



The

Criterion

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Twenty Something

Columnist Christina Capecchi shares a new Catholic's unique faith journey, page 12.

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Benedictine Father Kurt Stasiak elected new leader of Saint Meinrad Archabbey

By Sean Gallagher

ST. MEINRAD—When the votes were being announced one by one on June 2, Benedictine Father Kurt Stasiak kept hearing his name called out as he and his fellow monks sat together in a room adorned with paintings of monastic virtues and Christ in glory.



Archabbot Kurt Stasiak, O.S.B.

Father Kurt closed his eyes and had a “peaceful feeling” as the votes confirmed in his mind that his fellow monks were asking him to serve as their new leader. When the necessary number of votes for a successful

election was reached, the abbot president of the Swiss-American Congregation, an organization of Benedictine monasteries in the United States, asked Father Kurt if he was willing to accept the leadership position. At peace with the will of the community, Father Kurt responded, “With the help of God, I am willing.”

Father Kurt thus became Archabbot Kurt, only the 10th abbot and seventh archabbot in the 162-year history of Saint Meinrad Archabbey in St. Meinrad. He succeeds Benedictine Father Justin DuVall, whose resignation as archabbot took effect the same day as the election.

Elected on Dec. 31, 2004, Father Justin announced in January his intention to resign on June 2. Abbots in the Swiss-American Congregation are elected to an indefinite term. From the time of his announcement until the day of the election, the monastic community met several times to discern the qualities they desired in their next leader and which monks might have them.

Soon after Archabbot Kurt accepted his election, news of it was passed on to the

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READY TO SERVE GOD'S PEOPLE

2 0 1 6 O R D I N A T I O N S

(Editor's note: At 10 a.m. on June 25, six men are scheduled to be ordained priests at SS. Peter and Paul Cathedral in Indianapolis: transitional deacons James Brockmeier, Anthony Hollowell, Douglas Hunter, Kyle Rodden, Matthew Tucci and Nicholas Ajpacaja Tzoc. This week, The Criterion features profiles of Deacon Brockmeier and Deacon Hollowell.)



Transitional Deacon Anthony Hollowell is deep in prayer during the archdiocesan seminarian retreat on Aug. 11, 2015, at St. Mary Church in New Albany. (Photo by Sean Gallagher)

Guided by God's grace, transitional Deacon Anthony Hollowell begins his ultimate adventure

By John Shaughnessy

The feeling of incredible grace overwhelmed transitional Deacon Anthony Hollowell as he stood right next to Pope Francis.

He watched in awe as Pope Francis raised the Eucharist toward the heavens during a Mass earlier this year at St. Peter's Basilica at the Vatican. And the power of that moment continued minutes later as the 34-year-old deacon prepared to share a sign of peace with the pope.

“I laid my head on his shoulder and squeezed his arms hard, and I felt the embrace of a holy man,” recalls Deacon Hollowell, who has been in Rome the past four years, studying and preparing for the priesthood.

It was all part of a moment that he considers as “one of the greatest days of my life”—a moment that reflects his complete embrace of the Catholic Church and his approaching ordination as a priest in the archdiocese on June 25.

It was also a moment that Deacon Hollowell never imagined seven years ago. At that time, he was so restless and so lost about what to do with his life that he bought a one-way ticket to Mexico “to travel, to continue to learn Spanish and to get certified in scuba diving.”

And yet even that time of restless searching is one of four defining moments that helps explain the person that Deacon Hollowell is, and the priest he will be.

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Transitional Deacon James Brockmeier prepares to proclaim the Gospel during the chrisom Mass on March 22 at SS. Peter and Paul Cathedral in Indianapolis. (Photo by Sean Gallagher)

‘Light of Christ’ leads transitional Deacon James Brockmeier on the road to the priesthood

By John Shaughnessy

Transitional Deacon James Brockmeier loves movies, especially coming-of-age films where the young main character is initially pictured as shy and uncertain before embracing a moment that reveals his growth and conviction.

At 26, Deacon Brockmeier had one of those moments in his own life at the National Catholic Youth Conference in Indianapolis in November of 2015. He had been chosen to proclaim the Gospel and serve at the conference's closing Mass in Lucas Oil Stadium, sharing the word of God with 26,000 people from around the country and the world, including a cardinal, 18 bishops and 250 priests.

Before the Mass, the thought of speaking at “the biggest experience of being at Church” he's ever had was nerve-racking and intimidating for him. But when the moment arrived, he found an inner calm—even with a large camera boom close to his face, projecting his image onto big screens inside the stadium.

As he looked out on the youths and remembered being at the same conference when he was 14, he had one prayer for them.

“In the midst of this huge celebration of the Eucharist, Jesus is giving himself to us for the whole Church, but he's also calling each person to receive the Eucharist and be close to him. It was my prayer that they could feel that kind of

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KURT

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novices and junior monks who have not yet professed solemn, lifelong vows and had not participated in the election.

They then began to ring all six of the bells in the monastery's Archabbey Church of Our Lady of Einsiedeln.

Hearing those bells shook Archabbot Kurt out of his peacefulness and into the enormity of what had just happened in his life.

"It was starting to sink in," Archabbot Kurt said during a June 6 press conference. "Oh my gosh. I'm the one who was elected abbot. It was an emotional time."

The intensity of his emotions only increased when, a few minutes later—now wearing a pectoral cross and sitting in the presider's chair in the Archabbey Church—he received his fellow monks one by one. Each ritually placed their hands in his as they professed their obedience to him and gave him a sign of peace.

It was "psychologically, spiritually and emotionally profound—very moving," he said.

"Now I'm their abbot," added Archabbot Kurt, who will be formally installed in his office during an abbatial blessing Mass on July 26 at the monastery. "They're looking at me as their abbot. Not that I'm better, but more is being asked of me now. They're expecting more. That's a humbling thing and certainly a privileged feeling."

It's a feeling, though, that he readily admits he could have easily never experienced if a few things at the beginning of his life had been different.

Archabbot Kurt was born in Germany to German parents in 1952. His father died five weeks after he was born and his birth mother, with two older sons also to care for, soon knew that she could not also provide for her baby.

He was then adopted by Joseph Stasiak, an American Air Force officer stationed in Germany, and his wife Suzanne. Although baptized a Lutheran, Archabbot Kurt was raised in the Catholic faith of his adoptive parents and fully initiated into it.

"In so many ways, I shouldn't be here,"

he said. "I feel very much like this is the place where I was meant to be, because it was so hard to get here. It was so unlikely for me to be here, all things considered—my birth, my history. So many things had to happen or not happen for me to end up here."

Archabbot Kurt came to Saint Meinrad for the first time in 1970 as a college freshman seminarian for the Diocese of Richmond, Va. Although turned off at first by the life of the monastic community, by the time of his graduation in 1974, he had come to value it enough to seek acceptance as a novice in it.

He professed vows as a monk a year later, and was ordained a priest in 1980. After completing graduate studies in Rome, Archabbot Kurt taught sacramental and liturgical theology in Saint Meinrad Seminary and School of Theology.

He has also served in the administration of the seminary as its director of spiritual formation and as vice rector.

In the monastery, Archabbot Kurt has ministered as vocations director and as secretary to the archabbot. He served as prior, second in leadership in the monastery, from 2010 until his election on June 2.

Living as a monk for more than 40 years and serving in leadership in the monastery makes Archabbot Kurt keenly aware of both the weight of his office, and the help he will receive from his fellow monks.

"The abbot is far from being a one-person job," he said. "That would be crushing. That would be impossible."

"When you're elected abbot, the community is obviously calling you to do something. And the way you get that done is to turn it around and call the community to contribute and become more active in the life and the running of the monastery."

One of the things Archabbot Kurt thinks his fellow monks have called him to do is to continue drawing young men to the monastery. It currently has 13 monks in their 20s or early 30s.

"They give us a lot of hope for the future," he said. "We want to capitalize on that hope, take advantage of that energy and, those of us who are older, regain some youthful enthusiasm ourselves."

Archabbot Kurt also hopes to maintain



Above, Benedictine Archabbot Kurt Stasiak reflects on his June 2 election as the 10th abbot and seventh archabbot of Saint Meinrad Archabbey in St. Meinrad during a June 6 press conference at the monastery's Saint Meinrad Seminary and School of Theology. (Photo by Sean Gallagher)

Left, Benedictine Archabbot Kurt Stasiak, right, accepts a pledge of obedience from Benedictine Father Ephrem Carr, left, on June 2 in the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad. The monks of Saint Meinrad Archabbey had just elected their new leader, and one by one ritually pledged obedience to him and exchanged a sign of peace with him. (Photo courtesy of Saint Meinrad Archabbey)

the "very friendly" relationship that the monastic community has had with the Archdiocese of Indianapolis from its beginning.

Some 80 percent of current archdiocesan priests received at least part of their priestly formation at Saint Meinrad. Archabbot Kurt said he could walk into a meeting of priests serving in central and southern Indiana and "see 50 people I taught in class."

Most of the archdiocese's permanent deacons and many lay ministers serving in parishes across central and southern Indiana have also been formed for ministry at Saint Meinrad.

While he is aware of the effect he has had on so many of his fellow monks, diocesan priests and lay Catholics through his teaching and ministry as a monk and priest, Archabbot Kurt hopes that his election will change his life.

"I think I'm a grateful person and a thankful person. I would like to become that even more," he said. "When you enter something like this, you're really aware of the people that have built you up, have made you who you are and have taught

you those skills and attitudes to enable you to [serve as abbot].

"I want to continue to be grateful, to be aware of how much I can offer Saint Meinrad by calling out the skills and talents of my confreres. That's what my abbots have primarily done for me over the years."

Those abbots all wore the pectoral cross that Archabbot Kurt has worn since his election.

The night after he was elected, he slept peacefully until he happened to wake up at about 3 a.m. and saw the light of a nightlight in his monastic cell reflect on something unusual.

"I kept on looking at it and twisted my head," Archabbot Kurt said. "I had never seen this thing before and was trying to figure out what this strange thing was. I finally realized that it was this."

He pointed to his pectoral cross that he was wearing around his neck and was laying across his chest.

"I thought, 'Oh my God. I'm the abbot' at 3:00 in the morning," he said.

He added with a smile, "I moved it the next night." †

Pope Francis approves statutes of new office for laity, family, life

VATICAN CITY (CNS)—The new Vatican office for laity, family and life will begin functioning on Sept. 1, and the separate pontifical councils for laity and for the family will "cease their functions," the Vatican announced.

Pope Francis has not named the new officers of the expanded office, but the statutes specify that it will be headed by a cardinal or a bishop, will have a secretary "who may be a layperson," and three undersecretaries who will be laypeople.

The Vatican published the statutes of the new office on June 4, and explained that the office would be responsible "for the promotion of the life and apostolate of the lay faithful, for the pastoral care of the family and its mission according to God's plan, and for the protection and support of human life."

Each section—for the lay faithful, for the family, and for life—will be led by an undersecretary, the press statement said.

The Pontifical Council for the Laity, currently headed by Cardinal Stanislaw Rylko, had been charged with overseeing the apostolate of the laity and "their participation in the life and mission of the Church," both as individuals and through organizations and movements.

While the new office's section for the lay faithful will continue the former pontifical council's mission, it will also "encourage the active and responsible presence of the laity in the advisory organs of governance present in the Church at the universal and particular levels."

The section for the family will continue the mission of the Pontifical Council for Family established by St. John Paul II on May 9, 1981, to promote pastoral ministries and apostolates aimed at supporting families and the defense of human life. It will also "offer guidelines for courses preparing couples for marriage and for pastoral programs to support families in the education of young people in faith and in ecclesial and civil life,

with special attention to the poor and the marginalized."

The current head of the Pontifical Council for the Family is Archbishop Vincenzo Paglia.

The new office's section for life will coordinate activities to encourage responsible procreation and the protection of human life from conception to its natural end, the Vatican press release stated. It will also promote "formation on the main issues of biomedicine and of the law regarding human life and the ideologies developing in relation to human life and gender identity."

The Pontifical Academy for Life will continue to exist as a separate entity studying life issues and will refer to the new office in its dealings, according to the new statutes.

Pope Francis approved the statutes "ad experimentum" (on a trial basis) for an unspecified period of time. Neither the press release nor the statutes provided the official name of the new office. †

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Pope: Good priests don't own gloves, they get their hands dirty

VATICAN CITY (CNS)—Like the Good Shepherd, good priests do not privatize their time and demand to be left alone, but rather are always willing to risk everything in search of the lost sheep, Pope Francis said at the closing Mass of the Jubilee for Priests and Seminarians.

"He stands apart from no one, but is always ready to dirty his hands. A good shepherd doesn't know what gloves are," the pope said on June 3.

Celebrating the feast of the Sacred Heart of Jesus with thousands of priests in St. Peter's Square, the pope said the feast serves as a call to contemplate two hearts: "the heart of the Good Shepherd and our own heart as priests."

"The heart of the Good Shepherd reaches out to us, above all to those who are most distant. There the needle of his compass inevitably points, there we see a particular 'weakness' of his love, which desires to embrace all and lose none," he said.

The feast also serves as a reminder to priests to ask themselves toward which direction their hearts gear and which treasure they seek.

"There are weaknesses in all of us, even sins, but let's go deeper, to the roots. Where are the roots of our weaknesses, of our sins? Where is that treasure that distances us from the Lord?" he asked.

A good priest, he continued, does not have a "fluttering heart" that is easily taken by "momentary whims" and "petty satisfactions," but is "firmly rooted in the Lord" despite his own sins.

Departing several times from his prepared homily, the pope gave them advice: seek and include those who are far away, and live joyfully.

He also lamented those in the priestly ministry who set aside private time and space, or demand to be left alone rather than give their lives in the service of others.

"Woe to the shepherds who privatize their ministry," he said. "A shepherd after the heart of God does not protect his own comfort zone; he is not worried about protecting his good name; he will be slandered like Jesus. But rather, without fearing criticism, he is disposed to take risks in seeking to imitate his Lord. Blessed are you when they insult you, when they persecute you," he said.

A good shepherd excludes none of his flock and does "not await greetings and compliments," but is the first one who reaches out to others, listening patiently to their problems and accompanying them with compassion.

"He does not scold those who wander off or lose their way, but is always ready to bring them back and to resolve difficulties and disagreements. He is a man who knows how to include," the pope said.

A priest with the spirit of the Good Shepherd is "changed by the mercy that he freely gives," and is happy to be a channel of mercy that brings "men and women closer to the heart of God," Pope Francis said.

"Sadness for him is not the norm, but only a step along the way; harshness is foreign to him, because he is a shepherd after the meek heart of God," he said. †



Priests pray the Lord's Prayer as Pope Francis celebrates Mass for the Jubilee of Priests in St. Peter's Square at the Vatican on June 3. The Mass was an event of the Holy Year of Mercy. (CNS photos/Paul Haring)



Above, Pope Francis elevates the Eucharist as he celebrates Mass for the Jubilee of Priests in St. Peter's Square at the Vatican on June 3. Also pictured is Nigerian Cardinal Francis Arinze. The Mass was an event of the Holy Year of Mercy.



Right, Pope Francis greets priests after celebrating a Mass for the Jubilee of Priests in St. Peter's Square at the Vatican on June 3. The Mass was an event of the Holy Year of Mercy.

