



The

# Criterion

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## Unifying project

Eucharist, church renovation brings Rushville parish together, page 9.

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## 'It's a great life'

Newly ordained Father David Marcotte speaks on June 18 at Bishop Simon Bruté College Seminary in Indianapolis with Gabe Ochoa, left, Nathan Gramman, Mateo Gonzalez and Aaron Robinson, all members of SS. Francis and Clare of Assisi Parish in Greenwood. Father Marcotte, who will soon begin ministry as associate pastor of SS. Francis and Clare, spoke with the teenage boys during Bishop Bruté Days, the college seminary's annual camping and retreat event for young men open to the idea that God might call them to the priesthood. (Photo by Sean Gallagher)

## Youths receive positive image of priesthood during seminary's Bishop Bruté Days

By Sean Gallagher

Nearly 50 years ago, Archbishop Joseph W. Tobin was in the position of the nearly 40 teenage boys with whom he spoke on June 18 at Bishop Simon Bruté College Seminary in Indianapolis.

The boys were participants in the eighth annual Bishop Bruté Days, a camping and retreat event sponsored by the seminary for teenage boys open to the possibility that God might call them to the priesthood.

When he was a teenager in the mid-1960s, Archbishop Tobin was an altar server and involved in sports in his home parish in Detroit.

"I was watching the priests in the parish

where I grew up," he told the youths during a visit he made to Bishop Bruté Days. "And I liked what I saw and what they were doing. I felt really close to God, especially when I served at Mass. So, I was wondering what I should do."

The next step that Archbishop Tobin took was to enroll in a high school seminary in Wisconsin operated by the Redemptorist order that he eventually entered.

Although high school seminaries are not an option for today's teenage boys, Archbishop Tobin encouraged the participants at Bishop Bruté Days, who attended from 22 parishes in nine of the 11 archdiocesan deaneries, to keep their hearts and minds open to the priesthood.

"If God is calling you to be a priest,

it's the best life you can have, bar none," he said.

While the teenagers got to meet and spend time with many seminarians and priests over the four days of the event, the message of the many homilies and presentations that they heard was not so much focused on the priesthood itself as simply growing in virtue and the life of faith.

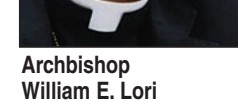
Fletcher Kitchell, a seminarian for the Evansville, Ind., Diocese and a sophomore at Bishop Bruté, assisted at the event and said that the main point of it was to "inspire holiness and get guys to make that their focus."

"I think vocations will come as a result

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## Archbishop Lori: Catholics should be free to serve with 'eucharistic heart'

BALTIMORE (CNS)—The Eucharist conforms Catholics to "the pattern of Christ's self-giving love," and compels them to see the dignity of the poor and perform acts of mercy, Baltimore Archbishop William E. Lori said at the June 21 opening Mass for this year's Fortnight for Freedom.



Archbishop William E. Lori

The Mass coincided with the feast of *Corpus Christi*.

"By entering the dynamic of Christ's self-giving eucharistic love, we are impelled ... to work for a loving and just society where the dignity of human life is respected from conception until natural death and all the stages in between," he said in his homily.

More than 1,000 people packed the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary in Baltimore for the opening of the third annual Fortnight for Freedom, two weeks dedicated to prayer, education and advocacy for religious freedom.

Concelebrating the Mass were Auxiliary Bishop Martin D. Holley of Washington; Auxiliary Bishop F. Richard Spencer of the U.S. Archdiocese for the Military Services; Auxiliary Bishop Denis J. Madden of Baltimore; Bishop Mitchell T. Rozanski, an auxiliary bishop of Baltimore and bishop-designate of Springfield, Mass.; and a dozen priests.

Archbishop Lori is the chairman of the U.S. Conference of Catholic Bishops' Ad Hoc Committee for Religious Liberty, formed in 2011. In 2012, it published a letter titled "Our First, Most Cherished Liberty" and launched the Fortnight for Freedom event in response to government

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## Texas diocese helps to respond to immigrants' need in surge of children entering the United States

McALLEN, Texas (CNS)—Scared, tired and hungry, immigrants—mostly mothers with their children—have been arriving at the McAllen and Brownsville bus stations at odd hours.

Most hope to travel farther to connect with waiting family members.

They are among hundreds of immigrants—most from Honduras, El Salvador and Guatemala—arriving daily, dropped off by Immigration and Customs Enforcement (ICE) agents after being apprehended in the United States.

Because of the vast number of families and children traveling on their own who have been picked up on the border, mostly in the Rio Grande Valley in Texas, ICE has been giving families permission to travel on to their final destination with instructions to appear in court for deportation proceedings.

More than 52,000 minors traveling alone and 39,000 families have been picked up this fiscal year. The number of children traveling alone has doubled over a year ago and is more than seven times the number that was typical annually through 2011.

For the past two months, volunteers acting on their own

See CHILDREN, page 2



Detainees sleep in a holding cell at a U.S. Customs and Border Protection processing facility in Brownsville, Texas, on June 18. The federal agency provided media tours on June 18 of two locations in Brownsville and Nogales, Ariz., that have been central to processing at least 52,000 unaccompanied minors who have been detained in the U.S. this fiscal year. (CNS photo/Eric Gay, pool via Reuters)



# FORTNIGHT

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infringement on religious freedom rights in the United States and abroad.

Chief among those potential threats are the U.S. Department of Health and Human Services' (HHS) mandate that most employers, including religious employers, provide insurance for artificial birth control, sterilization and abortion-causing drugs. Archbishop Lori and the Archdiocese of Baltimore are among plaintiffs in 100 lawsuits that nonprofit and for-profit organizations and businesses have brought against the federal government over the mandate.

In his homily, Archbishop Lori criticized the mandate, as well as state laws criminalizing churches that serve immigrants living in the country illegally and "discrimination against Catholic humanitarian services because they refuse to provide so-called 'services' that violate Catholic teaching."

Archbishop Lori acknowledged that in other countries people are killed for professing their faith. In the United States, he said, the challenges to religious freedom are more subtle yet "very real."

"Increasingly, government at all levels is asserting itself in the internal life of churches, telling them that houses of worship are fully religious, whereas religious schools and charities that serve the common good are less so, and therefore less deserving of religious freedom protections," he said.

The 2014 fortnight theme is "The Freedom to Serve" to emphasize the charitable works of Catholic organizations and individuals. During the Mass,



## Fortnight for Freedom

People participate in a rosary procession on June 21 on the streets of downtown Indianapolis on the first day of the Fortnight for Freedom, a two-week period of prayer, education and advocacy regarding religious liberty called for by the U.S. bishops. The procession and subsequent rally held on the grounds of the Indiana State House was sponsored by the Abba Father chapter of Catholics United for the Faith. For more information about the Fortnight for Freedom, log on to [www.fortnight4freedom.org](http://www.fortnight4freedom.org).

(Photo by Sean Gallagher)

Archbishop Lori distinguished the Church's work from that of secular nongovernmental agencies (NGO), as Pope Francis has done, adding that Catholics "are to be more than an NGO" by virtue of a "eucharistic heart."

"We are seeking for the Church and for Church institutions no special privileges," he said. "We are seeking the freedom to serve, or as Pope Francis once put it, the freedom to proclaim and live the Gospel 'in its entirety.'"

He asked Catholics to keep "in the forefront of our hearts" people whom U.S. Catholic humanitarian agencies, parishes and individuals serve.

"Let us look at them not merely as statistics but as persons created in God's

image and called to enjoy friendship with God," he said.

Catholic parishes and organizations throughout the country have planned events celebrating religious freedom and charitable works to coincide with the fortnight. In addition to participating in these events, Archbishop Lori urged Catholics in the Archdiocese of Baltimore to take "The Freedom to Serve Pledge," found at [www.archbalt.org](http://www.archbalt.org).

Among the Mass attendees were members of the Baltimore-based Little Sisters of the Poor, plaintiffs in a well-publicized lawsuit against the federal government over the HHS mandate. The U.S. Supreme Court granted the sisters a

temporary injunction in January.

In an interview after Mass, Mother Loraine Marie Clare Maguire, the Little Sisters' provincial superior, urged Catholics to pray for religious freedom.

"Religious freedom is very important to us and to our mission of caring for the elderly," she told *The Catholic Review*, Baltimore's archdiocesan newspaper. "You can't do anything without prayer, and the Eucharist is the summit of our prayer life. It's what brings us together as a community to pray."

The Fortnight for Freedom will culminate with a July 4 Mass at the Basilica of the National Shrine of the Immaculate Conception in Washington. †

# CHILDREN

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have been meeting immigrants at the bus station. They provide food and help the disoriented families navigate bus travel. As the numbers escalated, Catholic Charities of the Rio Grande Valley opened two assistance centers.

When they arrive at the bus station, "they are scared, they're hungry, they're tired," said Sister Norma Pimentel, a member of the Missionaries of Jesus, who is executive director of Catholic Charities of the Rio Grande Valley. "They don't know who to trust. They fear someone will take advantage of them."

She said she told the people at the bus station, "*Somos de la iglesia. Estamos aqui para ayudar.*" ("We are with the Church. We are here to help.")

One center is at Sacred Heart Church, near McAllen's bus station. Volunteers helped approximately 200 people the first day. A second center is in the gymnasium across the street from Immaculate Conception Cathedral in Brownsville, and a third is planned in Harlingen.

"The assistance centers are an immediate and temporary response to the need," said Sister Norma. "A long-term solution is needed."

