of glass. For me that is a wall,” he said. “It’s true that something can happen to me, but let’s be realistic, at my age I don’t have much to lose.” †

What was in the news on June 19, 1964? ‘Socialization’ norms outlined by the Vatican, and Dutch theologian says changes possible in papal role

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 June 19, 1964, issue of *The Criterion*:

- **‘Socialization’ norms outlined by Vatican**

“BARCELONA—The Holy See, in a letter to the 23rd Spanish Social Week, has recognized the growing ‘socialization’ of modern life while warning of dangers if the process is left to ‘exclusive state power or deformed ideologies.’ The letter, written in the name of Pope Paul VI

by Cardinal Amleto Cicognani, ... defined socialization as ‘the progressive multiplication of the relations of coexistence, with the consequent shaping of many modes of life and of

social activity which are recognized for the most part in public and private law.’ Modern man, the letter continued, is ‘more and more surrounded and integrated by social relations. His human well-being depends more and more on the social bodies which were created for this purpose.’ ”



- Home for the Aged drive passes \$1.3 million
- Final ordinations held at West Baden
- Protestant asks stand on liberty
- American Mass ‘plan’ supported
- Prepare council draft on family limitation
- Commission will take final look at schemata
- Mindszenty hearings set
- Theologian’s opinion: Killing self is held permissible for spies
- Announce Carmel novenas
- ‘Open Church’ must welcome public criticism
- The council and the priesthood
- Understanding Church an ecumenical ‘must’
- Use of A-bombs on Japan immoral, physicist holds
- Sees South Africa ‘explosion’
- Philippine Islands to send missionaries
- An airborne Noah’s ark?
- Unique university is lay-administered
- Importance of faith stressed by Pontiff
- Priest critical of Cardinal McIntyre relieved of administrative work
- Foot-dragging charge on race is disputed
- Seminar planned on role of laymen in missions
- Charges parents neglect marriage preparation

- Sweden’s anniversary recalls Catholic roots
- ‘Still under study’: Controversy renewed on Jewish statement
- Major changes seen possible in papal role

“THE HAGUE—A prominent Dutch theologian has suggested that it is conceivable that the office of pope could be limited to a specific tenure instead of being for life. Father F. Haarsman, theological adviser of the Dutch Hierarchy for the Second Vatican Council, said that the essential Catholic concept of Christian reunion—‘the return to the one Church under the one pontiff’—does not rule out the possibility of major changes in the office of the papacy. ‘Can we say at this moment how far those changes will lead the Church? The Catholic conviction is that the Church without Peter and the other Apostles is unthinkable. But this does not preclude the fact that, with the common reflection of all Christians on the Bible and tradition, under the guidance of the Holy Spirit, the pontifical office might take on a form which we cannot now possibly foresee.’ ”

- Suggests 7-point plan against pornography

(Read all of these stories from our June 19, 1964, issue by logging on to our archives at www.CriterionOnline.com.) †

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BISHOPS

continued from page 3

He urged the bishops to move forward recalling the words of Pope Francis: “Challenges exist to be overcome! Let us be realists, but without losing our joy, our boldness and our hope-filled commitment.”

A report by the bishops’ national advisory council called the bishops effort to defend marriage “an urgent priority.”

The report emphasized an agreement with issues on the bishops’ agenda for the spring meeting, and also urged the bishops to develop materials to help dioceses address “how it cares for those in pain” and alienated from the Church.

The group asked the bishops to continue to review the federal government’s Common Core State Standards initiative, and to consider more diocesan programs to help men to get more involved in the Church.

A report by the National Review Board,

which monitors dioceses’ performance in dealing with sexually abusive priests and creating a safe environment for children, said progress has been made but much work still needs to be done.

On June 12, the bishops heard from Helen Alvaré, law professor at George Mason University Law School in Arlington, Virginia, who spoke about the link between new evangelization and poverty; and Brad Wilcox, associate professor of sociology and director of the National Marriage Project at the University of Virginia, spoke about marriage and the economy.

Alvaré urged bishops to continually bring Jesus to those they minister to and to act as he did, making time for people and having personal interaction with them.

Wilcox, citing numerous studies, spoke of the erosion of marriage in society and its negative impact on children. He urged the bishops to articulate with Catholics the benefits of an “intact marriage,” but also to “stand in solidarity with couples in crisis.” †