Pope Francis to appoint advisory board in removing negligent bishops

VATICAN CITY (CNS)—Pope Francis will set up a panel of legal experts to help him in deciding whether to remove a religious superior or bishop from office for failing to protect minors and vulnerable adults from sex abuse.



Pope Francis

Vatican offices will continue to investigate claims of negligence on the part of bishops, ordinaries or religious superiors under their jurisdiction. But the pope—who makes the final decision about a bishop's removal from office—will now be assisted by a papally appointed "college of jurists," according to procedures that take effect on Sept. 5.

In an apostolic letter given *motu proprio* (on his own initiative), dated June 4, the pope reaffirmed that bishops of a diocese or eparchy and those responsible for other kinds of particular churches can be "legitimately removed" for negligence.

In order for it to be grounds for removal, such negligence—either through omission or commission—will have had to cause "serious harm to others," including individuals or a community, the letter said, and "the harm can be physical, moral, spiritual" or to property.

The letter clarified that it normally takes a "very serious" lack of due diligence for a bishop to be removed. However, when it comes to a failing to protect children and vulnerable

adults from abuse, a "serious" lack of due diligence "is sufficient" grounds for removal.

The new procedures are "clearly an important and positive step forward by Pope Francis," said U.S. Cardinal Sean O'Malley of Boston, head of the Pontifical Commission for the Protection of Minors.

The measures are meant to establish "a clear and transparent means for ensuring greater accountability in how we, as leaders of the Church, handle cases of the abuse of minors and vulnerable adults," he said in a written statement, released on June 4. "We are grateful that our Holy Father has received the recommendations from our commission members, and that they have contributed to this new and significant initiative."

While all members of the Church have a duty to safeguard and protect children and others from abuse, bishops of dioceses and eparchies, apostolic administrators and vicars, and those who lead a territorial prelature or abbacy must be especially diligent "in protecting the weakest of those entrusted to them," the pope's letter said. It said the heads of religious orders also come under the same standards of due diligence.

With the new procedures, wherever there is a serious indication of negligence, the Vatican congregation charged with overseeing a particular jurisdiction "can begin an investigation." The offices include the Congregation for Bishops, the Congregation of Institutes of Consecrated Life and Societies of Apostolic Life, the Congregation for the Evangelization of Peoples, and the Congregation for

Eastern Churches.

If a bishop's removal is deemed appropriate, the congregation will produce, "in the briefest time possible, the decree for removal," the new norms said.

The congregation will then "fraternally exhort the bishop to present his resignation within 15 days. If the bishop does not give his response in the time called for, the congregation will be able to issue the decree for removal," it said.

In every case, the congregation's decision must be approved of by the pope, who—before making that final decision—will be assisted by a "college of jurists" he has appointed, it said.

The "college" would be a sort of review board, that is, a body of advisers and not a tribunal, Jesuit Father Federico Lombardi told Catholic News Service on June 6.

He said the Congregation for the Doctrine of the Faith would not be involved in these investigations since the accusations do not deal with the crime of abuse, but with "negligence of governance."

The proposal last year by the Council of Cardinals to have the doctrinal office investigate and judge claims of "abuse of office" by bishops who allegedly failed to protect minors had only been a suggestion, Father Lombardi said, and "it never existed" as an established procedure.

The new procedures spelled out in the *motu proprio* came after a year of study by numerous experts, he said, and are meant to address the need for greater accountability by bishops and superiors of religious orders. †

The Criterion

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Editorial



Benedictine Archabbot Kurt Stasiak stands next to the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad on June 6. The monks of Saint Meinrad Archabbey elected Archabbot Kurt to be their 10th abbot and seventh archabbot in the monastery's 162-year history on June 2. (Photo by Sean Gallagher)

Welcome, Archabbot Kurt

On June 2, the monks of Saint Meinrad Archabbey in St. Meinrad elected the 10th abbot and seventh archabbot in their community's history. Benedictine Father Kurt Stasiak was chosen by his brother monks to become their spiritual father and, as proscribed by the *Rule of St. Benedict*, to take the place of Christ in the monastery.

Archabbot Kurt is a soft-spoken, humble man. He has served as prior (second in leadership) for the past six years, and before that as vocation director and secretary to the archabbot.

In addition, he has taught sacramental theology and served as vice-rector, provost and director of spiritual formation at Saint Meinrad Seminary School of Theology.

He is a man of experience and learning, and he brings to his new responsibilities the combination of discretion and moderation that St. Benedict admonishes the abbot to possess. "Let him be discreet and moderate in the tasks which he imposes, bearing in mind the discretion of Jacob when he said: If I cause my flock to be overdriven, they will all die one day" (*Rule of St. Benedict*, Chapter 64).

The Church in central and southern Indiana welcomes Archabbot Kurt to this new position of spiritual and temporal leadership. Saint Meinrad is a treasure that has graced this local Church since the first monastery—a primitive log cabin—was solemnly dedicated on property located about six miles south of Ferdinand, Ind., on March 21, 1854.

The monks' prayer and work has enriched the Church in this region immeasurably. It has provided a refuge for visitors and retreatants from all over the world; it has provided exceptional pastoral formation for priests, deacons and lay leaders; it has given profound witness to the renewal of the sacred liturgy and the Church's *musica sacra*; and it has been a model of fidelity to authentic Catholic faith and practice during times of great turmoil in our Church's history.

Archabbot Kurt assumes his new role at a time when the monastic community at Saint Meinrad is stable and secure in its witness to the Benedictine way of life. At the same time, like every other Catholic institution in the United States today, Saint Meinrad cannot take its future for granted. Nor can it presume growth—in vocations, in the praying of the Liturgy of the Hours,

which Benedictines call the Work of God, or in the apostolic works that the community is called to carry out consistent with its monastic way of life.

The Bible verse, "If the Lord does not build the house, in vain do the builders labor" (Ps 127:1), is as true for monks as it is for the Church as a whole. We must all cooperate with God's grace, but we should never presume that we can do anything of significance or value without it.

This means that Archabbot Kurt has his work cut out for him. St. Benedict's *Rule* admonishes the abbot to "always bear in mind what a burden he has taken on himself." He further counsels the abbot to "be well-versed in the Divine Law, that he may know whence to bring forth new things and old."

Again, the virtue of discretion is key to the abbot's success. Of course, the abbot must himself be a man of virtue. "He must be chaste, sober, and merciful."

And in words that are especially familiar to us during this Holy Year of Mercy, St. Benedict decrees that the abbot must "always exalt mercy above judgment that he himself may find mercy. Let him love the brethren while hating their vices."

Finally, knowing something about the burdens of abbatial leadership from his own—sometimes painful—experience, St. Benedict warns the abbot "not to be turbulent and overanxious, over-exacting and headstrong, jealous and prone to suspicion, for otherwise he will never have rest" (*Rule of St. Benedict*, Chapter 64).

To carry out these responsibilities without undue anxiety or turbulence, Archabbot Kurt will need the help of our prayers. He will also need the wise counsel and fraternal support of monks, diocesan clergy and lay leaders who love Saint Meinrad and wish to see the community flourish now and in the future.

Archabbot Kurt, welcome to your new ministry in the Church as Archabbot of Saint Meinrad. Please be assured of our prayers, our counsel and our support. May you be a good and faithful steward of the great gift that Saint Meinrad is to the Church. And may our Lord grant you the gift of discretion, which St. Benedict calls the mother of virtue, so that "the strong may find something they will do with zeal and the weak will not be disheartened" (*Rule of St. Benedict*, Chapter 64).

—Daniel Conway

Be Our Guest/Mark Gasper

Reader says editorial offers word games, semantics that confuse faithful Catholics

I don't understand what has happened to my Catholic Church. I truly don't. I'm not a perfect person, just a sinner working toward a place in heaven through the grace of God.

I was taught from childhood to love God, to obey the law, to show charity toward others. I believe in charity. I also believe in obeying the law—all laws.

In the May 27 issue of *The Criterion*, Editor Emeritus John F. Fink made numerous assertions regarding the contentious subject of "illegal aliens"—his words—in his editorial.

According to any interpretation or definition of the word "illegal," the word is synonymous with "against the law." I don't understand why something that is against the law, or someone doing it, can be a source of confusion or multiple interpretations.

It seems that Fink is asking Catholics to apply a selective application of the law in some instances, or to turn a blind eye in other instances. He also wants to change the word "illegal" to "unauthorized."

As a law-abiding Catholic, I am confused as to how to view such games of semantics. Am I now allowed to pick and choose which activities I consider "illegal," which I consider "unauthorized" and which I consider "justified"? Would someone with heavenly insight please explain?

Here are verbatim extracts from Fink's editorial, not interpretations of his meaning or his words—these are his actual words. I ask all people of faith, Catholics and otherwise, to decide their level of comfort or outrage at his assertions:

1. "The number of unauthorized immigrants in the United States ... leveled off to 11.3 million in 2014."
2. "The Mexican unauthorized immigrant population ... has declined ... to 5.6 million in 2014."
3. "... for more Hispanics to enter this country legally. Right now, it's nearly impossible because quotas fill up so quickly, and the usual wait is 10 years. Would you wait that long?"
4. "Should there be a 'national law enforcement effort to deport' all immigrants here illegally? ... 17 percent of the public favored such an effort."
5. "Unauthorized immigrants make up ... 5.1 percent of the U.S. labor force."

One might consider such facts from Fink as being damning for anyone who is in favor of condoning and encouraging further illegal immigration. But he chooses to treat these facts lightly, and to condemn those who oppose further illegal immigration. Is this how we were taught? Is this how our Lord and Savior taught us? Are we to obey the laws which are convenient, and ignore those which are not? Are we to base our actions on polls, opinions, editorials and word games?

I need to know. Catholics need to know. We also need to stand up for what is dogmatically right, and not for an *ad hominem* attack on a person or group because they hold a different constitutionally protected viewpoint.

(Mark Gasper is a member of St. Mark the Evangelist Parish in Indianapolis.) †

Letter to the Editor

Hispanic neighbors are gentle, kind, thoughtful and selfless, reader says

Thank you, Mr. John F. Fink, for your editorial concerning immigration in this country in the May 27 issue of *The Criterion*. I am grateful for the statistics you provided that help give us a clearer picture of what is really going on.

I volunteer at the only North Deanery parish to have an Hispanic outreach. When our Hispanic minister is present, the door and the phone are pretty busy. I don't understand a word of Spanish, but I have never encountered a person or family in need of services or attention that were rude, impatient, unkind or pushy. I have always experienced our Hispanic neighbors as gentle, kind, thoughtful and selfless. They are very welcoming and patient with my language ignorance.

I have attended a few of their religious services out of curiosity and a desire to experience their fervency firsthand. I am astounded at the depth of their dedication to their traditions. It is a beautiful thing to behold. It reminds me of our glory days of the sixties, when I was always an angel in the processions at Sacred Heart Parish.

While I have no idea what gets talked about in the office next to the reception area, I always encounter grateful individuals as they walk out the door. They humble me to no end.

I am so very glad that our Hispanic brothers and sisters have chosen our great nation to enhance and help to be a better place. We have lost our way in many respects, and we need their influx to help keep our eyes on the prize—Christ—and to remind us of what is important and what is worth nurturing. I envy their family attitude, their work ethic and their faith focus. We would do well to emulate them.

Mary Schott
Indianapolis

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

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

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

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

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

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

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Bible is full of love stories, family crises

Pope Francis begins his apostolic exhortation, *“Amoris Laetitia”* (“The Joy of Love”), with a reflection on images of love, marriage and family life in the Bible. No modern family crisis is without precedence in sacred Scripture. The biblical experiences of the Jewish people and the early Christians fully anticipate the crises we experience today—not in their particular details, of course, but in the emotional and psychological impacts they have on individuals, families and communities.

From the very beginning, the Bible tells us, families have experienced the joys of love and the sorrows of violence. But in the end, love, marriage and the family will endure—as witnessed by the prophetic last page of the New Testament where “We behold the wedding feast of the Bride and the Lamb” (Rev 21:2, 9).

“The majestic early chapters of Genesis present the human couple in its deepest reality,” the pope writes. “God created man in his own image, in the image of God he created them; male and female he created them” (“The Joy of Love,” #10; Gen 1:27).

Human sexuality is an image, a visible sign, of God’s creative love. It is not to be

trivialized or turned into an idol (a false god) but honored as “a true, living icon ... capable of revealing God the Creator and Savior. For this reason, fruitful love becomes a symbol of God’s inner life” (“The Joy of Love,” #10-11).

The loving union of Adam, a man, and Eve, a woman, begins the story of humanity. Their joys, and the sorrows caused by their own sinfulness, set the stage for the drama that unfolds throughout history. The sin of our first parents, and the sins of their descendants, tarnish but do not erase the image of God that all human beings reflect. Love is weakened by sin, but it endures through the power of God’s grace.

Pope Francis writes that “the idyllic picture” presented in the Bible “is not at odds with the bitter truth found throughout sacred Scripture, that is, the presence of pain, evil and violence that breaks up families and their communion of life and love” (“The Joy of Love,” #19). God’s word does not minimize the crises faced by married couples and families during the course of human history.

“This thread of suffering and violence runs through numerous

pages of the Bible,” the pope tells us (“The Joy of Love,” #20). Even the Holy Family (Jesus, Mary and Joseph) encountered the violence of King Herod which caused them to flee to Egypt where they experienced the plight of homeless refugees. “Jesus knows the anxieties and tensions experienced by families, and he weaves them into his parables: children who leave home to seek adventure (Lk 15:11-32) or who prove troublesome (Mt 21:28-31) or fall prey to violence (Mk 12:1-9).”

Jesus is not a naïve romantic or optimist. He is the Divine Realist, the one who knows our troubles and is ready, willing and able to help us overcome whatever troubles we may face as individuals, couples or families.

“The word of God is not a series of abstract ideas,” Pope Francis says, “but rather a source of comfort and companionship for every family that experiences difficulties or suffering” (“The Joy of Love,” #22).

In the end, love endures. The death of Jesus on the cross was the ultimate source of pain and distress for his sorrowing mother, but it was not the last word.

Jesus forgave his enemies—in spite of

their horrendous sins against him—and his Father raised him up victorious. Jesus overcame the horrors of sin and death, and he assures us that we, too, can rise with him on the last day if only we can unburden our hearts and follow him on the way of life.

This is the ultimate goal of every human life—and of every marriage and family—to be united with Christ at the end of our life’s journey when God “will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more” (Rev 21:4).

“Every family should look to the icon of the Holy Family of Nazareth,” Pope Francis reminds us. “Its daily life had its share of burdens and even nightmares” (“The Joy of Love,” #30). When we have marriage or family troubles, let’s look to the Bible. There we can find comfort, inspiration and hope for the future.

Jesus, Mary and Joseph, sustain all married couples and their families as they seek to be united in love. Help them to forgive all hurts—real or imagined—and give them the strength to endure now and always! †

La biblia está repleta de historias de amor y crisis familiares

El papa Francisco comienza su exhortación apostólica *“Amoris Laetitia”* (“La alegría del amor”), con una reflexión sobre las imágenes del amor, el matrimonio y la vida familiar representadas en la Biblia. Toda crisis moderna tiene un precedente en las Sagradas Escrituras. Las experiencias bíblicas del pueblo judío y de los primeros cristianos anticipan a cabalidad las crisis que vivimos hoy en día. Por supuesto no en cuanto a los detalles específicos, pero sí con respecto al impacto emocional y psicológico que causan en las personas, las familias y las comunidades.