She said false information circulating

in Central America has contributed to the influx. Some are under the impression that they will receive asylum if they cross into United States with their children, for example. Asylum is a status available to people who have a credible fear of persecution or physical harm in their homelands.

Being released by ICE with orders to appear in immigration court is confusing to some, said Sister Norma. "They think they are being offered amnesty." In reality, the immigration agency "is giving themselves space to breathe" because it is overwhelmed by the number of children and families being detained in the area.

One young man in his early 20s arrived from Guatemala with his infant child. His wife had been kidnapped in Mexico, and he was forced to continue without her.

Another, Roger (his last name has been withheld for his safety), 14, is a U.S. citizen who was living with his aunt in Miami. He flew to Honduras to accompany his mother as she crossed illegally into the United States.

He said it took them four tries before they finally crossed the Rio Grande in the dark. He said he would do it again.

Another teen, a 16-year-old from the department of Morazan, El Salvador, spent four days lost in the Rio Grande Valley, drinking dirty water and eating oranges to survive before he found help. He was left

on his own by smugglers who were paid \$3,000 to get him into the United States.

The oldest of five children, Juan was sent north by his parents, who wanted him to get an education. As the youngest of the 11 young men who were traveling in an enclosed truck, he said he was hit and teased. He told *The Valley Catholic*, newspaper of the Brownsville Diocese, that he had not had anything to eat or drink during that trip.

He was found on the side of the road and brought to the assistance center at Sacred Heart. There, after a 19-day journey, he contemplated whether to turn himself in to Immigration and Customs Enforcement or figure out a way to get to New York to the uncle who was waiting for him.

Sister Norma said she and the other volunteers are inspired by the response from the community.

As soon as the call for donations went out, people started bringing needed items to the center. One business donated 600 pairs of new shoes. Others have provided portable showers.

Some of the immigrants have gone weeks without a shower or change of clothes as they traveled across their home countries and Mexico.

The centers are offering food, clothing, toiletries, baby supplies and travel packets.

Sister Norma said one group of volunteers stays until 1 a.m. cleaning and preparing for the next day's newcomers.

Others volunteer along with their children as young as 8.

Ivania Molina Melendez, a member of Our Lady of Perpetual Help Parish in McAllen, said she was exhausted by the end of her day of helping, but that she was filled with joy from serving.

She said the volunteers are overwhelmed by the stories the women share about their journey. They see them arrive hungry and grateful for a place to rest, grateful for a bag of supplies, grateful for the prayers from strangers before their bus leaves, en route to Boston, New York City, Houston, San Antonio, Chicago.

"They come with so many hopes," she said, "It is difficult to know what waits for them, and how long they will remain." †

## Official Appointment

Effective July 1, 2014

**Rev. Christiaan Kappes**, associate pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis, released for a period of one year to teach at Saints Cyril and Methodius Seminary in Pittsburgh, Pa.

(This appointment is from the office of the Most Rev. Joseph W. Tobin, C.Ss.R., Archbishop of Indianapolis.) †



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# Marchers feel encouraged in stance for traditional marriage

WASHINGTON (CNS)—Father Rick Kosisko found a lot to be thankful for during the March for Marriage.

Joined by thousands of supporters of traditional marriage at the U.S. Capitol on June 19, the pastor of St. Pius X Parish in Mount Pleasant, Pa., told Catholic News Service he was pleased to know that others felt it was important to show up in Washington to share their views about the sacredness of the bond between one man and one woman.

"We feel called to be here," he said.

"I saw a joyful group there at the rally," he added as he and about 20 parishioners from across the Diocese of Greensburg, Pa., made their way to meet with congressional representatives to press for policies that support traditional marriage. "I think it's a foundation, and much like the March for Life, it will continue to grow."

Speakers encouraged Americans to promote traditional marriage with truth and love at the second annual March for Marriage.

Referencing the passage from the Gospel of Matthew, "Love your enemies and pray for those who persecute you" (Mt 5:44), Archbishop Salvatore J. Cordileone of San Francisco, chairman of the U.S. bishops' Subcommittee for the Promotion and Defense of Marriage, encouraged march participants to spread the message of the Gospel with love.

"It is easy to become resentful when you are relentlessly and unfairly painted as a bigot, and are punished for publicly standing by the basic truth of marriage as a foundational societal good," Archbishop Cordileone told the crowd. "It is tempting to respond in kind. Don't. We must not allow the angry rhetoric to co-opt us into a culture of hate."

Co-sponsored by the National Organization for Marriage and the Family Research Council, the rally brought grass-roots activists to the U.S. Capitol to illustrate that a "majority of Americans still stand for marriage" as the union of one man and one woman, according to event organizers.

Citing traditional marriage as "the key to individual and societal flourishing," Archbishop Cordileone explained the importance of creating a culture of marriage within the U.S.

"Our society is broken and hurting in so many ways," the archbishop said. "But none of the solutions will have a lasting effect if we do not rebuild a marriage culture, a culture which recognizes and supports ... marriage between a man and a woman committed to loving faithfulness to each other and to their children. No justice, no peace, no end to poverty is possible without a culture of marriage and the family."

Mary Ellen Pellegrino, director of Catholic Charities of the Diocese of Greensburg, joined the Pennsylvania contingent. The group planned to meet with four elected representatives from Pennsylvania during their visit.

"We're just here to tell them that we hope they will protect marriage, traditional marriage. I'm here because I want to champion the best interests of children," she said. "In changing the definition of marriage, I think the children get lost."

Several marchers likened the event to the March for Life. They expressed hope that the March for Marriage



Supporters of traditional marriage wave flags and signs on the West Lawn of the Capitol in Washington on June 19 at the second annual March for Marriage. Thousands of participants walked from the National Mall to the U.S. Supreme Court, where they heard speakers express support for marriage between one man and one woman. (CNS photo/Tyler Orsburn)

will someday match the March for Life in influence and magnitude.

"This march is the seed of a movement that is global," said Deacon Keith Fournier of St. Stephen Martyr Parish in Chesapeake, Va., more than five hours from Washington. He said the long drive was worth the effort.

"It's good to see a grass-roots movement being raised here," he said.

"We're not protesting anything," he continued. "We're standing for something, something good and wonderful: marriage, and the right of children to have a mom and a dad. The pro-life movement began with events like this, and we've made tremendous progress. So I'm very, very encouraged."

The event was especially well attended by young people who wanted to make their voices heard.

Carrying the state flag of Maryland, 13-year-old Xavier Krebs of Catonsville, Maryland, joined the march with several of his peers. "I'm here to make sure that people my age have a better future," he told CNS, "to make sure we do things God's way. God says that marriage is between one man and one woman, and that's how it should be."

Helen Gorman, 17, attended the march with a friend, Kevin Oriani, 22, from Hyattsville, Maryland.

"I'm here because I don't want the voice of those who believe in traditional marriage to be silenced. If

society gets to a point where we can't speak about it without immediately being censored, then it will be very hard to restore a culture that prizes and loves marriage," Helen said.

Many families with young children also gathered at the Capitol.

Jeff Coogan of Staten Island, New York, and his wife, Divonne, listened to the speakers from a distance as their toddler, Gerard, waved a sign that read, "Every child deserves a mom and a dad."

"We're here because we want to make a public stand in favor of marriage," Coogan said. "We're glad to meet other people of like-mind, and maybe our presence here will change someone's mind."

Christina Andrews and her husband, Jonathan, brought their six children to Washington from Tappahannock, Va. "I believe in God's definition of marriage as one man and one woman for life," Andrews said. "Truth is truth, no matter what people say."

Those in attendance also varied in religious beliefs.

"A marriage constitutes a man and a woman, and to try to uproot this concept is flaunting a dismissal of the recognition that it is the Almighty sustaining us, giving us life," said Rabbi Yisrael Dovid Weiss of Monsey, New York. He and four other rabbis carried a banner that read, "The Almighty, in His Torah, forbids same-sex marriage." †

## Plummer leaves Catholic education post to become principal in Arizona

By John Shaughnessy

Lured by an educational opportunity in the Southwest, Harry Plummer will officially end his four years as the archdiocese's executive director of Catholic education and faith formation on June 30.

The 55-year-old Plummer will become the principal of a private school—kindergarten through the 12th grade—in the Phoenix area. He will move to Arizona with his wife, Annina, and four of their eight children.

"I began my service in Catholic school administration as a school principal in New Mexico, and my wife and I fell in love with the Southwest at that time," Plummer said. "When the opportunity to

return to this profession came up in the Phoenix area, we decided that now was the time to make the career change."

In announcing Plummer's decision, Archbishop Joseph W. Tobin praised his efforts for the archdiocese.

"I am grateful for all the good work Harry has done in leading our educational secretariat," the archbishop noted. "His love of the Catholic Church and ability to clearly articulate our mission and teachings were great assets in his role here."

Looking back on his time with the archdiocese, Plummer focused on several accomplishments achieved by his staff.

He noted "the stellar success of the efforts of our Catholic school office in maximizing the benefits" of Indiana's

school voucher program, a program that has helped thousands of economically disadvantaged students and their families afford a Catholic education.

He also cited the success of hosting two National Catholic Youth Conferences in Indianapolis in 2011 and 2013, each time drawing more than 20,000 high school and college students to the events designed to deepen the faith of participants.

Two other areas of faith development also stood out to Plummer. He mentioned how the department enhanced the archdiocese's efforts to serve people with special needs.