La Biblia nos relata que desde los albores de la humanidad las familias han sentido la alegría del amor y el sufrimiento de la violencia. Pero al final, el amor, el matrimonio y la vida familiar prevalecerán, según el testimonio profético que encontramos en la última página del Nuevo Testamento “donde aparecen las bodas de la Esposa y del Cordero” (cf. Ap 21:2,9).

“Los dos grandiosos primeros capítulos del Génesis nos ofrecen la representación de la pareja humana en su realidad fundamental,” escribe el Papa. “Dios creó al hombre a su imagen, a imagen de Dios lo creó, varón y mujer lo creó” (“La alegría del amor,”

#10; Gen 1:27).

La sexualidad humana es una imagen, un signo visible del amor creativo de Dios que no debe convertirse en algo trivial ni en un ídolo (un falso dios), sino que debemos honrarla como “la verdadera “escultura” viviente [...] capaz de manifestar al Dios creador y salvador. Por eso el amor fecundo llega a ser el símbolo de las realidades íntimas de Dios” (“La alegría del amor,” #11).

La historia de la humanidad comienza con la unión amorosa entre Adán, un hombre, y Eva, una mujer. Sus alegrías y el dolor provocado por sus propios pecados sentaron el precedente del drama que se desarrollará a lo largo de toda la historia. El pecado de nuestros primeros padres y los de sus descendientes manchan la imagen de Dios que todos los seres humanos irradian, pero no la borran. El pecado debilita al amor pero este resiste mediante el poder de la gracia de Dios.

El Santo Padre dice que “el idilio” que se ilustra en la Biblia “no niega una realidad amarga que marca todas las Sagradas Escrituras. Es la presencia del dolor, del mal, de la violencia que rompen la vida de la familia y su íntima comunión de vida y de amor” (“La alegría del amor,” #19). La palabra de Dios no minimiza las crisis que han enfrentado los matrimonios y las familias en el transcurso de la

historia humana.

“Es un sendero de sufrimiento y de sangre que atraviesa muchas páginas de la Biblia,” comenta el Papa (“La alegría del amor” #20). Incluso la Sagrada Familia (Jesús, María y José) enfrentó la violencia del rey Herodes que los obligó a escapar a Egipto donde se encontraron en la grave situación de ser refugiados y sin hogar. Jesús “conoce las ansias y las tensiones de las familias incorporándolas en sus parábolas: desde los hijos que dejan sus casas para intentar alguna aventura (cf. Lc 15:11-32) hasta los hijos difíciles con comportamientos inexplicables (cf. Mt 21:28-31) o víctimas de la violencia (cf. Mc 12:1-9).”

Jesús no es un romántico ingenuo ni un optimista empedernido. Es el Realista Divino, aquel que conoce nuestras tribulaciones y está listo, dispuesto y es capaz de ayudarnos a superar cualquier problema que enfrentemos como personas, parejas o familias.

“La palabra de Dios no se muestra como una secuencia de tesis abstractas—expresa el papa Francisco—sino como una compañera de viaje también para las familias que están en crisis o en medio de algún dolor” (“La alegría del amor,” #22).

Al final, el amor prevalece. La muerte de Jesús en la cruz fue la máxima prueba de dolor y sufrimiento para su afligida

madre, pero no fue la última palabra.

Jesús perdonó a sus enemigos, a pesar de los horribles pecados que habían cometido contra él, y su Padre lo resucitó, victorioso. Jesús superó los horrores del pecado y de la muerte y nos asegura que nosotros también podemos resucitar junto con él en el día final, pero solamente si deslastramos nuestros corazones y lo seguimos en el sendero de la vida.

Esa es la meta suprema de cada vida humana y de cada matrimonio y familia: estar unidos en Cristo al final de la jornada de la vida cuando Dios “enjugará las lágrimas de sus ojos. Ya no habrá muerte, ni luto, ni llanto, ni dolor” (Ap 21:4).

El papa Francisco nos recuerda que “ante cada familia se presenta el icono de la familia de Nazaret, con su cotidianeidad hecha de cansancios y hasta de pesadillas” (“La alegría del amor,” #30). Recurramos a la biblia cuando tengamos dificultades maritales o familiares. Allí encontraremos consuelo, inspiración y esperanza para el futuro.

Jesús, María y José auxilian a los matrimonios y sus familias en su búsqueda de mantenerse unidos en el amor. Los ayudan a perdonar todas las ofensas, reales o creadas, y les brindan fortaleza para prevalecer hoy y siempre. †

Traducido por: Daniela Guanipa

Events Calendar

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

June 14
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, Guest Day Luncheon, noon. Information: 317-223-3687, vlgmimi@aol.com.

June 15
Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

June 16
St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

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

June 17
Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, "Making a Difference: Compassion to Karuna," Dr. Chuck Dietzen, chief of pediatric rehabilitation medicine at Riley Hospital and founder of Timmy Global Health, presenting. Mass, breakfast and program, 7-9 a.m., \$15 members, \$21 non-members, breakfast

included. Reservations and information: www.catholicbusinessexchange.org.

June 17-19
St. Anthony Parish, 337 N. Warman Ave., Indianapolis. **"Crossroads of the Americas Festival,"** Fri. 7 p.m., music, dance; Sat. 10 a.m.-8 p.m., rides, food, music; Sun. noon-6 p.m., rides and food. Information: 317-636-4828.

June 18
St. Anthony of Padua Parish, 316 N. Sherwood Ave., Clarksville. **Parish Festival**, noon-11 p.m.; chicken dinners in air-conditioned room, 2-8 p.m.; cakes, quilts, bingo, children's play area, midway games/booths, noon-9 p.m.; beer garden and gambling, 4 p.m.; prizes and raffles with first place \$5,000, second place \$1,000 and third place \$500; music by DJ Mike Franklin from noon-8 p.m., "The Juice Box Heroes" from 8-11 p.m. Information: 812-282-2290.

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

June 22
Bent Rail Brewery, 5301 N. Winthrop Ave., Indianapolis. **Theology on Tap**, free,

hosted by IndyCatholic Young Adults, 7 p.m. Information: kvargo@archindy.org or 317-261-3373.

June 23-25
St. Jude Parish, 5353 McFarland Road, Indianapolis. **Summer Festival**, rides, food, live entertainment, games, free, June 23, 5-10 p.m.; June 24, 5-11 p.m.; June 25, 6-11 p.m.; Information: 317-786-4371.

June 25
Christ the King Parish, 5884 N. Crittenden Ave., Indianapolis. **Summer Social**, 5 p.m.-midnight, live music, kids' games, "split-the-pot" raffle, casino, food, beverages, \$1 per person. Information: 317-255-3666.

June 26
Harrison County Fairgrounds, 341 S. Capital Ave., Corydon. **St. Joseph Parish Picnic**, 10 a.m.-3:30 p.m., chicken dinners in air-conditioned dining area, games, quilts, \$5,000 raffle. Information: 812-738-2742.

St. Catherine of Siena Parish, Decatur County, St. Maurice Campus, 1963 N. St. John St., Greensburg. **Parish Picnic**, 10 a.m.-3 p.m., all-you-can-eat chicken dinners, games, raffles. Information: 812-663-4754.

Bluff Creek Golf Course, 2710 Old St. Road 37 N., Greenwood. **15th Annual Bob Coffman Memorial Golf**

Scramble, benefits SS. Francis and Clare of Assisi Parish in Greenwood and St. Elizabeth/Coleman Pregnancy and Adoption Services in Indianapolis, check-in and registration noon-1 p.m., immediately followed by a shotgun start, \$60 per person. To register, send name, address and dollar amount for registration and any extra contribution for SS. Francis and Clare and St. Elizabeth/Coleman to Steve Coffman, 6035 Deer Cross Place, Greenwood, IN, 46143. Include check for registration and contribution amount made out to 2016 Bob Coffman Memorial. For more information, call Steve Coffman, 317-881-6367.

July 1
Marian University chapel, 3200 Cold Spring Road, Indianapolis. **Lumen Dei Catholic Business Group**, Mass and monthly meeting, 6:30-8:30 a.m., breakfast, \$15 per person. Information: 317-435-3447 or lumen.dei@comcast.net.

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

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

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

July 2
Helpers of God's Precious Infants Prayer Vigil, Terre Haute. 7:30 a.m. Mass at the Carmelite Monastery at 59 Allendale, 9:25 a.m. parking on Ohio Blvd., 9:30 a.m. assemble on sidewalk in front of Planned Parenthood at 30 S. 3rd St. for prayers, 10 a.m. travel to St. Patrick Adoration Chapel at 1807 Poplar St. for Divine Mercy Chaplet, completed around 10:30 a.m.

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

July 4
St. Mary Parish, 311 N. New Jersey St., Indianapolis.

Fourth of July ;Ole! Festival, 3-11 p.m., music, entertainment, children's area, Texas poker, American and Latino food, view downtown fireworks. Information: 317-637-3983.

July 6
Holiday Day World & Splashin' Safari, 452 E. Christmas Blvd., Santa Claus (Diocese of Evansville). **New Albany Deanery Catholic Youth Ministries Day at the Theme Park**, \$36, deadline to register is June 20. Information and registration: www.nadyouth.org, sandy@nadyouth.org, 812-923-8355.

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

July 8-9
St. Benedict Church, 111 S. 9th St., Terre Haute. **St. Benedict Community Festival**, live music, family games, casino games, food booths, beer garden, handmade quilt raffle, 50/50 raffle, silent auction, tickets sold for \$25,000, \$10,000, \$5,000, \$2,000, \$1,000 and \$750, 5 p.m.-midnight each day. Information: 812-232-8421. †

Retreats and Programs

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

June 24-26
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Tobit Marriage Preparation Weekend**, \$295 per couple. Information: 317-545-7681 or www.archindy.org/fatima.

June 25
Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Transitions: Crossing Life's Thresholds**, 9:30 a.m.-2:30 p.m., \$45 includes lunch, \$65 includes lunch and CEU. Information and registration: 812-933-6437, center@oldenburgosf.com, www.oldenburgfranciscancenter.org.

June 28-30
Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. Midweek retreat, **"The Beatitudes: God's Logic in a Crazy World,"** Benedictine Father Vincent Tobin, presenter, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

July 1-3
Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **"Basic Bach: Appreciating a Creative Genius,"** Benedictine Father Noël Mueller, presenter, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

July 6
Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove.

Personal Retreat Day, 9 a.m.-4 p.m., \$35 includes a room for the day and lunch, spiritual direction available for an additional fee. Information and registration: 317-788-7581, www.benedictinn.org.

July 8-10
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Twelve Step Weekend Retreat for Women.** Information: 317-753-8527.

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **AA retreat, "Powerlessness, Weakness and Strength in Recovery,"** Benedictine Father Colman Grabert, presenter, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

July 12-14
Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. Midweek retreat, **"Monastic Practices,"** Benedictine Brother William Sprauer, presenter, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

July 15-17
Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **"Pray Always,"** Benedictine Father Adrian Burke, presenter, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu. †

VIPs



Raymond "Ray" and Eileen (Coons) Day, members of Our Lady of Perpetual Help Parish in New Albany, will celebrate their 50th wedding anniversary on June 11. The couple was married on June 11, 1966, in the former St. Anthony Church in Louisville, Ky. They have one child, Jennifer Martin, and two grandchildren. Ray and Eileen celebrated their anniversary with a trip to England to visit friends. †

Creighton Model session will be offered in Indianapolis on June 29

Indy FertilityCare, 3802 W. 96th St., Suite 310, in Indianapolis, will offer a Creighton Model Intro Session at 6:30 p.m. on June 29.

The Creighton Model offers couples a moral, natural method of tracking fertility markers. The session teaches couples how to use this method to chart their fertility to achieve or postpone pregnancy, and to monitor health prior to receiving NaPro Technology medical treatment.

The cost is \$35 per couple for those who register by June 22, and \$50 after June 22. Registration is due by June 26.

For information and registration, contact Liz Escoffery at 317-217-7332 or lizfcp@indyfertilitycare.com. †

The King's Singers to perform at St. Bartholomew Church on July 9

St. Bartholomew Parish will host The King's Singers in concert at their church, 1306 27th St., in Columbus, at 7:30 p.m. on July 9.

This final concert of the parish's yearlong celebration of its 175th anniversary will feature The King's Singers, a Grammy Award-winning, all-male British sextet. They will present "Postcards from Around the World," featuring not only songs from the world, but also tunes from the "Great American Songbook" genre.

Doors open at 6:45 p.m. Tickets are \$25, and group discounts are available.

For tickets, visit the music office at St. Bartholomew; Viewpoint Books at 548 Washington St. in Columbus; or the Columbus Visitors Center at 506 5th St. in Columbus. Tickets also may be purchased by logging on to ticketriver.com/event/16850.

For more information, call 812-379-9353, ext. 237. †



School tradition

Every sixth-grade student at St. John Paul II Catholic School in Sellersburg completes at least 30 service hours in order to earn his or her School Colors by the end of the academic year. This has been a tradition at the school for more than 30 years. This year's 27 sixth-graders, pictured here on May 4, completed more than 900 hours of service. (Submitted photo)

Survey finds growing interest among Catholics in reading the Bible

WASHINGTON (CNS)—When Deacon Joseph Jensen entered Our Lady of Good Counsel Passionist Seminary in Warrenton, Mo., in the late 1950s, he realized he was the only student in his class who had read the Bible.

Deacon Jensen, now a lecturer in biblical studies at Georgetown University in Washington, credited his Seventh-day Adventist grandfather with exposing him to Scripture. Largely though, he said, “I grew up with the idea that Catholics didn’t read the Bible.”

Such a common misconception could be changing.

A new State of the Bible Survey by the American Bible Society found that 77 percent of Catholics want to read the Bible more often. Although the percentage has fluctuated in recent years, it reflects an 8 percentage point increase since January 2013, two months before Pope Francis’ election.

“There’s come, I think, some very encouraging data on Catholics” thanks to the so-called “Francis effect,” Jason Malec, U.S. mission director for the society, told Catholic News Service (CNS).

The American Bible Society has responded to Catholics’ growing interest in Scripture with new resources such as digital “lectio divina,” an online version of the traditional Catholic method of praying with Scripture. The society uses the survey results to develop techniques to increase engagement with the Bible.

The society’s staffers also developed the Build Your Bible trivia app and a second app so that Catholics can follow along with World Youth Day, set for July 26-31 in Krakow, Poland.

“I think it’s both looking forward and reaching back into the past to find new ways and rediscover ancient ways of engaging with the Scripture for an

emerging generation,” Malec said.

Cackie Upchurch, director of Little Rock Scripture Study in Arkansas, the largest provider of Catholic Bible study materials in the U.S., said that modern technology provides a “smorgasbord” of opportunities for Catholics to engage with Scripture.

Even if Catholics do not join a Bible study group, she said, they can find the daily Mass readings on the U.S. Conference of Catholic Bishops’ (USCCB) website at www.usccb.org, have them sent directly by e-mail from the USCCB or find daily reflections across the Internet, including Creighton University’s Online Ministries’ website at onlineministries.creighton.edu/CollaborativeMinistry/daily.html.