"We now have a full time, fully funded staff member that focuses on awareness, inclusion and specialized approaches to special religious education," he said. "I'm really excited about this."

Plummer also said the department "dramatically increased the number of teachers and catechists focusing on their personal formation in the faith." He said that progress was achieved "through an innovative use of the *United States Catholic Catechism for Adults* and establishing the annual Assessment of Catechesis/Religious Education in all our schools and faith formation programs."

"I'm deeply grateful for being given the opportunity to lead the secretariat and serve its many talented, faith-

filled employees in these and many other standout accomplishments," Plummer said.

Before his four years with the archdiocese, Plummer had dedicated most of his adult life to Catholic education, following a career path that has taken him and his family to Florida, Iowa, Michigan, Mississippi, New Mexico, South Dakota and Montana.

In the archdiocese, Plummer succeeded Annette "Mickey" Lentz, who served as the executive director of the Office of Catholic Education and Faith Formation for 12 years.

Now the chancellor of the archdiocese, Lentz will assume leadership responsibility for the office on an interim basis. She praised Plummer for his faith and his commitment to Catholic education.

"His deep roots in the teaching of the Catholic faith have permeated his actions," Lentz said. "His presence at the donor appeals dinners served to enforce his commitment to Catholic education. He made it very easy for 'table talk' to be about our Christ-centered schools and parish religious education programs."

"His commitment to his family has been admired by all. He truly 'walks the talk' when it comes to leading by example. God bless him and his family on their new faith journey." †



*'I'm deeply grateful for being given the opportunity to lead the secretariat and serve its many talented, faith-filled employees in these and many other standout accomplishments.'*

—Harry Plummer, the archdiocese's executive director of Catholic education and faith formation





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## Editorial

# The changing face of our family of faith

The Catholic Church in the United States 50 years ago is much different than the Church today.

And the Church we see now will be even more different in 2020—and beyond.

Recent news reports, including a story published in the May 23 issue of *The Criterion*, highlight studies showing Latinos as the Church's fastest growing demographic. They also reveal a Catholic Church in America evolving into a more diverse faith family.

So how, as a people of faith, should we address this changing landscape—especially at our parishes where everyone hopes to have their life of faith nurtured?

By ceasing to think of different groups as “them,” and coming to terms with our diversity, according to Hosffman Ospino, Boston College assistant professor of theology and ministry.

By 2020, Latinos will constitute 50 percent of the Catholic population in the U.S., Ospino told journalists and Catholic communicators on June 19 gathered in Charlotte, N.C., for the 2014 Catholic Media Conference. And the changing face of the Church won't end there.

In the 1950s, 95 percent of Catholics were white. Today, non-Hispanic whites constitute 47.4 percent of the Church, with Hispanics making up 43 percent, Asians 5 percent, African-Americans 3.6 percent and Native Americans 1 percent.

But the National Study of Catholic Parishes with Hispanic Ministry released in May, of which Ospino was the principal author, shows that Asians will be the fastest growing demographic in the Church in America in the future.

The Catholic parishes study, conducted by Boston College's School of Theology and Ministry in collaboration with the Center for Applied Research in the Apostolate (CARA) at Georgetown University, found that Hispanic ministry offerings aren't keeping up with the rate at which Latinos are becoming the majority in the U.S. Church.

Hispanics account for more than 40 percent of all U.S. Catholics, and 55 percent of Catholics under the age of 30. Yet the Boston College report counted just under a quarter of U.S. parishes as providing some sort of ministry to Hispanics, whether an organized program or Masses in Spanish.

Ospino said that with Hispanics accounting for 55 percent of all U.S. Catholics under age 30, the time is past for treating Hispanics as a subgroup.

“We need to shift the language,” Ospino told Catholic News Service last month. “In many parts of the country, to speak about Hispanic Catholics is to speak about the majority of the Church.” Given that, he called it shocking that only a quarter of parishes have some kind of ministry directed at the population.

“We cannot ignore this population,” Ospino said.

Statistics show how the Latino population has increased in



**Jennifer Garza, a member of St. Anthony Parish in Indianapolis, leads the singing of the responsorial psalm during a Dec. 12, 2012, feast day Mass in honor of Our Lady of Guadalupe at her parish's church.** (File photo by Sean Gallagher)

Indiana. In 2000, there were less than 250,000 Hispanics in Indiana. By 2009, there were more than 400,000. Currently, there are close to 500,000 Hispanics in Indiana. In Marion County, the growth is evident, too. In 2009, there were more than 100,000 Hispanics. Currently, there are more than 120,000 Hispanics in Marion County.

In the Archdiocese of Indianapolis, we have 21 parishes that offer weekly liturgies in Spanish and, as highlighted in a story in the June 20 issue of *The Criterion*, seminarians are now required to participate in a summer immersion program in Mexico to help them learn Spanish and better understand the Hispanic culture.

But Ospino said that many mainstream Catholics are still playing “defense” in a Church that has changed dramatically around them.

These emerging demographic groups need their “own resources, and we often fall short in making such resources available to emerging populations,” he said.

Ospino offered several practical recommendations for Catholic media reporting on this issue, but we believe the suggestions could be used wherever Hispanic ministry needs are being addressed:

- We cannot ignore or dismiss the Hispanic presence in the Church. Doing so puts the vibrancy of our Catholic future in peril.
- We need to take risks—even financial ones. We must shape this new generation of Catholics.
- We need to develop resources in English and Spanish, including resources to educate Hispanic Catholics about what it means to be a Catholic in the U.S.
- We need to develop resources to educate non-Hispanic Catholics about Hispanic Catholics and other groups.
- We need to engage Hispanic voices consistently (including journalists, writers, artists, pastoral leaders and theologians).

As Catholics, may we have the courage to see Christ in all faces—Hispanic, Asian, African-American, Native American and all our brothers and sisters in faith—and reach out to those different from us.

Jesus demands no less of us.

—Mike Krokos

## OPINION

Be Our Guest/John Garvey

# Heaven, marriage and fine wine

Fathers face many challenges in raising their children. My latest, choosing the wine for our youngest daughter's wedding, was (to put it simply) befuddling.



By disposition, I am pro-wine. Our children have often heard me recite Richard Wilbur's touching poem written for his son's wedding: “Saint John tells how, at Cana's wedding feast, the water pots poured wine in such amount, that by his sober count, there were a hundred gallons at the least.”

I have to confess that I don't know what I'm doing when it comes to wine, not even a little bit. I can tell red from white in a well-lit room, but pinot noir, malbec, Chianti and merlot are really all the same to me. Within each category, I cannot discern differences in quality unless something has turned to vinegar. And let's not even get started on what wine goes best with what meal.

Most of the time, my uncultivated taste makes life simpler. I'm an easy dinner guest, and I can be perfectly satisfied with a bottle of Two-Buck Chuck. Still, as I pored over the selection at Costco (see?) with our dear future son-in-law, I could tell that I'm probably missing out on something rather important.

I can't be sure of this, of course, because wine is a habit I never cultivated. The experience of great wine remains one of those “known unknowns” that former U.S. Defense Secretary Donald Rumsfeld once talked about. When it comes to how a great wine is supposed to taste with the right cut of beef, I don't even know what or how much I don't know.

We've all had similar experiences. When freshmen walk into our classrooms at The Catholic University of America this fall, many will have no idea what to expect.

Many will not have studied calculus yet nor grasped what it is good for. Many will not have read philosophy or understood why it fascinates people.

Or, to get back to the wedding again, one could think of marriage this way. For all the preparation the Church gives engaged couples, they can't possibly understand what they're in for when they pledge their lives to one another until death. These are things they can only appreciate after diving in headfirst.

The greatest known unknown is heaven, and we hear about that in First Corinthians: “what eye has not seen, and ear has not heard, and what has not entered the human heart” (1 Cor 2:9). The first time children hear about heaven, they may wonder whether they will like it. (“We're there forever? What will we do all day?”) Later in life, we learn more about the beatific vision and the completion of our nature that unity with God offers. Even then, it remains a mystery we can't fathom.

But a happy marriage may offer the closest approximation. Husbands and wives complete one another in a natural kind of unity that God envisions for us on Earth. And what binds them together, with God's grace, is love.

That is a fitting thought to finish off a wedding day—that marriage is our nearest approach to heaven. I don't mean to be sentimental or unrealistic. My wife and I have been married a long time, long enough to know that growing together requires hard work and self-sacrifice. We know that love is not a feeling; it is what we do.

We hope our children learn that, too, along with all the other joys of married life that are to them as red wine is to me. As Wilbur would have said, may they never lack for water, and may that water smack of Cana's wine.

(John Garvey is president of The Catholic University of America in Washington.) †

## Letters to the Editor

### Concern for improving lives should trump focus on global warming, reader says

Before they invoke the Church's authority in support of global warming policies, people like Catholic Relief Services president Carolyn Woo should consider the possibility that many people who have studied the issue at a level deeper than “the scientists say so” find proposed global warming measures not only ineffective but positively immoral.

Millions in Africa will die young because they lack access to clean water, or suffer from the respiratory diseases that burning dung for cooking causes. Energy cost increases resulting from climate change measures will hinder progress on these and other fronts.

American University professor Caleb Rossiter, who focuses on Africa policy and came to realize how dubious global-warming data are when the statistics course he taught investigated them, wrote, “Real years added to real lives should trump the minimal impact that African carbon emissions could have on a theoretical catastrophe.”

University of Alabama climate scientist John Christy, who was a missionary in Africa before he developed the technique used to monitor temperature by satellite, has said similar things for years. Many Catholics agree with them.