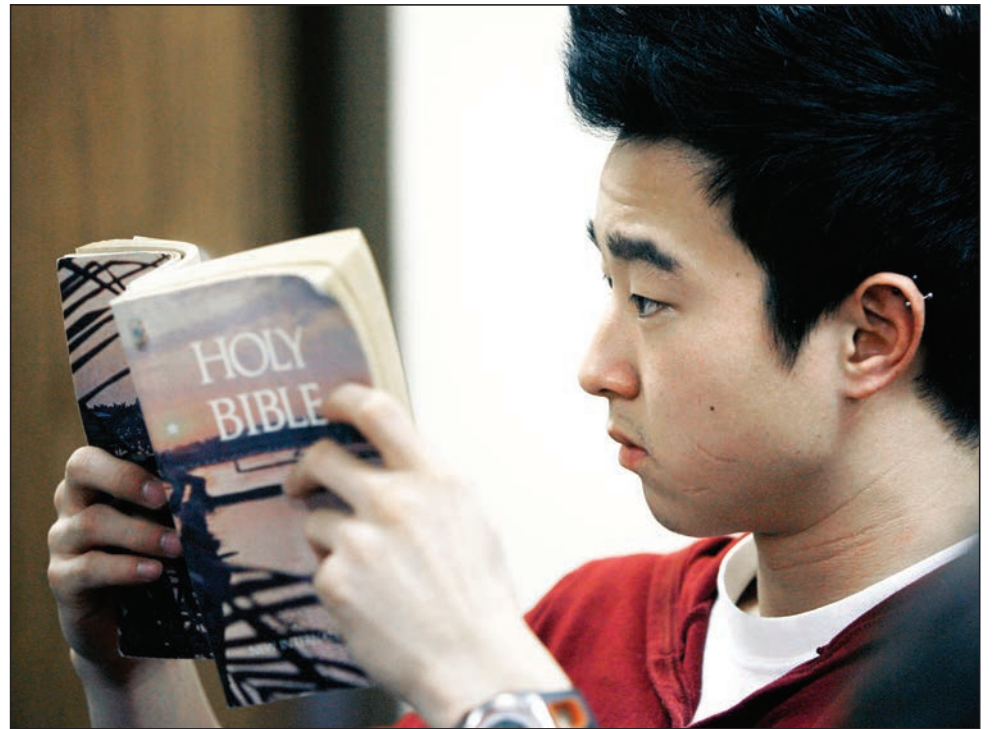
She said that there are many options for Catholic Bible studies. Some individuals and groups adopt an academic approach, while others use “popular scholarship,” a blend of critical study and prayer. The prayer-focused “lectio divina” style of study also is widely used, she added.

Upchurch pointed out that biblical studies are for learning Scripture, so Catholics should not be embarrassed to join a study group because they feel they know little about the Bible.

Deacon Jensen said that whether Catholics study in groups or individually, “the guided reading of the Bible is essential.”

“The Bible is an anthology of the literature of an ancient people that reflects their faith and their time and their culture and their environment, so trying to read it as a modern work without understanding the cultural and historical background easily allows for misinterpretation and confusion,” he said.

He recommended the *New Jerome Biblical Commentary*, written by three Catholic priests and published by



A young man is seen reading a Bible in 2010. A new State of the Bible Survey by the American Bible Society found that 77 percent of Catholics want to read the Bible more often. (CNS photo/Karen Callaway, Catholic New World)

Prentice Hall, for historical criticism. Deacon Jensen also recommended *The Catholic Prayer Bible*, which he helped translate, for “lectio divina.”

No matter how Catholics engage with Scripture, though, Deacon Jensen said he is excited about the growing passion for the Bible he sees in the Church, especially in the Bible study group at the Shrine of the Most Blessed Sacrament in Chevy Chase, Md., at which he occasionally speaks, the weekly Bible study he leads at the Carmelite monastery in Towson, Md., and in the courses he teaches at Georgetown.

He described how students often begin his classes simply wanting to satisfy their

religion credit requirement, but end up “getting wrapped up in how cool this is.” “There is a real hunger for the word of God that I just really relish and enjoy,” Deacon Jensen told CNS.

The American Bible Society has worked for 200 years to engage people with the best-selling book of all time. Several notable U.S. historical figures, including John Jay and Francis Scott Key, founded the society in 1816. The Philadelphia-based society produced the first Braille Bible, developed the *Good News Bible* translation in contemporary English, and launched the Digital Bible Library to house various digital translations. †

Swiss Church official deplores vote allowing genetic testing of embryos

OXFORD, England (CNS)—Swiss Catholic Church officials deplored the approval by voters of a modification to the country’s *in vitro* fertilization law that would permit genetic testing of embryos, allowing imperfect human embryos to be discarded.

The president of the Swiss bishops’ conference called the revision in voting on June 5 “a step backwards.”

“It jeopardizes the full protection of human life,” Bishop Charles Morerod of Lausanne, Geneva and Fribourg said in a statement.

“It is important for us to reassure handicapped people that we believe in their full dignity, and rejoice that their lives are accompanied by help from many others. Recognizing the full dignity of all human beings, above all the most vulnerable, is essential for a just society,”

he said. The measure will allow embryos to be stored and screened for genetic defects before implantation. It was approved by 62.4 percent of voters on June 5. Switzerland, with about 44 percent of its 7.1 million citizens identifying as Catholic, is the last European country to approve the practice.

Bishop Morerod said medical research should be “creative and innovative” in finding ways “to accept every life and cure diseases.”

However, he added that the newly legalized practice would eliminate life “instead of dealing with people,” in apparent violation of Switzerland’s 1999 federal constitution, which states in its preamble “the strength of a people is measured by the well-being of its weakest members.” †



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“Faith and reason are like two wings on which the human spirit rises to the contemplation of truth”

- St. John Paul II

HOLLOWELL

continued from page 1

'Ready ... FIRE! ... Aim'

Before he boarded the plane for Mexico in 2009, he had lived a life frequently marked by successes and adventures. These successful adventures occurred even when his plans, as he says, "followed a very strong pattern in my life which can be summed up in the phrase, 'Ready ... FIRE! ... Aim.'"

Deacon Hollowell was a captain of the 1999 state championship football team at Roncalli High School in Indianapolis. He has earned a bachelor's degree and a master's degree from the University of Notre Dame. During his years there, he was the captain of the boxing team, and he spent part of a summer leading seven classmates on a bike ride across the country from Los Angeles to New York.

His joy for travel also led him to spend a summer in Chile learning Spanish, a goal that later enabled him to connect better with Latino students and their parents during the two years he taught and coached at Cardinal Ritter Jr./Sr. High School in Indianapolis.

One of his few plans that wasn't a success involved the four months he spent in the Dominican order, exploring the possibility of becoming a priest.

And he admits he didn't have much of a plan when he landed in Mexico. For four weeks in Puerto Vallarta, he focused on eating well, improving his Spanish, attending daily Mass and earning his scuba certificate.

Then came the night that changed his life, a night when he had a conversation with God.

"I literally gave up my will," he recalls. "I told God, 'I will do whatever you want me to do in my life. Just tell me what you want me to do.'"

The next day, he opened his laptop and began writing a letter to the vocations director for the archdiocese. He stunned himself because he was writing to inquire about starting seminary to become an archdiocesan priest.

"As I'm writing, I'm looking at this and thinking, 'What are you doing?!' I thought, 'If you send this, you're going to do this for a year, even if you don't become a priest.' And I sent it. I told myself that no matter what happened, I'd offer up that year for all of my young friends who were getting married and starting families. I prayed for these families every day in the seminary. And it ended up being a wonderful first year."

In his third year of priestly formation, he was assigned to study at the Pontifical North American College in Rome. He had a transformation of the heart during his second year in Rome in 2014.

"It wasn't until then that I began to understand my call to the priesthood as an incredible gift from God, and not as a laborious duty that I had to learn somehow to accept.

"Deep in my heart, I thought, 'This is it! This is the adventure you've always longed for! This is the desire you've been waiting to have fulfilled!' It's all there for me in the priesthood."

The calm in the middle of a hurricane

Sarah O'Connor has no doubt that Deacon Hollowell will become a "wonderful, holy priest"—a belief she bases in part on the way her friend reacted when one of the worst disasters in the United States in the 21st century was about to happen.

They both were teachers in Notre Dame's Alliance for Catholic Education (ACE) program at Resurrection Catholic School in Pascagoula, Mississippi, when Hurricane Katrina was about to hit in 2005.

Less than 60 hours before the hurricane struck, O'Connor and five other ACE teachers who shared a house with Hollowell were trying to decide what they should do. No conclusion was reached until Hollowell returned late that evening.

"We all immediately bargained him with questions about the situation and what we should do," O'Connor recalls. "He stood and listened for a few minutes, asking a



Transitional Deacon Anthony Hollowell shares a smile and a clasp of hands with Pope Francis before serving as a deacon at a Mass on March 19 at St. Peter's Basilica at the Vatican. (Photo courtesy of L'Osservatore Romano)

couple questions. Then, he said, 'We leave this house in 10 minutes.'

"That was the end of the conversation. We all immediately got up and started getting ready. Tony is someone who can—and will—make challenging decisions with the best interest of others in mind. Thankfully, we were then all safe when the hurricane did hit and flood the town we lived in, destroying one of our schools and gutting the others."

O'Connor also considers it telling how he responded and reacted when, during their quick packing to evacuate, one of the younger ACE teachers asked, "What all should we take?"

"Tony's response was, 'Anything you don't want to lose.' Then Tony walked out the door wearing the clothes on his back and carrying one small computer bag containing his computer, an extra pair of underwear and a book. That was all he 'didn't want to lose.'"

"This is the type of person Tony is. He is detached from earthly possessions, enjoying them only to the extent they lead him to Christ. He helped me learn about my own faith—challenging me to learn more, and frankly making being Catholic look fun in a way that I didn't see before."

She believes he will have that same impact in the archdiocese.

"He is simply a light," she says. "Maybe this is partly because you never know what he is going to do next. He could take off sprinting around the block or busting out dance moves the kitchen floor has never seen."

"He loves his faith. He loves the Lord. And he is a regular guy who enjoys living the life God has called him to. He seems to be the perfect embodiment of St. Catherine of Siena's quote, 'Be who God meant you to be and you will set the world on fire.'"

The full force of the fire

The full force of the fire that is Deacon Hollowell blazes through in a story that his brother Matt Hollowell shares—a story that unfolded in the days following the devastating wrath of Hurricane Katrina, which severely damaged Resurrection Catholic High School.

"The school was flooded, sewage and mud caked the floors and walls," Matt says, adding how stoves and refrigerators in the school kitchen "had been lifted in the flood water and were displaced."

The damage was so extensive that a decision to close the school was discussed at a diocesan-wide meeting.

"Tony had other plans," Matt says.

At the meeting, Deacon Hollowell stood up and told the bishop and others, "I will be at the school tomorrow at 7 a.m., and we are getting to work, and my Dad is coming with a bunch of equipment. If you want to help, show up."

Joseph Hollowell, the longtime president of Roncalli High School, soon arrived from Indianapolis with power tools, cleaners, pressure washers—all kinds of equipment that were sold out within a 300-mile radius of Pascagoula.

"About 30 kids and parents showed up the next day, and we worked all day, every day, for four weeks," Deacon Hollowell

recalls. "Then things began to settle, diocesan infrastructure and insurance adjusters kicked in, and they finally had crews working on the school."

The school opened six weeks after the storm—a re-opening that Matt credits to "the efforts of Tony Hollowell and God's grace." Then Matt shares another story about the fire within his brother.

"On the first day back at school, Tony gave a speech to all of his high school students about how 'no college in the entire country has a question on their application to see if the student has missed out on six weeks of school, so it is time to get to work.'"

"Tony is one of the most natural leaders I have ever met."

Matt also believes all his brother's adventures will add to his priesthood.

"Those adventures were intended by God to happen, and Tony will be a better priest because of them," Matt says. "So many people, myself included, go to priests looking for direction in life. To have a priest who can say, 'I have wandered, too,' will make him all that much more relatable as a person."

'For the good of my soul'

Those adventures have dramatically increased as Deacon Hollowell has prepared for the priesthood. Before entering the seminary, he visited Mexico, Chile and England. During his seminary years, he has traveled to 25 countries.

"To see the human condition, to see how the Church operates in all these lands has been an incredibly enriching experience," he says. "God has used that adventurous spirit in my life to help me."

One defining moment occurred in 2013 during his summer-long journey to three continents and six countries, including Vietnam. There, he was sitting on a bench after lunch when a stranger named Hung approached him.

"I was listening to music, getting ready to lie down because the sun was hot and my stomach was digesting a few spring rolls when a Vietnamese asks to sit down exactly where I was already leaning to lie down," he recalls. "I very angrily say, 'Sure.'"

"Luckily, God prevents me from screwing up the entire thing. We begin to talk about school. He is studying engineering. 'Cool,' I say. 'What do you do?' he says. 'I am studying to be a Catholic priest,' I say."

Then the conversation took a turn Deacon Hollowell never expected. When Hung didn't know what a Catholic priest or a Catholic is, Deacon Hollowell asked him, "Do you know who God is?"

Hung said no again, so Deacon Hollowell led him to the nearby Catholic cathedral. Inside, he showed Hung a crucifix, explaining that Jesus is God and he died to save people from their sins. He also showed Hung a statue of Mary.

When Hung said, "That is Maria!" Deacon Hollowell noted: "This guy doesn't know anything about Catholicism, religion or God, but he knows about Mary." So he showed Hung the Mass schedule and told him he could come to the church any day to pray to Mary. He also told Hung the church

Deacon Anthony Hollowell

- **Age:** 34
- **Parents:** Joseph and Diane Hollowell
- **Home Parish:** Nativity of Our Lord Jesus Christ Parish in Indianapolis
- **High School:** Roncalli High School in Indianapolis
- **College:** University of Notre Dame
- **Seminary:** Saint Meinrad Seminary and School of Theology in St. Meinrad; Pontifical North American College and Pontifical Gregorian University, both in Rome.
- **Favorite Scripture verse:** Psalm 37:5: "Commit your life to the Lord. Trust in him, and he will act."
- **Favorite saint:** "Mary. Her intercession has granted me more graces, more gifts and more answered prayers than the intercession of all the other saints combined. She is an unfailing source of hope in the most desperate of situations."
- **Favorite prayer:** Rosary.
- **Favorite spiritual writer:** Saint John the Evangelist. "His Gospel is my favorite because it is the clearest window into the soul of God that I have found in any book or piece of writing."
- **Hobbies:** Reading, riding bikes, hiking, writing, traveling. †

is where Catholic priests minister, and he could talk to one in Vietnamese if he wanted.

Outside the church, the new friends continued their conversation before exchanging e-mail addresses and saying goodbye.

Deacon Hollowell later reflected on that connection: "I am convinced that it was not only for the good of my soul, but also for the people I will one day serve."

The ultimate adventure begins soon

After his ordination, Deacon Hollowell will return to Rome for another year of study in moral theology. Yet he is already excited about "coming home" to serve the archdiocese in 2017.

His roots are deep at Roncalli and Nativity of Our Lord Jesus Christ Parish in Indianapolis, where he will celebrate a Mass of Thanksgiving on the evening of June 25, just hours after his ordination. Yet his roots are most deeply connected to his parents. He says they have never stopped nourishing the seeds of faith and family that they planted in him and his 10 siblings, including Father John Hollowell, who serves as a priest in the archdiocese.

"It is only because of the love that they gave me that I have any clue about what it means to love, to serve and to be a Father," Deacon Hollowell says. "Without the faith and love of my parents, I would never have become a priest."

Even during his restless years, his parents kept the faith that their third child would find his path with God's direction.

"He has a good head on his shoulders so I knew he would make good decisions," his mother Diane says. "To see a young man stand up and give his life to the priesthood is beautiful. Tony is excited, and our family is thrilled for him."

His father says that one of the gifts that Deacon Hollowell has is the ability to "relate to people in simple language the deep truths of our faith."

"He's had multiple opportunities to preach as a deacon, and people have gone out of their way to tell me how moved they've been by his homilies," Joe Hollowell says. "He knows what he's called to do, and that's significant for anyone. When you know your will is in synch with God's will, it doesn't get any better. There's a deep peace for him."

As his ultimate adventure as a priest is about to begin, Deacon Hollowell gives his heart—and the credit—to God.

"I have always had a restless heart, but something is different now," he says. "Every day of my life, I woke up tired, with a small feeling inside me that there was something else I was called to do in my life. For the past six years, I have never once had that feeling."

"God has loved me for so long, and I've been late in responding to his love. But in his mercy, it's not too late for him. Not only is it not too late for God, I have the sense it's the perfect time."

(For more information about a vocation to the priesthood in the Archdiocese of Indianapolis, log on to www.HearGodsCall.com.) †

BROCKMEIER

continued from page 1

closeness to the Church—that the Church is huge and they're part of it.”

On June 25, Deacon Brockmeier will celebrate his place in the Church when he is ordained a priest for the archdiocese. His ordination will come five years after a major turning point in his life—a night during his senior year in college when he returned from a date.

“Really juicy stuff here,” he says with an easy laugh as he prepares to share the details of that evening.

Two roads, two possible futures

The date in early 2011 had included dinner and a movie, and Deacon Brockmeier recalls it as “a really good time.”

As he drove home after saying good night to his date, he suddenly saw the two most likely roads for his future.

One was to follow the plan that brought him to Marian University in Indianapolis—to become a high school religion teacher or youth minister, and to keep open the possibility of marriage and family someday.

The other road led to the priesthood. It was a consideration he first had when he was 15 and he heard a talk by a vocations director. That consideration resurfaced just weeks earlier when he talked with a friend who had graduated from Marian the previous year: Ben Syberg, now an archdiocesan priest.

“At the time, he was a first-year seminarian at Saint Meinrad [Seminary and School of Theology],” Deacon Brockmeier recalls. “He said he loved Saint Meinrad, and I should think about the seminary. It stuck in my mind.”

“After the date, the two possible futures were very tangible. I knew what was at stake. God reached out to me at a transition time in my life and made it really easy. I really felt God drawing me to the priesthood. It was just a moment of freedom and clarity.”

None of it was an accident

One of Deacon Brockmeier's favorite movies offers an insight into him as a person—and a perspective on his journey to the priesthood.

I Am David is the story of a 12-year-old boy who has lived his entire life in a Communist, forced-labor camp in Bulgaria. In 1952, a prison guard helps him escape and directs him to begin a journey to Denmark that unexpectedly leads the boy to a reunion with family.

“It's a very human story of learning to trust people and discover the good in the world,” Deacon Brockmeier notes. “It's his story of seeing things in the world for the first time, of needing people and being helped by people as he returns to his family.”

While Deacon Brockmeier says there “are obviously no parallels in the story to my life,” the themes of the movie resonate with him.

“I have been reflecting about how



Transitional Deacon James Brockmeier prays during the April 11, 2015, liturgy when he was ordained a transitional deacon at Archabbey Church of Our Lady of Einsiedeln in St. Meinrad. (Photo courtesy of Saint Meinrad Archabbey)

many people have walked with me on my journey to the priesthood,” says Deacon Brockmeier, whose life as a seminarian has led him to serve in the parishes of Holy Family in New Albany, St. Boniface in Fulda, St. Meinrad in St. Meinrad and the parish that he considers home, St. Mark the Evangelist in Indianapolis.

“Community means a lot to me. Relationships mean a lot to me. I think about the parishes I've been a part of, my seminary community, my friends and family—all the people the Lord has given to me in my life. I see that none of it was an accident. These are the people who have showed me the faith, taught me the faith, showed me the community. They've been a great gift for me. And I hope I've been a great gift for them.”

He feels others' pain

His gifts as a priest will be numerous, says Bob Kattau, a member of St. Mark Parish who has seen Deacon Brockmeier come of age in the past five years.

“We have a group that goes out to breakfast periodically with the priests and the deacons,” Kattau says. “James has come a long way since we first met him. He was one of the shyest guys. In the past four years, he has really come out of his shell. He's outgoing and friendly, and he has a wonderful singing voice. He'll be a priest you can go out to lunch or dinner with and just talk and laugh.”

Kattau especially recalls the impact Deacon Brockmeier made when a bus of St. Mark parishioners visited Saint Meinrad Seminary.

“He met everyone and gave the tour,” Kattau says. “You couldn't ask for a better guide. We refer to him now as one of the parish sons. We think he'll make an

excellent priest.”

So do his parents, who live in the Covington Diocese in northern Kentucky, where Deacon Brockmeier grew up and attended Covington Latin School as a teenager.

“He has an ability to empathize with others,” says his mother Norma. “He feels others' pain, and he responds to that in a loving way. He was always there for his friends in high school and college, and he helped them with their faith.”

“The sacraments also mean a lot to him. That's one of the reasons he wants to be a priest—to minister the sacraments to people, baptizing them, marrying them, being there for them in the most important points of their lives.”

His father Don adds, “Even in high school, James always strove to build community. He was president of his senior class and president of student council. He was always pleased when the class came together.”

Future parishioners can also expect two other qualities when he becomes their priest, says Katie Hibner, a friend from their days at Marian University.

“He has a dry sense of humor that surprises people,” says Hibner, a member of St. Mark Parish who teaches religion at Roncalli High School in Indianapolis. “He's also a very gifted public speaker. I'm just amazed at the homilies he gives, and the connections he makes from the Gospel to the world outside the church doors.”

Sharing the light and love of Christ

Deacon Brockmeier offers his own vision of his priesthood and the Church. It flows from a memorable scene during a pilgrimage he made as a seminarian to

England, France, Italy and Switzerland.

The scene unfolded as he entered Sainte-Chapelle (“Holy Chapel”) in Paris. Deacon Brockmeier was soon drawn by one of the stunning features of the chapel: the 15 stained-glass windows—each measuring about 50 feet high—that depict 1,113 scenes from the Bible.

“Each of these stained-glass windows was handmade,” he says. “The theology of the space is that the light of Christ reaches us in the Scriptures. We sit in the midst of the word of God, and God's light shines through these stories.”

“It really communicated the beauty of the word of God. And it's inspiring to look at the potential of the Church to create a place in the world where the light of the Gospel can shine. We're called to create this beautiful thing in the world.”

Deacon Brockmeier can't wait to follow that call as a priest. He has built a foundation for his future by helping with parish youth groups, providing campus ministry at a college, and visiting people in hospitals and nursing homes.

“New priests tell me, ‘You'll love it.’ It really has to do with the fact that the people of God are so generous with their priests and allow them to enter their lives. That's a great honor. My prayer is that the Lord gives me the grace to love the people I see every day in my parish. I'm looking forward to sharing Christ's love.”

He pauses for a moment before adding, “I just think Christ is so much closer to our lives than people think sometimes. I want to help them see that closeness.”

(For more information about a vocation to the priesthood in the Archdiocese of Indianapolis, log on to www.HearGodsCall.com.) †

Extreme faith: God makes big demands, gives infinite love, bishop says

VATICAN CITY (CNS)—Catholicism is a faith of extremes where God makes tough demands while always offering his unconditional love, a U.S. bishop told priests taking part in their jubilee for the Holy Year of Mercy.

When preaching or communicating Church teaching, some priests might emphasize the high ideals needed for holiness and others might underline God's loving, inclusive embrace of even his wayward children, Auxiliary Bishop Robert E. Barron of Los Angeles told Catholic News Service on June 2.

But these two poles are not mutually exclusive, he said. “We are not an ‘either-or’ religion. We're the great ‘both-and’ religion” in which nothing can get in the way of divine mercy—“it moves into the arena of sin, it can never be trumped,” he said.

Bishop Barron was one of seven speakers chosen to offer a catechesis on mercy during the Jubilee for Priests

and Seminarians in Rome on June 1-3. He presented his talk to English-language speakers at the Basilica of St. Andrea della Valle on June 1.

He said he centered his talk on the Samaritan woman at the well in the Gospel according to St. John as a way to present four dimensions of mercy:

- “God's mercy is relentless. It crosses all boundaries and borders. It can never be stressed enough,” he said.
- “God's mercy is divinizing. It's more than just patting us on the head or healing our wounds. It's drawing us into the very life of the Trinity.”
- Divine mercy is demanding, he said. “It affects a change in us, calls us to conversion.”
- It inspires those who receive it to share the good news, embarking on mission, he said.

Jesus “makes this very strong moral demand” on the woman, and “calls her out” for living with a man who is not her husband, the bishop said.

But Jesus has also “won her over” with his pleasant approach and appealing offer of grace, he said. And yet “that grace is not cheap, that grace is a demanding grace.”

This was the message he sought to tell the priests in his catechesis: “that it's the great ‘both-and’ logic

of Catholicism that ought to govern us here, and we shouldn't fall into the trap of the zero-sum game.”

The “genius of the Church,” he said, is that it includes all these facets and allows for a “great symphony of voices” in which some who preach the Gospel really emphasize “the inviting, inclusive side, others that embody this demanding side.”

“Both should be part of the same chorus, the danger is reducing the symphony to a monotony,” he said.

He said a lot of what Pope Francis says reminds him of his spiritual mentor, the late Cardinal Francis E. George of Chicago.

He said the cardinal once told seminarians at Mundelein Seminary, where Bishop Barron taught for more than 20 years, that he greatly admired them for their devotion to the truth.

“But then he said, ‘Remember, you can't just drop the truth on people then walk away. You have to give them the truth and then be willing to walk with them to help them implement it.’”

“I think that's precisely [Pope Francis'] message. He's not softening the truth, but he's saying you don't just drop it on people, you walk with them,” he said. †



Bishop Robert E. Barron

Take the high road, Bishop Coyne tells Catholic communicators

ST. LOUIS (CNS)—In today's age of cyberbullying and online vitriol, be sure to take the high road and build people up rather than tear them down, Bishop Christopher J. Coyne of Burlington, Vt., told Catholic communicators attending the Catholic Media Conference.

"What can I say to make things better? What are the words that may impart grace to those who hear?" the bishop, chairman of the U.S. bishops' Committee on Communications and former auxiliary bishop for the Archdiocese of Indianapolis, asked the group to consider on June 2.

He said he knew the journalists in the room were "acutely aware of the significant decline in the tenor of public discourse" during the last few years, a fact that is readily apparent in publications' comment boxes and social media.

In such an environment, the bishop urged communicators to lift up good examples of humanity, charity and grace and, if possible, "engage in some form of active ministry to others: feeding, housing, counseling, visiting or praying.

"We have to be even more careful to be reflective rather than reactive," he added saying there is already enough anger and coarseness out there. "Let's just not add to it."

Bishop Coyne also noted that the

Church is not immune from such negative discourse, saying: "one of the most destructive activities in the Church today is the internecine fighting among people and groups who claim to be Catholic."

Echoing this message, he quoted Basilian Father Thomas Rosica, who delivered the keynote address on May 11 at the Brooklyn Diocese's observance of World Communications Day and said: "The character assassination on the Internet by those claiming to be Catholic and Christian has turned it into a graveyard of corpses strewn all around."

Father Rosica, CEO of Canada's Salt and Light Catholic Media Foundation, also described Catholic online conversations as sometimes "more a culture of death than a culture of life," the bishop said.

Instead of responding in kind, Bishop Coyne urged the journalists and communication leaders to follow the example of St. Thérèse of Lisieux, who saw every task as a chance to make the love of God more concrete.

With this in mind, he said every news story, video, blog post, tweet, e-mail or response to an online comment can "become an opportunity to manifest God's love."

He also reminded the group that the world they are writing in is constantly changing and is shifting to one that is



Bishop Christopher J. Coyne of Burlington, Vt., addresses Catholic media in St. Louis on June 2. Each year the Catholic Press Association hosts a conference, where decision makers and those interested in Catholic media come together to share information about the changing industry. (CNS photo/Lisa Johnston, St. Louis Review)

largely non-religious and secular.

"We are now missionaries," he said, which should influence writing, podcasts, videos and blog posts because these forms of communication might be bringing people the Gospel message for

the first time.

"And here is something more to consider," he said. "One cannot give what one does not have." In order to help others know Jesus, he said, "We must first know him ourselves." †

First Amendment, Gospel a 'double mandate' for press, Erlandson says

ST. LOUIS (CNS)—Catholic communicators "have a double mandate: the First Amendment of the Constitution and the Gospel," Greg Erlandson told the Catholic Media Conference in St. Louis.

Erlandson, former president and publisher of Our Sunday Visitor (OSV), received the Bishop John England Award on June 2 from the Catholic Press Association (CPA) of the United States and Canada.

"These are perilous times," he said in his acceptance remarks. "We are looking at competing ideological agendas that too often are incompatible with the Gospel, and that too often threaten the weakest among us—both born and unborn—the undocumented, the terminally ill, the poor and neglected."

Catholic communicators' vocation "is to be their voice,"

said Erlandson. "Our vocation is to be the voice of the Church. That is our responsibility and our privilege."

Our Sunday Visitor, based in Huntington, Ind., was founded 104 years ago "to be a voice for the Church and the rights of Catholics," he said, adding that he is "proud of any role I have played in this legacy."

As publisher, Erlandson oversaw *OSV Newsweekly* and many other OSV periodicals, books and resources.

He said that in that role, he "sought to defend the Church's right to speak out on all the issues of the day, to defend the Church's right to participate in the debates that animate the public square, but to do so without rancor or histrionics, to do so without blinders or defensiveness, but in the spirit of loyalty, honesty and intelligence that I hope has defined all that we published."

In editorials and articles, *OSV Newsweekly* "has spoken out in defense of religious liberty and supported—both in court and in our pages—the opposition to the HHS [Health and Human Services] mandate regarding contraception, sterilization and abortion-inducing drugs. We have addressed religious freedom issues worldwide, and defended the rights of migrants and refugees."

The publication also has addressed the sex abuse crisis, he said, "both saluting the Church for the policies it has

instituted in the wake of the crisis, but also addressing the failures of leadership that occurred and that so wounded our Church."

He noted the publication's defense of Catholic organizations "that have endured unjust attack," he said, pointing in particular to Catholic Relief Services (CRS), the U.S. bishops' overseas relief and development agency. CRS "has been the target of malicious and shameful witch hunts," Erlandson said.

He said he was deeply honored to win the England award and paid tribute to former and current staffers at OSV, including his predecessor as publisher, Bob Lockwood.