Even in this country, those energy cost increases would harm more than just video game sales; any such resource misallocation reduces the time and treasure we devote to things like Alzheimer's research. Slightly lower temperatures will be cold comfort to someone whose loved one's mind is flickering out for lack of a cure.

When they look at the facts in depth, many conscientious Christians conclude that resisting climate change measures, not supporting them, is more in line with

Christ's teachings. They may be right, and Ms. Woo may be wrong.

**Joseph H. Born**  
Indianapolis

### Newspaper should only focus on truths of Catholic faith

*The Criterion* has a grave responsibility for carrying out the mission of the Catholic Church, and that mission is to lead souls to heaven through the teachings and guidance of the Church and the Holy Father.

While we should always be respectful of others' opinions, any opinion that is contrary to Catholic morals and teachings should be withheld from print in this newspaper to avoid risk of misleading or misinforming Catholics who may not know the true teachings of the Church.

What *The Criterion* should prayerfully consider is to, instead, write and print articles explaining the Church's teachings on issues when people express disagreement or a misunderstanding of the teachings of the Catholic Church.

Faith and morals were given to us by God, so they cannot be changed by anyone, not even by the Holy Father.

As Catholics, we have a grave responsibility to form our opinions to be in line with the teachings of the Catholic Church.

When Pope Francis speaks of faith and morals to the faithful, he is speaking the truth of God's message to lead all people to heaven. “For God did not send his Son into the world to condemn the world, but that the world might be saved through him” (Jn 3:17).

As Vicar of Christ, the Holy Father continues the message of Christ by teaching the truth in order to save the world.

**Rhonda Branham**  
Bloomington



ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

## Saints Peter and Paul were spirit-filled evangelizers

A year ago at this time, I traveled to Rome with family members, friends and a diverse group of pilgrims from our archdiocese to receive a pallium from Pope Francis.

A pallium is only worn by the pope and by metropolitan archbishops who have responsibilities beyond their diocesan boundaries. The Archbishop of Indianapolis serves as metropolitan for the Province of Indianapolis (the five dioceses in Indiana), and the pallium that I am privileged to wear—only here in Indiana—is a sign of the unity and communion that exist among the local churches within our state and with the Apostolic See of Rome.

Needless to say, it was a great honor to receive this ancient symbol of episcopal ministry from our Holy Father. And I would say that it is especially appropriate that this ceremony, which involves newly appointed archbishops from every region of the world, is always held on June 29, the Solemnity of Saints Peter and Paul.

We are very familiar with these two saints. Peter is “the rock” whom Christ chose to be the foundation on which his Church is built. Paul is the

great missionary who proclaimed the Gospel in his words and actions, and who helped St. Peter and the other Apostles move beyond their comfort zones in the Church’s earliest days.

If we look closely at these two giants of our faith, we see that they were ordinary people—like you and me—who were asked by Christ to do extraordinary things. Peter was a fisherman. The Gospels show him to be passionate, impulsive and weak (in spite of his bravado). He protests loudly, “Lord I will never betray you!” but when put to the test, he falls far short of his well-intentioned promise.

Paul was a zealous Pharisee who persecuted the early Christians. He was present when the first Christian martyr, St. Stephen, was murdered. Paul’s conversion was dramatic, and the assignment the Risen Lord gave him—to be the Apostle to the Gentiles—was incredibly difficult and important. Through the letters and missionary example of St. Paul, Christ continues to be made known to people of many different cultures, languages and religious backgrounds in every corner of the world. Using the term Pope Francis coined

in his apostolic exhortation, “The Joy of the Gospel,” I think we can say that Saints Peter and Paul were truly “spirit-filled evangelizers.”

They were men who allowed the Holy Spirit to enter into their minds and hearts. Empowered by the Spirit, they overcame their weaknesses, their prejudices and their fears. On fire with Gospel joy, both men worked miracles of faith and healing. They both built up the Body of Christ in the Church’s earliest days, when proclaiming the Gospel was a dangerous and extremely difficult thing to do!

Pope Francis says (with characteristic bluntness) that we Christians should not be sourpusses (“vinegar faces” in the original Spanish), even when confronted with obstacles, doubts or fears. We shouldn’t act like our faith is a burden, or that Christian life is made up of an endless series of oppressive rules and regulations. We should be joyful—rejoicing in our freedom and in our abiding sense of confidence in God’s love for us.

Certainly Saints Peter and Paul would agree with Pope Francis. They were men who suffered intense agony and death for the sake of the Gospel. But they were also

men who discovered the true meaning of freedom, and the experience of authentic joy, that can only come from a personal encounter with our Lord Jesus Christ.

In the year that has passed since I received my pallium from Pope Francis, I have come to know and love you, the people of this great archdiocese, more intimately. Inspired by the example of these two great saints, I want to be open to the Holy Spirit and to discover what he is calling us to be and do right here and right now. To be successful in my ministry, I have to acknowledge my weaknesses, prejudices and fears so that I can let go of them and allow the Holy Spirit to work in and through me.

One thing is absolutely clear: My personal mission as a metropolitan archbishop is a shared responsibility. Without the grace of God, without the prayerful support and help I receive from you, I can do nothing.

May these two great saints, Peter and Paul, the patrons of our cathedral church, be examples for all of us as we accept the pope’s challenge to be spirit-filled evangelizers and missionaries for Christ! †

## San Pedro y San Pablo fueron evangelizadores con espíritu

Por esta época hace un año viajé a Roma con familiares, amigos y un grupo variado de peregrinos procedentes de nuestra arquidiócesis para recibir el palio del papa Francisco.

El palio lo portan únicamente el papa y los arzobispos metropolitanos que poseen responsabilidades más allá de los límites de su diócesis. El Arzobispo de Indianápolis sirve como metropolitano de la provincia de Indianápolis (las cinco diócesis de Indiana), y el palio que tengo el privilegio de portar—únicamente aquí en Indiana—es un signo de la unidad y de la comunión que existe entre las Iglesias locales de nuestro estado y la Sede Apostólica de Roma.

Huelga decir que fue un gran honor recibir este antiguo símbolo de ministerio episcopal de manos de nuestro Santo Padre. Y diría que resulta particularmente apropiado que esta ceremonia, en la que participan los arzobispos recién designados de todas las regiones del mundo, se celebra el 29 de junio, la solemnidad de San Pedro y San Pablo.

Estamos muy familiarizados con estos dos santos. Pedro es “la roca” a quien Cristo escogió como el cimiento sobre el cual se erige su Iglesia. Pablo es el gran misionero que proclamó el Evangelio mediante sus palabras y acciones, y quien

ayudó a San Pedro y a los otros apóstoles a salir de su comodidad en los inicios de la Iglesia.

Si observamos de cerca a estos dos gigantes de nuestra fe veremos que eran personas comunes, como usted y como yo, a quienes Cristo les pidió que hicieran obras extraordinarias. Pedro era pescador. Los evangelios lo señalan como un hombre apasionado, impulsivo y débil (a pesar de su bravuconería). Exclamó: “Señor jamás te traicionaré” pero cuando llegó el momento de la verdad, no cumplió con su promesa bienintencionada.

Pablo era un fariseo ferviente que enjuició a los primeros cristianos. Estuvo presente cuando asesinaron al primer mártir cristiano, San Esteban. La conversión de Pablo fue drástica y la tarea que le confió el Señor resucitado—ser el apóstol de los gentiles—fue increíblemente difícil e importante. Gracias a las cartas y al ejemplo misionero de San Pablo, se sigue dando a conocer a Cristo a los pueblos de muchas y diversas culturas, idiomas y herencias religiosas en todos los rincones del mundo.

Empleando el término que el papa Francisco acuñó en su exhortación apostólica “La alegría del Evangelio,”

podemos decir que San Pedro y San Pablo fueron verdaderamente “evangelizadores con espíritu.”

Fueron hombres que permitieron que el Espíritu Santo entrara en sus mentes y sus corazones. Fortalecidos por el Espíritu, superaron sus debilidades, sus prejuicios y sus temores. Con el fuego de la alegría del Evangelio ardiendo en sus corazones ambos obraron milagros de fe y sanación. Los dos construyeron el Cuerpo de Cristo en los primeros tiempos de la Iglesia, cuando proclamar el evangelio era una tarea peligrosa y extremadamente difícil.

El papa Francisco dice (con su característico estilo directo) que los cristianos no debemos tener “cara de vinagre,” aunque nos enfrentemos a obstáculos, dudas o temores. No debemos comportarnos como si nuestra fe nos pesara o la vida cristiana estuviera compuesta por una serie interminable de normas y reglas opresivas. Debemos estar alegres, regocijarnos en nuestra libertad y en el sentido perdurable de confianza en el amor de Dios por nosotros.

Ciertamente San Pedro y San Pablo estarían de acuerdo con el papa Francisco. Fueron hombres que sufrieron agonías y muertes intensas en nombre del Evangelio. Pero también descubrieron el

verdadero significado de la libertad y la experiencia de la alegría auténtica y eso solamente puede provenir del encuentro personal con Nuestro Señor Jesucristo.

En el año que ha transcurrido desde que recibí el palio del papa Francisco he llegado a conocerlos y amarlos más íntimamente a ustedes, el pueblo de esta maravillosa Arquidiócesis. Inspirado por el ejemplo de estos dos grandes santos deseo estar abierto al Espíritu Santo y descubrir qué nos llama a ser y a hacer aquí y ahora. Para tener éxito en mi ministerio debo reconocer mis debilidades, prejuicios y temores para poder deshacerme de ellos y permitir que el Espíritu Santo obre en mí y a través de mí.

Una cosa sí está totalmente clara: mi misión personal como arzobispo metropolitano es una responsabilidad compartida. Sin la gracia de Dios, sin el apoyo de oración y la ayuda que recibo de ustedes, no puedo hacer nada.

Que estos dos grandes santos, San Pedro y San Pablo, los patronos de nuestra Iglesia catedral, se conviertan en ejemplo para todos nosotros mientras aceptamos el desafío del papa de ser evangelizadores con espíritu y misioneros de Cristo. †

Traducido por: Daniela Guanipa



# Events Calendar

**June 28**  
St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Faithful Citizens Rosary procession**, Mass, 12:10 p.m., procession following Mass. Information: [faithful.citizens2016@gmail.com](mailto:faithful.citizens2016@gmail.com).

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

**June 29**  
St. Catherine of Siena Parish, Decatur County, 1963 N. St. John St., St. Maurice. **Parish picnic**, 10 a.m. Mass, chicken and roast beef dinners, mock turtle soup, sandwiches, games, country store, 10:30 a.m.-3:30 p.m. Information: 812-663-4754.

**July 2**  
Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6:30 p.m. Information: 317-243-0777.

**July 4**  
St. Mary Parish, 317 N.

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

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

**July 5**  
St. Michael the Archangel Church, 145 St. Michael Blvd., Brookville. **First Saturday Devotional Prayer Group**, Mass, exposition of the Blessed Sacrament, rosary, confession, meditation, 8 a.m. Information: 765-647-5462.

Edelweiss House, 592 N. County Road 650 E., Greensburg. **Charismatic Mass and gathering**, noon Mass followed by lunch, bring a dessert and a chair, RSVP by June 29 by calling 317-846-0705.

**July 8**  
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, meeting**, 12:30 p.m. Information: 317-888-7625 or

[vlgmimi@aol.com](mailto:vlgmimi@aol.com).  
Sacred Heart Parish Hall, 1125 S. Meridian St., Indianapolis. **Euchre party**, seniors and retirees, 12:30 p.m. Information: 317-788-0522.

**July 9**  
St. Mark the Evangelist Parish, Media Center, 541 Edgewood Ave., Indianapolis. **Hope and Healing Survivors of Suicide support group**, 7 p.m. Information: 317-851-8344.

**July 9-11**  
St. Elizabeth Ann Seton Parish, 10655 Haverstick Road, Carmel, Ind. (Diocese of Lafayette). **Garage sale**, Wed. and Thurs., 9 a.m.-5 p.m., Fri., 9 a.m.-noon. Information: 317-846-3850, ext. 123.

**July 10-12**  
Holy Spirit Parish, 7243 E. 10th St., Indianapolis. **Parish festival**, Thurs. 5-11 p.m., Fri. 5 p.m.-midnight, Sat. noon-midnight, food, games, entertainment. Information: 317-353-9404.

**July 11-12**  
St. Benedict Parish, 111 S. Ninth St., Terre Haute. **Community festival**, 5 p.m.-midnight, music, games,

food, \$2 adults, under 18 free. Information: 812-232-8421.

**July 12**  
St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **Harvest House Seniors**, Mass, noon, luncheon and fellowship following Mass. Information: 317-241-9878 or 317-244-255.

St. Roch Parish, Family Life Center, 3603 S. Meridian St., Indianapolis. **Single Seniors** meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

**July 13**  
St. Malachy Church, 9833 E. County Road 750 N., Brownsburg. **Mass in French**, Archbishop Joseph W. Tobin, celebrant, 5 p.m., confession, 4-4:45 p.m. Information: 317-536-5998 or [ccfindy3@gmail.com](mailto:ccfindy3@gmail.com).

St. Lawrence Parish, 542 Walnut St., Lawrenceburg. **Parish festival**, chicken dinners, bid-n-buy booth, hidden treasures booth, 11 a.m.-6 p.m. Information: 812-537-3992.

**July 17**  
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.

**July 17-19**  
St. Christopher Parish, 5301 W. 16th St., Indianapolis. **Summer Festival**, Thurs. 4-10 p.m., Fri. 4-11 p.m., Sat. noon-11 p.m., food, games, rides. Information: 317-241-6314.

**July 18**  
St. Charles Borromeo Parish, 2222 E. Third St., Bloomington. **St. Vincent de Paul Society and St. John Conference, hog roast**, 4:30-8:30 p.m., food, music, silent auction. Information: 812-336-6846.

**July 18-20**  
Our Lady of the Apostles Family Center, 2884 North 700 West, Greenfield. **Little Flower Parish's Girl's Club summer camp, "Mary's Garden Party,"** \$50 per person, reservations due July 10. Information: 866-305-8362 or [monica@beholdpublications.com](mailto:monica@beholdpublications.com).

**July 19**  
St. Mary Parish, Navilleton, 7500 Navilleton Road, Floyds Knobs. **5K Chicken**

**Fun Run/Walk**, 8 a.m. Information: 812-923-5419 or [www.stmarysnavilleton.com](http://www.stmarysnavilleton.com).

**July 19-20**  
St. John the Baptist Parish, 25743 State Road 1, Dover. **Summer Festival**, Sat. 6:30 p.m.-midnight, Sun. 11 a.m.-9 p.m., Sun. chicken dinner served

11 a.m.-5 p.m., food, games, entertainment, country store, raffle, children's area. Information: 812-576-4302.

**July 20**  
St. Mary Parish, Navilleton, 7500 Navilleton Road, Floyds Knobs. **Parish picnic**, 10 a.m.-4 p.m., chicken dinner served in newly air-conditioned dining room, games, quilts. Information: 812-923-5419.

**July 20-26**  
St. Ambrose Parish, food booth at **Jackson County Fair** on S.R. 250, Brownstown, 10 a.m.-10 p.m. Information: 812-522-5304. †

## Retreats and Programs

**July 11-13**  
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Weekend for Women, "Twelve Steps to Recovery."** Information: 317-384-9422.

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

**July 13**  
Oldenburg Franciscan Center, Oldenburg. **Coffee Talk: "The Hidden Gifts of Loss,"** Franciscan Sister Patty Campbell, presenter, 10:45 a.m.-noon, free-will offering. Information: 812-933-6437 or [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

**July 13-20**  
Our Lady of Fatima Retreat House,

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

**July 16**  
Oldenburg Franciscan Center, Oldenburg. **Contemplative Prayer**, 3-4:30 p.m., free-will offering. Information: 812-933-6437 or [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

**July 18-20**  
Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **"Experiences of Prayer in the Bible,"** Benedictine Father Eugene Hensell, presenter. Information: 812-357-6585 or [ormzoeller@saintmeinrad.edu](mailto:ormzoeller@saintmeinrad.edu).

(For a list of retreats scheduled for the next eight weeks, log on to [www.archindy.org/retreats](http://www.archindy.org/retreats).) †

## Marian University to host forgiveness and reconciliation retreat on July 12

Franciscan Sister Norma Rocklage will lead a retreat on forgiveness and reconciliation at Marian University, 3200 Cold Spring Road in Indianapolis, from 9:30 a.m.-4 p.m. on July 12. The retreat is sponsored by the People of Peace Fraternity of the Secular Franciscan Order.

The topic will be explored in the context of Pope Francis' apostolic exhortation "Evangeli Gaudium" ("The Joy of the Gospel").

The retreat will be held at the

Michael A. Evans Center for Health Sciences, which is located at the intersection of Cold Spring Road and 30th Street. Parking is on the west side of the building.

There is no cost for the retreat. Those attending are asked to bring their own lunch. Drinks will be provided.

Sign up by July 7 by leaving a comment at [indplsfranciscansfo.blogspot.com](http://indplsfranciscansfo.blogspot.com) or sending an e-mail to [rwgobolish@gmail.com](mailto:rwgobolish@gmail.com). †

## Franciscan Friars in Bloomington offering retreat on brown scapular on July 18-20

A retreat on the devotion to the brown scapular of Mary will be held at Mother of the Redeemer Retreat Center, 8220 W. State Road 48 in Bloomington, from 7 p.m. on July 18 through 11 a.m. on July 20.

The retreat will focus on the history and importance of the sacramental of the brown scapular for our day. The retreat begins with Mass at 7 p.m. on

July 18, and ends with Mass at 10 a.m. on July 20. Franciscan Friars of the Immaculate Father Elias Mary will lead the retreat.

The cost for the retreat is \$45, which includes meals. Housing is available at the retreat center for an additional cost.

For more information, contact the guesthouse at 812-825-4642 ext. 1, or e-mail [marianoasis@bluemarble.net](mailto:marianoasis@bluemarble.net). †

## VIPs



**Bill and Rosemary (Annarino) Logan**, members of St. Mark the Evangelist Parish in Indianapolis, will celebrate their 50th wedding anniversary on June 27.

The couple was married on June 27, 1964, at St. Mary Church in Indianapolis.

They are the parents of five children, Ann Marie Bowling, Mary Davey, Regina Sermersheim, Natalie Underwood and Aaron Logan. The couple has 15 grandchildren.

They will celebrate their anniversary with family and friends. †

## Pilgrimage to sites in Wisconsin, Illinois and Indiana set for July 14-16

The Marian Center of Indianapolis is sponsoring a pilgrimage to religious shrines in Wisconsin and Illinois from July 14-16. Msgr. Joseph F. Schaedel, pastor of St. Luke the Evangelist Parish in Indianapolis, will be the spiritual director.