The England award is named for the Irish-born bishop of Charleston, S.C., who founded *The Catholic Miscellany* in 1822. As publisher of the newspaper, Bishop England defended separation of Church and state, saying it was good for both entities. He also espoused freedom of religion. Presented annually, the award recognizes publishers in the Catholic press for the defense of First Amendment rights, such as freedom of the press and freedom of religion. It is the CPA's highest award for publishers.

In 2015, Erlandson received the CPA's St. Francis de Sales Award. †



"These are perilous times. We are looking at competing ideological agendas that too often are incompatible with the Gospel, and that too often threaten the weakest among us—both born and unborn—the undocumented, the terminally ill, the poor and neglected."

—Greg Erlandson, former president and publisher of Our Sunday Visitor

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Marriages last when couples pray, ‘reaffirm their decision to love’

By David Gibson

Why do lasting marriages last? Pope Francis apparently wants to start a worldwide conversation centered on this question.

Given present-day statistics on divorce, close attention frequently is devoted to its causes. But how prepared are we citizens of the 21st century to converse about the reasons so many marriages actually do survive and even thrive?

Certainly the explanation is not that these couples unearth a hidden secret that allows them to escape the stresses and strains of living so closely together for so long. Couples in lasting marriages indeed grow “through pain and sorrow,” Pope Francis observes in *“Amoris Laetitia”* (“The Joy of Love”), his April 2016 apostolic exhortation on marriage and family life (#130).

But “after suffering and struggling together, spouses are able to experience that it was worth it because they achieved some good, learned something as a couple or came to appreciate what they have,” he writes (#130).

He concludes that “few human joys are as deep and thrilling as those experienced by two people who love one another, and have achieved something as the result of a great shared effort” (#130).

If Pope Francis pays close attention to marriages that last in this age of long life spans “for four, five or even six decades,” this does not mean he lacks interest in couples whose marriages suffer to the point of breaking up (#163). The compassion shown in “The Joy of Love” for the divorced and the conversation he wants the Church to pursue with them has been reported widely.

I think many couples in long-lived marriages will be surprised by how readily they identify with the pope’s depiction of the realities of married life. I can readily identify with his mention of the need for couples to “reaffirm their decision to love,” and “to belong to one another” even amid “confused emotional situations” (#163).

My wife and I found ourselves in a confused emotional situation when between the births of our first and second children we suddenly experienced a miscarriage. Like so many experiences that shape a couple’s life together, we were unprepared for this unexpected loss. Yet, we recognized afterward that this experience changed us and became part of the history of our shared lives.

The strands of real life that are woven together to create the tapestry of a couple’s marriage include ordinary and extraordinary developments that may result in distress or happiness.

I was not, to put it mildly, a good cook for our children when, long ago, my wife returned to college on weekends and weekday evenings to complete her bachelor’s degree. I recently learned to my chagrin, in fact, that a “recipe”



A couple kisses after renewing their marriage vows in 2012 at the Golden Wedding Anniversary Mass at Holy Name Cathedral in Chicago. Why do lasting marriages last? Pope Francis apparently wants to start a worldwide conversation centered on this question.

(CNS photo/Karen Callaway, Catholic New World)

of melted cheese over crackers is named for me in the household of one of our adult daughters!

I had three young children in tow when my wife graduated on a hot, humid day in May from Georgetown University in Washington. Completing her degree required real effort on her part—and on all our parts.

But it set the stage for a new phase in our lives together, one not clearly anticipated when we married. Ultimately, it meant welcoming the start of her long, demanding career in teaching.

Pope Francis speaks in “The Joy of Love” about the “journey” marriage entails, a journey that fosters each spouse’s “personal growth and development” (#163). He observes that “even amid unresolved conflicts and confused emotional situations,” this journey can celebrate “every step” and “every new stage” (#163).

During the years of their journey together, a wife and husband serve as each other’s companion, “one with whom to face life’s difficulties and enjoy its pleasures,” Pope Francis comments (#163). Their love remains the same love they have known, yet over time it “finds new forms of expression and seeks new ways to grow” stronger (#164).

Suggesting that none of this should be taken for granted, however, the pope urges couples to make marriage a matter of prayer, asking the Holy Spirit “to confirm, direct and

transform [their] love in every new situation” (#164).

Lasting marriages do not just happen, and couples cannot simply place their marriages on automatic pilot, expecting the best possible outcome. Instead, a couple’s “initial decision” to love and marry must “be frequently renewed” (#163).

What is the answer, then, to my opening question? Why do lasting marriages last?

Well, a couple needs “a shared and lasting life project,” Pope Francis writes. What does he mean? He appears confident that if a couple “can come up with” this project, “they can love one another and live as one until death do them part” (#163).

Pope Francis explains that “the pleasure of belonging to one another leads to seeing life as a common project, putting the other’s happiness ahead of my own and realizing with joy that this marriage enriches society” (#221).

Marriage is a project that requires patience, tolerance and generosity, he makes clear. It must be “worked on together” by the spouses, who “assume an active and creative role” in their marriage and look to the future that, with “God’s grace, they are daily called to build” (#218).

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

Couples who remain faithful in marriage are a sign of God’s ‘age-old love’

By Mike Nelson



New spouses exchange rings as Pope Francis, pictured in the background, celebrates the marriage rite for 20 couples during a 2014 Mass in St. Peter’s Basilica at the Vatican. This “age-old love” is precisely what Pope Francis speaks of in *“Amoris Laetitia”* (“The Joy of Love”), his recent apostolic exhortation on family and marriage. (CNS photo/Paul Haring)

“With age-old love I have loved you; so I have kept my mercy toward you,” declares the Lord through the prophet Jeremiah (Jer 31:3).

This “age-old love” is precisely what Pope Francis speaks of in the section of *“Amoris Laetitia”* (“The Joy of Love”), his recent apostolic exhortation on family and marriage, addressing what he calls “the transformation of love” that married couples experience (#163-164). “It is a deeper love,” the pope says, “a lifelong decision of the heart” (#163).

That “lifelong decision” is, in fact, a reflection of the unconditional love God shows for each of us, as Scripture proclaims throughout the Old and New Testaments, by word and example.

And what greater example of “the transformation of love” can we find than in the commitment of Mary and Joseph to one another? Their marriage, though hardly conventional, was, without a doubt, filled with deep and unwavering love as they raised the child God had given them.

Joseph, assisted by an angel in a dream, was certainly transformed in his understanding of marriage. And Mary, we

are told by St. Luke, often reflected “in her heart” on all that transpired in the life of her young son (Lk 2:19).

Indeed, the presence of children in any marriage is going to transform that relationship in some way—hopefully in a way that promotes sharing, sacrifice and humility, essential components in any marriage built on a foundation of God’s love.

Pope Francis further points out in “The Joy of Love” that marriage “finds new forms of expression and constantly seeks new ways to grow in strength,” made possible, he adds, by daily effort (#164).

But none of this, he adds, is possible “without praying to the Holy Spirit for an outpouring of his grace, his supernatural strength and his spiritual fire, to confirm, direct and transform our love in every new situation” (#164).

Or, as St. Paul proclaims, “By prayer and petition, with thanksgiving, make your requests known to God. Then the peace of God that surpasses all understanding will guard your hearts and minds in Christ Jesus” (Phil 4:6-7).

Paul also reminds us that our imperfections should not overshadow our

love for one another. “God proves his love for us in that, while we were still sinners, Christ died for us” (Rom 5:8).

Translation: God loves us at our darkest moments, and we are called to do likewise in marriage and in families.

Indeed, where faith, hope and love are present, what lies ahead for married couples—salvation through Christ Jesus—is truly joyful, says St. Peter, even though “you may have to suffer through various trials” (1 Pt 1:6).

And trials, says Pope Francis, lead to transformation that strengthens those committed to their marriage:

“Even amid unresolved conflicts and confused emotional situations, [married couples] daily reaffirm their decision to love, to belong to one another, to share their lives and to continue loving and forgiving.

“Each progresses along the path of personal growth and development. On this journey, love rejoices at every step and in every new stage” (#163).

(Mike Nelson is former editor of The Tidings, newspaper of the Archdiocese of Los Angeles.) †

From the Editor Emeritus/John F. Fink

Imperiled Church: Napoleon imprisoned two popes

(Ninth in a series of columns)

In last week's column, I wrote about the attempts to destroy the Catholic Church in France at the end of the 18th century, first during the French Revolution and then the arrival of Napoleon Bonaparte. This week, I want to write a bit more about Napoleon, who has gone down in history as a military genius. He was also a great enemy of the Catholic Church.

The first time he imprisoned a pope was in 1798 after he and his army occupied Rome. He took Pope Pius VI back to prison in France. Then he invaded Egypt, where he won the Battle of the Pyramids.

After that, he returned to France where he led a *coup d'état*, thereby becoming the virtual dictator of France through the foundation of the Consulate in 1799.

Meanwhile, Pope Pius VI died in the same year in a prison in Valence. Napoleon thought that he had destroyed the papacy but, as I wrote last week, the conclave to



elect his successor met in Venice under Austrian protection. After 14 weeks, the cardinals elected Cardinal Luigi Barnaba Chiaramonte, who took the name Pope Pius VII in March of 1800.

Pope Pius VII tried to get along with Napoleon, but Napoleon was interested only in using the Church. He recognized the usefulness of having one state religion to unify the people, but he found the authority of the pope over the French Church annoying.

Napoleon therefore entered into negotiations with Pius VII, and the two men agreed to the Concordat of 1801. The concordat made possible the revival of Catholicism in France, but it also gave Napoleon the power to exercise extensive control over the Church, including the right to appoint bishops.

When he proclaimed himself emperor in 1804, Napoleon convinced the pope to travel to Paris and attend his coronation in Notre Dame Cathedral. However, Napoleon crowned himself rather than allow the pope to crown him.

Personal relations between the two men worsened when the pope insisted on a

religious marriage ceremony between Napoleon and Josephine. Diplomatic relations worsened when Napoleon occupied Spain, suppressed many monasteries and closed the Church's schools and universities.

Eventually, enmity became so great that Napoleon again sent an army into Rome. In 1808, he occupied Rome, annexed what was left of the Papal States in 1809, and took Pius VII as a prisoner to France. The pope remained in uncomfortable incarceration for almost five years, until his release in 1814 when Napoleon fell from power.

Napoleon's demise began with his disastrous invasion of Russia, and culminated when the allied forces of Russia, Austria, Prussia, Saxony, Sweden and others captured Paris. Pius VII returned to Rome, but a year later had to seek refuge in Genoa when Napoleon escaped from his prison on Elba.

The pope finally returned to Rome for good on June 7, 1815. After Napoleon was finally defeated at the Battle of Waterloo, most of the papal kingdom was restored at the Congress of Vienna. †

Cornucopia/Cynthia Dewes

It seems that parenting is 'grander' at every level

We call them "grands" and "greats" because they are. Grandchildren and great-grandchildren are wonderful. Of course, our children are also above average, as Garrison Keillor notes, but our relationship with them is entirely different.

When we become parents, we are overwhelmed with feelings of love and the desire to protect, but we also feel responsible for everything about our children. We think we must work to make them smart, kind, generous, obedient, healthy, and any other virtue we can dream up.

We believe that we're the ones who will equip them to face the world. Never mind that we ourselves have probably never quite reached these goals, our kids surely will. So we set out to make it happen.

Parents teach us to brush our teeth, chew with our mouths shut, change our clothes, and take other civilized measures designed to make us acceptable to ourselves and others. They also monitor our eating, making sure that we eat lots of vegetables and not much sugar. They send us to bed at a certain time, and make sure we eat some breakfast.



Grandparents, on the other hand, only feel responsible for the grands' and greats' safety. If the kids don't want to take the time to brush their teeth, they let it pass. And if they want another cookie they say, why not? They aim for a reasonable bedtime, but if there's a good TV movie on late, they let everyone stay up eating popcorn together, and then sleep late the next morning.

Parents do most of the legwork for children. They go to school conferences for them, and attend their concerts and ball games. They cart them and their friends around to play dates, then to music lessons, and then to school and social events. Finally, they teach them to drive themselves, much to everyone's horror followed by relief.

On the next level, grandparents get most of the fun and not much of the grunt work. They help out with driving now and then, but are not regularly scheduled to do so. They go the concerts and ball games, and are introduced proudly to teachers and friends. Parents are more likely taken for granted.

Parents must be correct and serious, but grandparents can be frivolous with kids. Once, I swept up a visiting little granddaughter, and danced her around to the raucous sounds of the Crash Test Dummies. Another time, when we were

watching an Anne of Green Gables film together and Anne rejected her boyfriend, I said, "Why'd she dump him? He's a hunk." Now, I'd never have done these things with my children, thinking I must maintain dignity.

Speaking of the Crash Test Dummies, it was a present from a grown son who shares my taste in music. This rapport comes when our children become adults, but happens early on with the grands and greats. We are friends sooner rather than later.

Today, with so many fractured families in our country, grandparents have often taken on the role of the parents. They have become the primary caregivers for their grandchildren, if not their grown children, trying to fill the gaps in a dysfunctional society. At an age when they should rightfully be able to relax, they're forced to start all over again with a new generation.

Whatever the family is like, being a grandparent is something special. When these little critters first take your hand with total trust and look at you with pure love and admiration, you've entered the grandparent dimension. Lucky us!

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

Coming of Age/Maria-Pia Negro Chin

Trying to be faithful, seeking the eternal in a busy world

I recently got a reality check from a lemur in a kids' movie. Or, rather, from Danny Jacobs, an actor who is the voice of King Julien, a lemur in the popular *Madagascar* series of movies. Jacobs was a speaker at an event sponsored by DeSales Media Group— for whom I work—on what the Church designates as World Communications Day.

Jacobs, a Catholic and former seminarian, told the audience that "if you can love yourself the way God loves you, that is going to allow you to relax" even when you have a lot of things going on in life. Jacobs, the sixth of seven children, has worked on movies, commercials, video games and earned Emmys for his work, but he keeps what's important in focus. He spoke of the entertainment world's role in "training society to value and pursue extrinsic things which are passing."

It made me think how easy it is to get wrapped up in what we are doing,

accomplishing or failing to do that we can let stress creep in. We forget why we are doing what we are doing. This is something I have seen in exhausted young people who rush from one activity to the next. Sometimes the joy of the moment can escape them. I know, because I'm guilty of this.

I started struggling with the whirlwind of activities in high school when— after coming to live in Maryland from my native Peru with my parents and siblings—I found out that in addition to studies, teenagers in the U.S. are expected to be involved in extracurricular activities such as clubs, sports, volunteer work, etc.

At the time, I didn't see these activities as an opportunity to meet people or to learn more or to cultivate a healthier lifestyle. I saw the activities as obstacles. They seemed to take away time from studying and from my goal of going to college, which I wanted to do to validate my parents' sacrifices.

But later, I found joy in many of those activities. I was grateful. These days, living in the present, which I recognize as God's gift, is something I am better at

(most days). Yet, often there is the sense that I should focus my energy toward other things: I should volunteer more, start that podcast I have talked about for ages, and have that game night with friends I have been neglecting because of work.

I still stress over my list of what I need to do and should be doing. I can only imagine how young people must feel juggling responsibilities inside and outside of the classroom.