The bus will leave St. Luke Parish, 7575 Holiday Drive East, in Indianapolis, following the 8 a.m. Mass on July 14.

The group will visit the Shrine of Our Lady of Good Help in New Franken, Wis., site of the first approved Marian apparition in the U.S.

In Illinois, the pilgrimage will stop at the Shrine of St. Maximilian Kolbe

in Marytown, and in Indiana pilgrims will visit the Shrine of Christ's Passion in St. John.

The cost of the pilgrimage is \$360 (double occupancy) or \$390 (single occupancy) and includes five meals, transportation and accommodations at Mundelein Seminary north of Chicago.

Checks can be made payable to The Marian Center of Indianapolis and mailed to the Marian Center of Indianapolis at P.O. Box 4732, Indianapolis, 46247.

For more information, contact Servants of the Gospel of Life Sister Diane Carollo at 259-4373, ext. 256. †

## 'Faith in Action' radio show features local faith stories

Catholic Radio Indy president and general manager Jim Ganley and director of marketing and promotions MJ Krauter host "Faith in Action," a local, 30-minute program featuring Catholic individuals and groups in the Archdiocese of Indianapolis.

The show airs Mondays and Fridays at 10 a.m., Tuesdays at 4 p.m. and Saturdays at 9 a.m. on 89.1 FM and 90.9 FM.

The upcoming programs for July are:

- June 30-July 5—*No Pulling Back (Tale of a Fighter Dog)* by Ruth Ann Hanley, author, [www.hanleyra.com](http://www.hanleyra.com).

- July 7-12—"Legacy House"—clinical help for victims of violence,

Michael Hurst, executive director, [www.legacy-house.org](http://www.legacy-house.org).

- July 14-19—"Right to Life Indianapolis," Mark Tuttle, president, [www.rtlindy.org](http://www.rtlindy.org).

- July 21-26—"Glenmary Missioners," Father Don Tranel, [www.glenmary.org](http://www.glenmary.org).

- July 28-Aug. 2—"Aging Gracefully," Deb Bosler, general care manager, Lakeside Senior Care Management, [www.lakesideseniorcaremanagement.org](http://www.lakesideseniorcaremanagement.org).

If you or a Catholic group you're involved with think you have an interesting story to share on the 30-minute program, call 317-870-8400 and ask for MJ Krauter.

Programs can also be heard at any time by logging on to [catholicradioindy.org](http://catholicradioindy.org). †



# Criterion staff honored for excellence in journalism

## Criterion staff report

Staff members of *The Criterion* were recently honored for excellence in journalism by three organizations.

The recognition included awards from the Catholic Press Association (CPA), the Knights of Columbus and the Society for the Propagation of the Faith.

Assistant editor John Shaughnessy and staff writers Sean Gallagher and Natalie Hoefler each won individual awards from the CPA, and the staff was honored for its coverage of the National Catholic Youth Conference in Indianapolis last November.

The CPA awards that staff members won include:

• **Third place—Best Reporting on Special Age Group, children and teenagers**, for the staff's coverage of the National Catholic Youth Conference (NCYC) in Indianapolis last November.

The "Signed, Sealed, Delivered." package, published in the Nov. 29, 2013, issue, featured in-depth staff coverage of the three-day gathering of 23,000 young people.

"Quality and wide-ranging coverage of the National Catholic Youth Conference," judges wrote.

• **Third place—Best Reporting on Special Age Group, young adults**, for a series of stories that Shaughnessy wrote about how young Catholics are getting involved in the Church.

Judges wrote, "Rather than lecturing, showing young Catholics in action in 'Operation Leftover' brings your readers into the story of life and faith."

• **Honorable Mention—Individual Excellence, writer**. Shaughnessy was recognized for his work in *The Criterion*.

"An excellent news writer who is performing an excellent service for his readers," judges wrote.

• **Honorable Mention—Best Feature Story**, for a story that Hoefler wrote "Hurt, help and hope: Couples seek support, healing after suffering miscarriage, stillbirth and early infant loss."

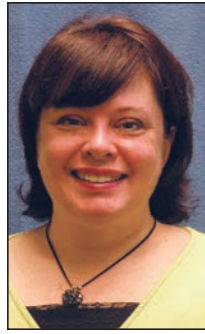
"Story is full of excellent quotes, insights and information for those struggling with miscarriages and stillborn deliveries," judges wrote.

• **Honorable Mention—Best Original Poetry**, for poems that Hoefler wrote about "Divine Mercy's Gift; What Marriage Is; and Christ the King."

Judges wrote, "Among three beautiful poems is a definition of 'marriage.'"



Sean Gallagher



Natalie Hoefler



John Shaughnessy

• **Honorable Mention—Best Regular Column on Family Life**, for Gallagher's monthly "Faith and Family" column.

"Good headlines," judges wrote. "Beginning with the personal as a means to illustrate a deeper point is effective."

Shaughnessy also received a second place award from the international Knights of Columbus organization in its annual Father Michael J. McGivney awards competition, which honors stories that highlight unique volunteer efforts.

Published in April of 2013, "An unusual course of faith: Golfer hopes 'fore' support during cross-country journey for student scholarships," focused on 24-year-old Luke Bielawski's effort to hit a golf ball from California to South Carolina to raise \$100,000 for Providence Cristo Rey High School in Indianapolis.

Shaughnessy was also recognized as a 2013 Archbishop Edward T. O'Meara journalism award winner for outstanding world mission news coverage.

He won honorable mention in the Society for the Propagation of the Faith's "interview with missionaries" category for his story "Learning a Lesson in Love: Sisters grow in lives of faith through missionary service around the world."

The story, published last November, featured Erin and Lauren Gahimer of SS. Francis and Clare of Assisi Parish in Greenwood and their missionary work overseas.

The awards are named for the late Archbishop O'Meara, who served as the national director of the Society for the Propagation of the Faith from 1966 to 1979 and was shepherd of the Archdiocese of Indianapolis from 1979 to 1992. The society is responsible for informing Catholics about the Church's worldwide mission and advising them



**The Criterion's coverage of the National Catholic Youth Conference in Indianapolis last November won third place in best reporting on special age group, children and teenagers, in the Catholic Press Association's (CPA) 2013 awards competition.**

of ways they can participate in that mission. "It's an honor that our staff has been recognized for their commitment to bringing the readers of *The Criterion* some of the best Catholic journalism in the country," said Greg Otolski, associate publisher of *The Criterion*. "Whether it's news reporting, feature writing or commentary, our reporters and columnists work hard and deliver each week at telling the good news of how Jesus Christ is alive and working through his Church in the people of the Archdiocese of Indianapolis." †

## Media urged to stay focused on God, be friends of Jesus and one another

CHARLOTTE, N.C. (CNS)—Stay focused on God and be friends of Jesus and one another, Catholic communicators were told on June 18 in Charlotte.

"May everything we do spring from the love of God," Charlotte Bishop Peter J. Jugis said in his homily at St. Patrick Cathedral during the opening Mass of the 2014 Catholic Media Conference.

He welcomed the 300-plus reporters, editors, communication directors and others serving in Catholic media across the U.S. and Canada to the Diocese of Charlotte.

At the conference's opening dinner, Archbishop Joseph E. Kurtz of Louisville, Ky., urged members of the Catholic media to "put on Christ!"

"We are not neutral on Christ and on the Church; we are Catholics who look for the truth and embrace it," he said. "We are in communion with Christ and the Church and we call others to join us. ... You who are the ambassadors of the good news of Jesus Christ are also those who reflect well how that good news is being heard."

Bishop Jugis was the principal celebrant of the Mass. Concelebrants included Archbishop Kurtz, president of the U.S. Conference of Catholic Bishops; Archbishop Claudio Maria Celli, president of the Pontifical Council for Social Communications; and other priests who were in Charlotte for the June 18-20 media conference.

In his address, Archbishop Kurtz said the people of God have placed "a sacred trust" in the Catholic media. "People pay attention to what you say. They are listening. ... They trust you to promote Christ and his Church and to advance the teachings of the Church accurately."

Catholic media should resist what has been seen as the traditional

journalistic stance of "pure neutrality," he said, in favor of "belonging to Christ." Archbishop Kurtz said Pope Francis conveyed this theme in his message for this year's World Communications Day on June 1.

The pope's advice was twofold, he said, telling communicators that "as the world grows smaller and smaller, don't let your heart shrink, and as the digital frontier picks up speed and gets more hectic, bring a sense of serenity and calm."

The trust of Catholics is precious, Archbishop Kurtz said. Catholic media fulfill that trust when they report the news and provide commentaries with accuracy, transparency and "always with love for the ways of Christ and the teachings of the Church," he said.

"We cannot afford to sugarcoat the truth, but even bad news needs to be reported with love—as one in communion," he added.

He said he believes the Catholic media as evangelizers will be called on in the years ahead to influence the digital frontier

to move from "diatribe to dialogue."

"Sadly, digital discourse" is often "full of diatribe," he said, because people can offer their opinions in anonymity. The Catholic media must promote dialogue to build the faith up, not tear it down, he said.

He also called it ironic that people seem further apart from one another at the same time they have never had more interconnectivity via the Internet. One reason for that, he said, is people's attention is divided, such as when they try to multitask—texting and monitoring e-mail on a smartphone while having an in-person conversation.

The archbishop noted he has "put a foot or two into the digital frontier" with his blog, a Twitter account and a Facebook page. He has 9,000 followers on Twitter and about 4,000 on Facebook.

Archbishop Kurtz said he would welcome dialogue and feedback sessions among the Catholic media and the Catholic bishops, and sees them as "opportunities for us ... to step back and 'put on Christ'" in friendship and respect. †

## Bishop Coyne is featured in new videos about Catholicism's "Top 10" list

By Brandon A. Evans

Bishop Christopher J. Coyne, vicar general, is featured in a new set of videos that focuses on "10 Things We



Bishop Christopher J. Coyne is shown in a screen shot from the "10 Things We Want You to Know About the Catholic Faith."

Want You to Know About the Catholic Faith."

Created in the archdiocese, the list was released as a Year of Faith resource in 2013 to help Catholics learn more about their faith and share it with others.

Bishop Coyne said the videos "come across as inviting and friendly rather than dogmatic or apologetic." He also noted that the videos are based on the contributions of lay people in the archdiocese, not by him.

The original "10 Things" list "was compiled from the various parishes who met and prayed during part of the archdiocesan program for the Year of Faith," said Bishop Coyne.

Each parish compiled a list of what they wanted others to know about their Catholic faith. All the lists were edited to compile a final 10, which can be found at [www.archindy.org/yearoffaith](http://www.archindy.org/yearoffaith).

The list has been shared through the archdiocesan website and with parish leaders in the archdiocese and beyond it. "I was talking with some friends from CatholicTV in

Boston... about our 'Top Ten' list, and they asked if I would be interested in doing a series of two-minute vignettes," Bishop Coyne said.

The form was intended to be similar to a series of CatholicTV's liturgical "Blinks" to which Bishop Coyne also contributed. One of those videos won a 2014 bronze Telly Award in the religious short category.

Each of the new short videos was filmed with Bishop Coyne at the CatholicTV studio in Watertown, Mass.

"The primary audience is intended to be people who do not share our Catholic faith," Bishop Coyne said, "but I have had good responses to the videos from both active and inactive Catholics. A lot of people are passing the videos on to a whole bunch of folks from very diverse situations and cultures."

(To watch all the videos, log on to [www.archindy.org/yearoffaith/videos](http://www.archindy.org/yearoffaith/videos). Learn more about CatholicTV by logging on to <http://catholicTV.com>.) †





Archbishop Joseph W. Tobin speaks on June 18 to Bishop Bruté Days participants. (Photos by Sean Gallagher)

# BRUTÉ

continued from page 1

of that," Kitchell said.

Thomas Goble, 14, of St. Bartholomew Parish in Columbus, seemed to grasp the kind of holiness that is encouraged at Bishop Bruté Days.

He appreciated being around so many other Catholic boys, because he knows that when he starts as a freshman at Columbus North High School in Columbus at the end of the summer, he will be a bit more alone in his faith.

However, what was instilled in him at Bishop Bruté Days will stay with him during high school.

"They've been talking a lot here about how we need to find where we can encounter Jesus and how other people may need that encounter," Thomas said. "That's what I will bring to Columbus North. I will be the person who gives you a smile if you're having a bad day. I will be the person who will say 'Hi' to you, no matter what the situation is. I will be the one there for you."

In the long run, Bishop Bruté Days might help some of the participants to ask God in prayer if they should become a seminarian.

That's what happened with Nick McKinley, a sophomore at the college seminary, who attended five of the camping and retreat events before becoming a seminarian for the archdiocese.

"The great support of priests [at Bishop Bruté Days] was very encouraging and welcoming," said McKinley, a member of St. Christopher Parish in Indianapolis. "It really said to me that this might be good for me. I felt I was on the right path."

One of the priests at Bishop Bruté Days on June 18 was Father David Marcotte, who was ordained just 11 days earlier. A graduate of the college seminary who previously assisted with Bishop Bruté Days, Father Marcotte was glad to come back and provide a

positive example of the priesthood to the teenage boys.

"It's great to come back as a priest and to tell them that I love what I'm doing and happy with the decision that I made," said Father Marcotte. "It's a great life if that's what God is calling you to. There are so many of us that enjoy it."

Since Bishop Bruté Days now takes place at the seminary, the participants can also see what the daily life of the seminarians is like and how they enjoy living with each other.

"It's almost hard to remember that they are seminarians because they're so much like the rest of us," said Thomas Goble.

The teenagers saw how the seminarians were like them when the possible future priests joined them in games of dodge ball, basketball and attended an Indianapolis Indians baseball game with them.

"It helps me realize that being a seminarian is not all hard and tough," said Aaron Robinson, 14, a member of SS. Francis and Clare of Assisi Parish in Greenwood. "It definitely makes it seem more attainable."

In today's secular society, spending time with seminarians, priests and other Catholic boys interested in the faith is especially helpful, said Father Robert Robeson, rector of Bishop Bruté College Seminary.

"Our culture is not one that necessarily supports someone making the kind of commitment to celibate chastity and obedience and their faith that the seminary and the priesthood requires," said Father Robeson. "So it helps them to see that there are other guys who are open to that possibility."

(For more information about a vocation to the priesthood in the Archdiocese of Indianapolis, log on to [www.HearGodsCall.com](http://www.HearGodsCall.com).

For more information about Bishop Simon Bruté College Seminary, log on to [www.archindy.org/bsb](http://www.archindy.org/bsb).) †



Santiago Albarran, left, a member of St. Monica Parish in Indianapolis, Anthony Chipps, a member of St. Nicholas Parish in Ripley County, and Xavier Koester, a member of St. Barnabas Parish in Indianapolis, kneel in prayer during a June 18 Mass at Bishop Bruté Days.



Left, Father Joseph Moriarty, second from right, vice rector of Bishop Simon Bruté College Seminary in Indianapolis, prays the eucharistic prayer during a June 18 Mass at Bishop Bruté Days. He is joined by concelebrants, from left, Fathers David Marcotte, Robert Robeson and Jerry Byrd.



Left, Kyle Fricker, a member of Our Lady of the Most Holy Rosary Parish in Indianapolis, plays a piano on June 18 during Bishop Bruté Days. Listening to Kyle are, from left, Ted Ward, a member of Good Shepherd Parish in Indianapolis; Tom Drake, a member of Our Lady of the Greenwood Parish in Greenwood; Alex Jackson, a member of St. Barnabas Parish in Indianapolis; C.J. Huegel, a member of St. Jude Parish in Indianapolis; and Nicholas Golab, a member of Holy Spirit Parish in Indianapolis.



# Eucharist, church renovation brings Rushville parish community together

By Sean Gallagher

RUSHVILLE—Mary Schneider has seen many changes at St. Mary of the Immaculate Conception Parish in Rushville during her 72 years.

But the recent renovation of her faith community's church is the most dramatic of those changes.

"It's breathtakingly beautiful," said Schneider. "I just get goose bumps talking about it. Everywhere you look in the church, it's more beautiful from one place to the other."

Archbishop Joseph W. Tobin blessed the renovated church of the Connersville Deanery parish during a June 21 Mass on the Solemnity of the Most Holy Body and Blood of Christ, also known as *Corpus Christi*.

In his homily, Archbishop Tobin said that the Eucharist sustains the very life of the Church as the body of Christ.

"We go to the Eucharist to stay alive," he said. "The Eucharist is meant to be God's regular nourishment for us, daily manna to keep us alive within the desert of our lives."

Archbishop Tobin said that the point about the relationship of the universal Church and the Eucharist is also true for St. Mary Parish.

"You've done a marvelous job in revitalizing this church building. It really is beautiful," he said. "But without the Eucharist, St. Mary of the Immaculate Conception will certainly die."

"And so, we thank God for the gift of his body and blood. We thank God that this gift makes us a community."

The community of faith at St. Mary that is nurtured through the Eucharist came together in a significant way to accomplish the \$1.3 million renovation of the church's interior.

Father Jeremy Gries, pastor of St. Mary, said that approximately 85 percent of the members of the parish contributed financially to the project.

"It has been a very unifying project for the parish overall," he said. "Everyone contributed. Everyone wanted to see it happen. People have been very pleased."

Like Schneider, many parishioners were thrilled when they saw the renovations of their church's interior completed just before Holy Week this year.

The project included completely replacing the church's plaster walls, giving walls a new paint scheme, re-working the side altars, replacing the floor of the sanctuary and constructing a new baptismal font and a reredos altar in the middle of the sanctuary to hold the church's tabernacle.

The renovation of St. Mary Church's interior was the culmination of other projects over the past decade—repairing structural problems in the church's attic, tuck pointing its bricks, replacing its ceiling and lighting and installing a new heating and air conditioning system.

St. Mary parishioner Ed Harpring gave much of the credit for the renovation's success to Father Gries.

Harpring worked closely with his pastor when he served as co-chair of the Preserving Our Heritage Campaign, which raised funds for the renovation, and on the parish's renovation committee.

Harpring described Father Gries as "the guiding light, the lynchpin" for the project. He especially appreciated the expertise that his pastor brought to the work from his days working as a structural engineer before entering the seminary.

"His two engineering degrees came in very handy. He, possibly, is the most qualified priest on the face of the Earth to head a renovation project of this size," said Harpring in remarks at the end of the Mass, inspiring laughter and applause throughout the congregation.

In comments after the Mass, Father Gries was quick to put the focus on the Eucharist as the source for the strength and unity of the parish, something he said is expressed in the placement of the tabernacle directly behind the main altar.