Even when we try to be faithful to God's love, it is easy to feel overwhelmed or discouraged, especially when we have a lot of homework, extracurricular activities and work to finish. But something Jacobs said that day has stuck with me: We are "in the world and not of it." If we have God's love, what are we stressed about?

We can have many conflicting thoughts and emotions. But, maybe if we identify the things that are passing, we can keep our eyes on the things that are eternal.

(Maria-Pia Negro Chin writes for Catholic News Service.) †

Twenty Something/

Christina Capecchi

To bake is to believe: a convert in the kitchen

Staci Perry bakes like she lives. She doesn't measure. She works with what's already in the fridge. And she scrapes every last bit out of the bowl.

"I don't do anything fancy," she says, sitting in the kitchen of her century-old farmhouse two miles north of Verdi, a tiny, windswept town by the

Minnesota-South Dakota border. "It's very church potluck-ish—bars, brownies, pies, just your home kind of food. If a recipe calls for a candy thermometer, I turn the page."

So when a crack appeared in the dark-chocolate cheesecake she made last month for an intern, Staci recognized it for what it was: "the perfect cranny for the ganache to nestle into like a silk scarf tucked into a cashmere coat," she wrote on her blog. "I see my life as a work in progress, so I treat baking that way too. It's been a ride!"

That ride brought her to this year's Easter Vigil at St. Thomas More Church in Brookings, S.D., where she joined thousands across the country entering the Catholic Church. She cried when she received her first Communion from Father Andrew, who welcomed her with radiant joy. "I felt like God was standing in front of me, looking at me," she says.

The 44-year-old communications specialist had attended Mass with her boyfriend for years, but was turned off by what she saw as the Church's many "rules." Then she learned Catholicism is the first Christian faith, and her mind was opened. By the time she'd begun attending Rite of Christian Initiation of Adults (RCIA) classes last fall—meeting every Tuesday evening for an hour-and-a-half session that challenged and enlightened her—she knew she had found the answer to a deep void. "I came to the realization that I was missing something."

It wasn't lost on her that Catholicism is centered on an altar, a table of plenty that feeds the weary. She found Mass to be sweet and unrushed, like her time in the kitchen, where she lets things mix and melt. Baking is a spiritual exercise, she says. "To me, it's an act of thanksgiving."

Staci feels so blessed that she's compelled to pour that love in and back out. Scalloped potatoes for the neighbor who broke her leg, key lime pie with pretzel crust for her boyfriend's birthday, smoky deviled eggs flecked with bacon every Fourth of July. If she can make someone's day so easily, why wouldn't she?

That's what it all boils down to, the parallel Staci sees between her longtime passion for baking and her new love of Catholicism: "the sharing part," she tells me, cracking an egg and wiping her hands. It's Saturday afternoon, and she's making Reese's Peanut Butter Poppers for a nephew who was in a four-wheeler accident. Her blue eyes sparkle when she looks around her kitchen filled with object lessons: an antique scale, the pantry made of barn wood, embroidered flour sack towels, Grandma Janet's Sunbeam electric mixer. "Everything has a story," she says.

The Catholic faith that has given Staci a sense of home is also propelling her to pursue bold dreams. She's drafting a book proposal to write a cookbook, one that would satisfy an unmet niche and advance her baking ministry. "It sort of feels like a beginning. My eyes have been opened to the possibilities."

For cradle Catholics and converts alike, that is the power of faith and the invitation of summer: to slow down enough in order to create something. Bake or build or braid. Write something, record something. Sew, sing. Plant a flower, paint a room, fill a bird feeder. Find a new use for an old object. Leave something better than it was before. Create and live out the faith that is ever ancient, ever new.

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



Eleventh Sunday in Ordinary Time/

Msgr. Owen F. Campion

Sunday Readings

Sunday, June 12, 2016

- 2 Samuel 12:7-10, 13
- Galatians 2:16, 19-21
- Luke 7:36-8:3

The first reading for this weekend's liturgy is from the Second Book of Samuel. Scholars refer to First and Second Samuel as historical books. Historical books in the Bible do not exactly fit the description of history books today, not because they are untrustworthy or make-believe, but because the point of the book is to tell a religious story.

For the authors of these works, as well as for the prophets, nothing was more important in life than being true to God.

In this reading, the prophet Nathan confronts King David about his adulterous relationship with Bathsheba, the wife of Uriah, a Hittite leader. Ancient Hebrews detested adultery, and only one thing was worse, namely adultery with a pagan. Such unions weakened the commitment of Israel to the one, true God.

Nevertheless, when David admits the error of his ways, even in these grave circumstances, Nathan assures him that God forgives him.

St. Paul's Epistle to the Galatians furnishes the second reading. This passage splendidly reveals what genuine Christian living is. "I live now not I, but Christ lives in me" (Gal 2:20). This one statement, so familiar to and beloved among Christians, captures the intimacy of the bond between the Lord and true disciples. It is a bond created in uncompromising faith. It is a bond that brings salvation to the disciple.

St. Luke's Gospel provides the third reading. It, too, is familiar to Christians. It is the story of a sinful woman. The text does not describe this woman as a prostitute, but over the centuries Christians usually have assumed that she was one.

Such an assumption only underscores the depth of God's love shown in Christ's forgiving the woman. This aspect of the story, namely God's forgiveness, is the point of this passage.

The particular nature of the woman's sin is not the point. She was gravely sinful. All, very much including Jesus, saw her as such. In the Jewish culture of the time of Jesus, the greatest sins

Daily Readings

Monday, June 13

St. Anthony of Padua, priest and doctor of the Church
1 Kings 21:1-16
Psalm 5:2-3b, 4b-7
Matthew 5:38-42

Tuesday, June 14

1 Kings 21:17-29
Psalm 51:3-6b, 11, 16
Matthew 5:43-48

Wednesday, June 15

2 Kings 2:1, 6-14
Psalm 31:20-21, 24
Matthew 6:1-6, 16-18

Thursday, June 16

Sirach 48:1-14
Psalm 97:1-7
Matthew 6:7-15

Friday, June 17

2 Kings 11:1-4, 9-18, 20
Psalm 132:11-14, 17-18
Matthew 6:19-23

Saturday, June 18

2 Chronicles 24:17-25
Psalm 89:4-5, 29-34
Matthew 6:24-34

Sunday, June 19

Twelfth Sunday in Ordinary Time
Zechariah 12:10-11; 13:1
Psalm 63:2-6, 8-9
Galatians 3:26-29
Luke 9:18-24



that a woman could commit were prostitution and adultery.

Her gesture of washing the Lord's feet and perfuming them was a great act of deference and humility.

God's forgiveness, given in Christ's mercy, is so great and unquestioning that the Pharisee, a specialist in theology, cannot fully comprehend what was occurring. Jesus had to explain God's love in a parable.

Reflection

The place of women in the New Testament intrigues many people. As so often is said in the Gospels, the Apostles, all males, accompanied the Lord. They were Christ's special students and followers. Also in the Lord's company were several women, including Mary of Magdala, from whom seven demons had been expelled.

The presence of the Apostles verifies their future role in the development of Christianity. The presence of the women shows the outreach of Jesus. Women, while not Apostles, hardly would have been admitted to the company of male figures so important to the unfolding of salvation had they been regarded as inferior.

Second, these readings teach that the mercy of God unquestioningly is given those who humbly and sincerely ask for it.

The Gospel does not give us the exact details of the sin of the woman who met Jesus. However, the sin committed by David in his liaison with the wife of Uriah, the Hittite, is clear. Together, the picture is vivid. The women, as well as David, were guilty of grave sin.

Yet, God mercifully forgave them. The key for them, and now for us, is to give oneself totally to Christ in trust and love. †

Question Corner/Fr. Kenneth Doyle

Women have gained a more prominent place in the Vatican over past decade

QI read in a recent *National Geographic* there were only two countries in the world which do not allow women to vote. One was Saudi Arabia, which for centuries treated women as second-class citizens—not permitting them to be seen in public, for example, except for their eyes, and prohibiting them from driving cars. The other place was Vatican City. Since that article appeared, Saudi Arabia has now extended voting rights to women, leaving the Vatican City State as the only exception. How do you explain that? (New York)



AYour question is an understandable one, but a bit misleading. In fact, the only election held at the Vatican is the one to choose a new pope, and since the 11th century only cardinals of the Church have been eligible to vote. So if you're one of the 800 citizens of Vatican City State, you don't get to vote even if you're a man—unless you happen to be one of the cardinal electors.

You might be interested to know that the number of women working at the Vatican has nearly doubled in the last 10 years, according to a recent study conducted by Vatican Radio. In 2012, a laywoman was named to the position of undersecretary of the Pontifical Council for Justice and Peace, the first laywoman to hold such a high-ranking post in the curial leadership.

Pope Francis has also recently appointed several women to the International Theological Commission, which assists the Vatican in reviewing doctrinal issues.

QI lost my firstborn son five years ago. Now I have another child, and I have been trying for a year to find a priest to baptize him. In addition to the lingering grief which comes from losing a child, I have both mental and physical illnesses which make it difficult for me to get to church every Sunday.

In fact, I have not been back to church since my child died, but I do pray, and I look forward to teaching my new little boy to pray and to know about God. I believe that my son will not be able to get into heaven unless he is baptized, and I worry about that every day.

My parish said that I would have to attend church for three months before having my child baptized, but I never know how I will feel on a particular Sunday so I can't guarantee that I will be there. I don't think it's fair to my child to deprive him of baptism, of God's protection and of the chance for heaven just because I am sick. Please tell me what I can do. (City of origin withheld)

ANormally, to baptize a child a priest needs reasonable assurance that the child will be raised in the Catholic faith. When neither parent has been going to church, your parish has evidently chosen to require three months of regular attendance as a sign of your good intentions.

The parish may be unaware of your personal circumstances and the illnesses that make attendance difficult for you. You might make an appointment with your pastor and discuss your situation.

What you might also do is arrange for another Catholic adult—logically, one of your son's godparents-to-be—to bring the boy to church as he grows up and to see to his religious education. The pastor of your parish may then change his mind and schedule the baptism. If not, you might write to your bishop and explain the circumstances.

Regarding your concern about your son's salvation if he is not able to be baptized, I first want to commend your desire for the great gift of baptism for him. In ordinary circumstances, it is a principal means by which God the Father shares the life and love of his son Jesus with us and makes us fit for heaven.

At the same time, if baptism isn't possible for a person, especially for young children, the Church encourages us to cling to the hope that God provides. The *Catechism of the Catholic Church* does this by teaching that "the great mercy of God ... and Jesus' tenderness toward children ... allow us to hope that there is a way of salvation for children who have died without baptism" (#1261).

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 40 Hopewell St. Albany, N.Y. 12208.) †

My Journey to God



Fulfillment

By Phillip Gammon

What waits for us when birth unfolds?
As lives develop and manifest?
While seeking life's purpose, consider
Life a revelation, not just a quest!
Matters not what vehicle we take through life,
But the treasure we keep on board!
The key is what we put in and take out,
That develops our eternal soul!
The choices we make are freely given,
But consequences are renowned!
If love for others is not forthcoming,
Emptiness will come and surround.
Love, joy, peace, patience,
Kindness, goodness, faithfulness,
These fruits of the Spirit we should gather in,
Along with self-control and gentleness!
The corners of life we cannot see around.
Be led by the Spirit divine!
Then what comes our way we will conquer,
Because of His love sublime!

(Phillip Gammon attends a Christian church north of Indianapolis. An artist's depiction of a scene from the Pentecost appears in the Cathedral Basilica of St. Louis in the city of St. Louis. The feast, celebrated on May 15 this year, commemorates the Holy Spirit descending upon the Apostles 50 days after Christ's resurrection. Pentecost also marks the end of the Easter season.)
(CNS photo/Crosiers)

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.

DALY, Janet, 75, St. Mary, New Albany, May 24. Mother of Sandra Atchley, Beverly Matlock, Julie Ann Price, Brandy, Kristina and Sondra Daly. Grandmother of 10. Great-grandmother of two.

DEAN, Rosemary, 75, St. Joseph, Shelbyville, May 20. Wife of Charles Dean. Mother of Melinda Pennycuff and Michael Dean. Sister of Robert Hogan. Grandmother of one. Great-grandmother of one.

DOOLEY, Rosemary M. (McCotter), 78, St. Roch, Indianapolis, May 31. Sister of Helen Relford and William McCotter. Aunt of several.

DUNN, Doris (Smith), 65, St. Mary-of-the-Knobs, Floyd County, May 30. Wife of Ralph Dunn Jr. Mother of Shannon Phelps, Chandra Seale, Brent Brinley, Wendy, Ralph and Richard Dunn. Sister of Linda Brown, Clyde Jr. and Herman Smith. Grandmother of 13. Great-grandmother of two.

ETIENNE, Ivo, 91, St. Paul, Tell City, June 1. Husband of Mary Etienne. Father of Mary Ann Bernard, Tracy Schroeder, John, Mark and Tom Etienne. Brother of Elsie Flamion and

Marcella Ward. Grandfather of 13. Step-grandfather of one. Great-grandfather of 10.

FLAHERTY, Scotty, 75, St. Paul, Tell City, May 26. Father of Laura and Mark Corso, Debra VanBuren, Angela, Pamela, Gary and Robert Flaherty. Step-son of Willie Dixon. Brother of Pamela Wrightsman and Charlie Polston. Grandfather of 13. Great-grandfather of seven.

HELT, Dorothy J., 90, St. Bartholomew, Columbus, May 27. Mother of Tom Helt. Grandmother of one. Great-grandmother of two.

KELLERMAN, Victoria C., 71, St. Louis, Batesville, May 26. Mother of Amy Streater, Adam, Clay, John and Pete Kellerman. Sister of Tina Beach, Libby Bohman, Pam Vanderhaar, John and Tim Decker. Grandmother of 11.

KIEFNER, Amy A., 45, St. Bartholomew, Columbus, May 26. Mother of Elisabeth, Emma, Hannah and Christopher Hill. Daughter of Sue Kiefner. Sister of Maggie Donohue, Kara May, Amanda West and Jonathon Kiefner. Grandmother of three.

KLEIN, Vincent, 62, Holy Family, New Albany, May 26. Husband of Mary (Pate) Klein. Father of Emily D'Souza and Michael Klein. Brother of Janice Klein and Angela Nolan. Grandfather of one.

MAUER, Edwin J., 101, St. Mary, Greensburg, May 30. Brother of Louis Mauer.

MILLER, Lillian, 88, St. Mary, Rushville, May 30. Mother of Gary and Mike Miller. Sister of Elizabeth Valentine.



New saints

Bridgettine sisters wave as Pope Francis greets the crowd at the conclusion of the canonization Mass for two new saints in St. Peter's Square at the Vatican on June 5. Those canonized were St. Stanislaus Papczynski of Poland, founder of the Marian Fathers of the Immaculate Conception, and St. Mary Elizabeth Hesselblad of Sweden, who re-founded the Bridgettine order that had died out in Sweden after the Protestant Reformation. (CNS photo/Paul Haring)

Grandmother of five. Great-grandmother of one.

MURPHY, Bobby M., 85, St. Mary, Lanesville, May 28. Husband of Mary Jane Murphy. Father of Ramona Kirchgessner, Carol Way, Ellen and Donald Murphy. Brother of Bruce Long. Grandfather of seven. Great-grandfather of seven.

O'BRIEN, Larry M., St. Joseph University, Terre Haute, May 18. Father of Lori O'Brien. Grandfather of three.

O'CONNOR, Earl, 85, St. Jude, Indianapolis, May 26. Husband

of Eleanor O'Connor. Father of Charlie and John O'Connor. Brother of Omer O'Connor. Grandfather and great-grandfather of several.

ORTH, Robert J., 85, St. Simon the Apostle, Indianapolis, May 29. Husband of Doris Orth. Father of Angela Frankenberger, Susan Wlesinger, Robert and Thomas Orth. Grandfather of four.

ROLAND, Margaret A., 91, St. Jude, Indianapolis, May 26. Mother of Janis Petree and Donald Roland. Grandmother of 11. Great-grandmother of 15.

RUSSELL, Lawrence, 88, St. Mary, New Albany, May 24. Uncle of several.

SOLLER, Judy Kay, 76, St. Joseph, Shelbyville, May 17. Wife of Stephen Soller. Mother of Anthony and Timothy Soller. Sister of Joy Anspaugh. Grandmother of four.

SPALDING, Ann Marie, 51, St. Mary, New Albany, May 25. Wife of Jeffrey Spalding. Mother of Brittany and Joshua Spalding. Daughter of Glenn Kamer. Sister of Nancy Batman, Susan Jones, Laurie and David Kamer. Grandmother of two.

UNDERWOOD, Brian J., 39, St. Vincent de Paul, Bedford, May 29. Son of Dennis and Melinda Underwood. Brother of David Underwood.

WALSH, Sally, 67, St. Luke the Evangelist, Indianapolis, May 22. Mother of Amy Kern, Brian and Mark Walsh. Sister of Thomas Shodron. Grandmother of nine.

WILLIAMS, Mary, 98, St. Mary, Richmond, May 26. Mother of Shirley Lainhart and Ann Marcum. Grandmother of three. Great-grandmother of four. †

Prayer powers light Christians must share with the world, pope says

VATICAN CITY (CNS)—Prayer powers the light that Christians are called to share with the world, Pope Francis said. "You can do many great things for the Church—a Catholic university, a school, a hospital—and they will even build

you a monument as a benefactor of the Church," the pope said on June 7 during a morning Mass in the chapel of the Domus Sanctae Marthae.

"But if you don't pray," he said, all of those charitable efforts and works of

mercy "will be a bit murky or dark" and without light because they weren't rooted in prayer, he said.

"What is the Christian's battery for making light? Simply prayer," he said, according to Vatican Radio.

The thing that "gives life to Christian light, what illuminates, is prayer" that comes from the heart and gives God thanks and praise, he said.

However, he said, it is important to share that light and not be tempted to keep it for oneself, which would be a kind

of "looking-glass spirituality" and "is something awful."

When God asks that Christians be the light of the world and salt of the Earth, both of these gifts are meant to be shared with others through good works that render glory to God.

By recognizing that the gifts come from God, they will never be exhausted because he gives freely, the pope said. His gift will "continue to be given to you if you continue to give it—illuminating and giving. And it will never run out." †

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Parents are kids' 'best bet' to buffer outside world, conference hears

UNITED NATIONS (CNS)—The future of humanity depends on parents' commitment to protect and nurture their children, instill values and help children mature as human beings, speakers told a United Nations event to mark the fourth annual Global Day of Parents.

Despite a global retreat from parenthood and marriage, most children are being raised in stable two-parent families that are associated with good emotional, physical, social and economic outcomes, several speakers said during the June 1 event.

"The Importance of Fatherhood and Motherhood for Integral Development" was co-sponsored by the Holy See Mission to the U.N. and the Universal Peace Federation.

"The importance of moms and dads, and of their joint commitment in raising the next generation, cannot be overstated," said Archbishop Bernardito Auza, the Vatican's permanent observer to the U.N.

"The future of humanity depends on how well moms and dads do in their mission as teachers in forming their children in values, socialization, trust, mutual respect and responsibility, education, hard work, affection, compassion, forgiveness, solidarity and ethical development," he said.

Pope Francis, in his exhortation "Amoris Laetitia" ("The Joy of Love") following a two-year-long synod process focused on families, holds motherhood and fatherhood in the highest esteem, and underscores the value of their harmonious cooperation for the good of their children, the archbishop explained. "Their combined service is greater than the sum of their individual work, and their children profit most from their complementary teamwork," he said.

Paraphrasing Pope Francis, Archbishop Auza said, "Moms and dads as co-educators either instill in their children trust and loving respect by their affection, example and trustworthiness, or by their failure to provide in this way, leave their children questioning whether their parents are sincerely concerned about them."

Thomas Walsh is president of the Universal Peace Federation, which has adopted as its motto "the family is a school of love." He said the family has underutilized potential for social development on small scales. Parenthood should be woven into a compelling narrative to give voice to social assets, he said.

Furthermore, two-parent families, compared with single parents, "often have more time, money, attention, kinship support and stability to give to their children," said Brad Wilcox, director of the National Marriage



Brad Wilcox, director of the National Marriage Project, points to a projection screen as he speaks during a conference at the United Nations on June 1 on the importance of motherhood and fatherhood for the integral development of men, women, children and society. Looking on is Archbishop Bernardito Auza, the Vatican's permanent observer to the U.N. The Holy See mission to the U.N. and the Universal Peace Federation were co-sponsors of the event, which was held in observance of the U.N.'s Global Day of Parents. (CNS photos/Gregory A. Shemitz)



Dr. Meg Meeker, a pediatrician and expert on parenting, teens and children's health, speaks during a conference at the United Nations on June 1 on the importance of motherhood and fatherhood for the integral development of men, women, children and society.

Project at the University of Virginia. Likewise, family instability creates stress, disrupts social networks and leaves less time for caregiving, he said.

Presentations also focused on motherhood, children not experiencing the advantage of a father in their lives, and the security children gain by seeing a healthy, loving relationship between their parents.

Brian Caulfield, director of the Fathers for Good, an initiative of the Knights of Columbus, said there is little public discussion about the high number of U.S. children being raised without a father.

"There's a general feeling that fathers are expendable," promoted by media stereotypes of "the doofus Dad," he said. "Having imbibed the brand, many men have retreated from making their mark."

Pediatrician Meg Meeker said children gain security from the relationship between their parents, and strong character development comes from diverse exposure to mother, father and faith.

With children spending as much as eight hours a day on media and in front of video screens, compared to

34 minutes with their parents, Meeker said it is crucial for parents to be engaged and available so they can protect their offspring and set them on a path toward responsibility and maturity.

Picking up on that theme, Deborah McNamara, a clinical counselor at the Neufeld Institute in Vancouver, British Columbia, said 21st-century parents are digital immigrants who must lead their children into a new age. Longing for attachment is the greatest human hunger, she explained, and children can satisfy it through a strong caring relationship with an adult, rather than virtual connectivity to their peers.

"Relationship is the most important thing the family offers. It protects our children in adversity. We need to protect the relationship at all costs," McNamara said.

"We need to believe we are what our children need. We are our children's best bet. We have to be the buffer to the world outside," she added.

"We cannot send our children into a digital age empty-handed with only their technology in tow. Parents are still the best devices," she said. †

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Australian priest takes up pope's call to be missionary of mercy

COORANBONG, Australia (CNS)—A shiny white motor home stationed on the grounds of Catholic churches throughout the Maitland-Newcastle Diocese has become a beacon of hope



and mercy among local communities.

Open church doors and a large banner planted in church front yards proclaiming, "Missionary of Mercy here this week!" also have been the cause of much curiosity.

For the past 12 weeks, Jesuit Father Richard Shortall has been traveling in the secondhand motor home to rural parishes that have no resident priest. Each Saturday, he parks beside a church, connects to the electricity and water, and makes himself at home for seven days. It's not a large motor home, but he says it has everything he needs for his travels and ministry during the Jubilee Year of Mercy.

Father Shortall is one of more than 1,000 priests—one of two Australians—who were accepted by Pope Francis to be a missionary of mercy during the Jubilee Year. He said he was inspired to step forward after reading the pope's words in "Misericordiae Vultus" ("The Face of Mercy") instituting the year: "I intend to send out missionaries of mercy. They will be a sign of the Church's maternal solicitude for the people of God, enabling them to enter the profound richness of this mystery so fundamental to the faith."

"As soon as I read that, I felt this call. Yes, I want to be one of those missionaries of mercy," Father Shortall told Catholic News Service (CNS).

Having worked with the people of the diocese since 2013 and understanding the particular hurts felt by many of them over news about clergy sexual abuse, he felt called to take on this ministry.

"I had no idea how I'd do it or what was involved in being one of these missionaries of mercy, but when I shared this desire with Teresa Brierley, a vice chancellor at the diocese, her eyes lit up. She said, 'Don't worry, I know how.'"

Brierley has long wanted a priest to travel to remote communities without a resident priest. With the approval of Maitland-Newcastle Bishop William Wright and Jesuit Father Brian McCoy, provincial of the Australian Jesuits, Father Shortall is making her wish possible.

The diocese spans more than 13,000 square miles, an area larger

than Maryland. Thirty priests serve in 39 parishes, which include 77 churches. An additional 17 parishes with 27 churches have no priest. It is hoped that Father Shortall will have ministered in all 27 of those communities by the time his mission of mercy on wheels ends.

"The concept of having priests moving around to rural and remote communities is not a new one," Father Shortall said. "During the early settlement times, there were priests traveling on horseback, and even in our early Jesuit tradition, we have sent out missionaries on foot or horseback for weeks at a time. So you could say we've just reverted to what we've always done. I just happen to be on wheels."

Having been accepted as a missionary of mercy, Father Shortall went to Rome in February to attend the commissioning Mass with Pope Francis. While on mission since returning, he shares his experience of Rome and unpacks the pope's message of mercy during his daily homilies.

At a recent Mass at St. Patrick and St. Brigid Church in Cooranbong, he shared: "We have been discovering over the week what Francis had in mind in calling this Jubilee Year of Mercy, that when we look at the merciful face of God, it is a God of compassion, a God of kindness, a welcoming and nonjudgmental God. So as we take these qualities of God into our own hearts, when we connect with the mercy of God, we in turn become more merciful people."

"On the day of the commissioning Mass on Ash Wednesday, [Pope] Francis was reminding us of ways during the Jubilee Year in which we might open our eyes. And he always kept coming back to this theme of opening the doors, not only of our churches, but also the doors of our hearts. It's all about that."

Opening doors is precisely what Father Shortall does. Each morning, he opens the doors of the church at which he is staying, and they remain open throughout the day. He celebrates Mass in the morning and remains in the church, sitting quietly, reading or praying, while waiting for anyone to take up the invitation to come through the door.

Father Shortall said his biggest hope is that people accept the invitation to experience God's love and mercy by walking through the doors he has opened.

"When I first arrive, I invite people to feel free to come and talk to me about something that may be weighing them down from the past. Perhaps they've never had an opportunity to share the story with anyone else," he said.

"Now they have an opportunity to share their story to someone who is listening with compassion and who is not



Jesuit Father Richard Shortall, a missionary of mercy for the Jubilee Year of Mercy, blesses the graves of families and friends at St. Patrick and St. Brigid Church in Cooranbong, Australia, on May 27. Father Shortall, one of two missionaries of mercy in Australia, is traveling throughout the Maitland-Newcastle Diocese in a motor home to churches that have no resident priest.

(CNS photos/Fiona Basile)



Jesuit Father Richard Shortall, a missionary of mercy for the Jubilee Year of Mercy, speaks during Mass at St. Patrick and St. Brigid Church in Cooranbong, Australia, on May 26.

going to judge them. And I know from watching them and sitting with them, how important this has been for them. There is this incredible sense of relief, of being free. And for me, that's the key component of a missionary of mercy during this jubilee. The conversation may lead to the sacrament of reconciliation, but not necessarily, and that's OK.

"When someone is sitting in that chair and I might be feeling weary," Father Shortall continued, "I tell myself the most important person I am meeting today is that person. And the most

important thing I will do today is to listen to them and give them my attention.

"I've heard many people say, 'Father I feel like a great weight has lifted from my shoulders.' It's so simple," he added. "All you need to do is love them and accept them, to be available and present to them and to listen gently, instead of shouting at them and judging them and making things difficult for them."

"This is what [Pope] Francis is saying, we must reach out, and make sure people still feel welcome and part of the Church." †

What was in the news on June 10, 1966? A new archabbot for St. Meinrad, criticism for stifling dissent against the Vietnam War, and racial equality in purchasing

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 10, 1966, issue of *The Criterion*:

• Participate in Project Equality

"LANSING, Mich.—Four Michigan Catholic dioceses—Grand Rapids, Lansing, Marquette, and Saginaw—will commit their purchasing power to promoting racial justice and equal job opportunity. ... The four dioceses announced their intention to implement the Project Equality program of the [National Catholic Conference for Interracial Justice], which requires companies doing business with the dioceses and their institutions to adopt equal employment policies and practices."

• Editorial: Guns and glitter

"President [Lyndon B.] Johnson has demanded that his Vietnam critics quit being 'Nervous Nellies' and stand united 'until the gallant people of South Vietnam have their own choice of their own government.' 'I do not think that those men out there fighting for us tonight think that we should enjoy the luxury of fighting each other back home,' he said. We seriously doubt that stateside differences of opinion about the Vietnam War have any measurable effect on the morale of American battle forces, all the outpourings of Washington-inspired

propaganda to the contrary notwithstanding. There was a far deeper cleavage of public opinion in the Korean War. ... Efforts to stifle dissent ... continue to take curious turns. ... Telling the truth has never damaged public morale. Hiding the truth has."

• Prior Gabriel Verkamp elected new Archabbot of St. Meinrad

"ST. MEINRAD, Ind.—Father Prior Gabriel Verkamp, O.S.B., who was born a few miles from the 112-year-old Benedictine monastery here, was elected as the sixth abbot of St. Meinrad's Archabbey on Friday, June 3. The 66-year-old native of Ferdinand will succeed Archabbot Bonaventure Knaebel, who resigned as monastic superior on May 10, 11 years after his election. Archabbot Gabriel, who will be solemnly blessed in the office later in the summer, brings to the position 37 years' experience as a monk, seminary professor and official, pastor and religious superior. Since 1963, he had served as prior of the Benedictine community at St. Meinrad."

• Appointed rector of seminary

• Corpus Christi rites set at three sites

• Rev. Peter D. Fox, Jesuit ordinand, sets

Mass June 19

• Visit to a Czech village: A rainy day in Suchdol

• Vatican experts drafting guidelines for ecumenism

• Church seeking to serve Latin social revolt, cardinal says

- Laity polled on new bishop
- Leon Cathedral swept by blaze
- Sees 'crisis of obedience'
- Back right of religious to teacher's certificate
- Future superiors of mission society will be elected
- Proposes co-op vocation film
- Cadet kickball crown annexed by Holy Spirit
- Varied summer slate on docket for CYO
- 1,000 churches on drawing board
- 11 on Woods faculty given study grants
- 'Reasonable to expect' life on other worlds
- Institute speaker: Urges new approach in alcoholism laws
- Summer study set for Marian faculty
- La Leche League sets convention
- Reflection set for women's group



Read all of these stories from our June 10, 1966, issue by logging on to our archives at www.CriterionOnline.com. †