"The Eucharist is central to what we do," Father Gries said. "It's back in the center. Having the tabernacle back there and having us gather around the altar has been a good part of it."

At the end of the Mass, Archbishop Tobin gave the members of St. Mary Parish a mission that he thinks can be energized by the renovation project.

"Statistics say that 20 percent of our state belong to no church," Archbishop Tobin said. "So I imagine that there are a few folks here in Rushville that don't have a spiritual home. Maybe they're people you work with, people you know in different civic organizations.

"Reach out to them. Say, 'We've got a really good thing here. ... Most of all, we've got a generous, loving body of Christ that is nourished by his word and sacrament.'"

Father Gries, who thought Archbishop Tobin was "spot on" in giving that mission to the parish, said that St. Mary Parish is ready to reach out in earnest to the broader community.

"The title of our campaign was 'Preserving Our Heritage,'" Father Gries said. "And certainly there was a physical heritage that we had to preserve.

"But, more importantly, is the heritage and tradition of our faith. We recognize that we not only need to preserve it, but also to put it into practice and spread it and share it with those around us."

(For a gallery of photos from the Mass in which Archbishop Joseph W. Tobin blessed the recently renovated St. Mary of the Immaculate Conception Church in Rushville, log on to [www.CriterionOnline.com](http://www.CriterionOnline.com).) †



Archbishop Joseph W. Tobin blesses the recently renovated St. Mary of the Immaculate Conception Church in Rushville and the congregation that filled it on June 21. He is assisted by altar server Jonathan Ripberger, a member of the Connersville Deanery faith community. (Photos by Sean Gallagher)



Members of St. Mary of the Immaculate Conception Parish in Rushville listen to Archbishop Joseph W. Tobin deliver a homily during a June 21 Mass in which he blessed the parish's recently renovated church.



From left, Jennifer, Kate, Ellen and Neil Ripberger, all members of St. Mary of the Immaculate Conception Parish in Rushville, kneel in prayer during a June 21 Mass during which Archbishop Joseph W. Tobin blessed their parish's recently renovated church.



Archbishop Joseph W. Tobin elevates a chalice and paten at the end of the eucharistic prayer during a June 21 Mass at St. Mary of the Immaculate Conception Church in Rushville. Father Jeremy Gries, left, pastor of the Connersville Deanery faith community, was a concelebrant at the Mass. Deacon David Henn, right, served as the master of ceremonies during the liturgy.



# Bishop Pates, Pax Christi USA call for diplomacy to resolve Iraq crisis

WASHINGTON (CNS)—Saying the United States has a special responsibility to the people of Iraq, the chairman of the U.S. bishops' Committee on International Justice and Peace called for diplomatic measures rather than a military response to the crisis facing the country.

In a letter to Susan E. Rice, national security adviser, Bishop Richard E. Pates of Des Moines, Iowa, called upon the U.S. to urge Iraqi political leaders to "form an inclusive government" so that people who feel they have no voice in the country's affairs are included in its governance.

"Our nation bears a special responsibility toward the people of Iraq. The U.S.-led invasion and occupation unleashed both sectarian conflicts and extremism in Iraq, two tragic unintended consequences that have profound and continuing repercussions for the people of Iraq," Bishop Pates wrote on June 19.

Iraq's crisis was spawned by the rapid movement of thousands of armed members of the Islamic State of Iraq and the Levant through much of northern Iraq. The militant organization has readily killed Muslims and Christians while functioning with military efficiency during its press toward the capital of Baghdad during June.

"It is critical that all ethnic and religious groups are represented at the table of governance so that the common good of all is served," he said. "Extremists have been exploiting the divisions born of exclusion and the weakening of the rule of law."

Bishop Pates said diplomatic efforts also must be undertaken in neighboring Syria. He urged Rice and U.S. officials to work with other countries, particularly Iran, Russia, Saudi Arabia and "all responsible parties in Syria."

"It is critical to obtain a ceasefire, initiate serious negotiations, provide impartial humanitarian assistance and

encourage efforts to build an inclusive society in Syria," the letter said. "These actions will help protect the rights of all citizens, including Christians and other minorities."

Pax Christi USA also called for a "fully inclusive international diplomatic process" to address the burgeoning Iraqi crisis and the continuing violence in Syria rather than any military response by the United States or other countries.

The Catholic peace organization urged the United Nations to initiate multilateral diplomacy involving organizations such as the Arab League.

Sister Josie Chrosniak, a member of the Sisters of the Humility of Mary who chairs Pax Christi USA's national council, told Catholic News Service that the challenges facing Iraq will be resolved only through nonviolence and diplomacy.

"As an organization committed to the belief in nonviolence we do continue to be saddened by all the violence in the world, but most especially at this time by the violence that is causing increased suffering to the people of Iraq," Sister Josie said.

Military intervention would only lead to more conflict, she said.

"The more we fight, the more people will fight us. We really believe the only way for any kind of solution to be reached is through the United Nations. The U.N. has the ability to address the concerns for all the people in the area, all of the countries involved," Sister Josie explained.

In its statement, Pax Christi USA maintained that "U.S. military intervention will not achieve the peace and stability that the people of Iraq deserve."

"A military solution—whether it includes airstrikes or ground troops or an increase in the flow of weapons into Iraq—will only serve to increase the suffering of the Iraqi people, not alleviate it," the statement said. †



Members of the Iraqi Special Operations Forces take their positions during clashes with the militant Islamic State of Iraq and the Levant in the city of Ramadi on June 19. Saying the United States has a special responsibility to the people of Iraq, the chairman of the U.S. bishops' Committee on International Justice and Peace called for diplomatic measures rather than a military response to the crisis facing the country. (CNS photo/Reuters)



*"Our nation bears a special responsibility toward the people of Iraq. The U.S.-led invasion and occupation unleashed both sectarian conflicts and extremism in Iraq, two tragic unintended consequences that have profound and continuing repercussions for the people of Iraq."*

—Bishop Richard E. Pates, chairman of the U.S. bishops' Committee on International Justice and Peace

## Pope calls torture a 'very grave sin'

VATICAN CITY (CNS)—Pope Francis called for the abolition of torture, which he condemned as a "very grave sin."

The pope made his remarks on June 22, after praying the Angelus with a crowd in St. Peter's Square.

"I repeat the firm condemnation of every form of torture and invite Christians to commit themselves to work together for its abolition and to support victims and their families," he said. "To torture persons is a mortal sin. A very grave sin."

Pope Francis related his statement to the observance on June 26 of the United Nations' International Day in Support of Victims of Torture.

The U.N. General Assembly proclaimed the day in 1997 to promote enforcement of the 1987 Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment, to which the Vatican is a signatory.

In May, the U.N. Committee Against Torture questioned Vatican representatives about the Holy See's adherence to the treaty. The committee later urged the Vatican to impose "meaningful sanctions" on any Church authority who fails to follow Church law in dealing with allegations of sexual abuse, and asked that Church officials worldwide be required to report abuse allegations to local police. †



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This is the second in this series on aging presented by Father Jeff Godecker. He has been reflecting on his own aging process as well as that of others. Academic research on aging along with his own prayer and reflection, have contributed to Fr. Jeff's preparation of these retreat days.

Fr Jeff Godecker has been a priest of the Archdiocese for 44 years, serving in a variety of capacities including high school religion teacher, campus minister, pastor of two parishes and in the Office of Catholic Education as the religious education director. He is regarded as a good homilist and teacher. He retired as Catholic chaplain of Butler University in July 2013 but remains active in a variety of sacramental and religious formation settings.

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## The Eucharist celebrates Christ's presence in the Church

By David Gibson

A Mass is not called a celebration only when it gives rise to happiness in the people of God. Still, that might be one good reason to consider it a celebration. While there are celebrations of all kinds in the human family, people tend first to think that a celebration is, well, “celebratory,” an occasion to rejoice.

It is evident that the Eucharist is an occasion to rejoice when two people marry in the Church. The occasion brings Christian life's joyful dimension into plain view. As Pope Francis said, “The Christian ought always to be joyful, as one who goes to a wedding.”

Life encompasses “moments of crucifixion, moments of pain,” Pope Francis acknowledged in a September 2013 homily. Yet, he added, there always is a profound peace and joy because Christian life itself “is lived as a celebration, like the nuptial union of Christ with the Church.”

A nuptial Mass connects directly with the lives of two people setting off into a somewhat unknown future. Its particular type of festivity does not characterize every eucharistic celebration, however.

What the Mass does celebrate is Christ's presence in the community of his disciples. It also celebrates the bonds of kindness and care among his people. Pope Benedict XVI once described this group of people as “God's family” and “a gathering of friends” who “never abandon each other” in “life or in death.”

The Church's people, then, are bonded together by Christ. The Eucharist gathers together these bearers of Christ's life and love. In the end, it disperses them back into the world to serve in countless ways as lifelines for others.

These realities of the Church's identity were celebrated recently when representatives of the U.S. Catholic bishops visited the border region between Mexico and Arizona. They honored the lives of immigrants who died trying to make their way into the United States through the desert.

“We know that the border is lined with unmarked graves of thousands who have died alone and nameless,” Boston's Cardinal Sean P. O'Malley said during an April 1 eucharistic celebration on the border. He explained, “We are here today to say they are not forgotten.” He added, “We are here to discover our own identity as God's children so that we can discover who our neighbor is.”

People know what celebrations are in ordinary life. We participate in celebratory events, we experience them.

Think of the family celebrations of birthdays, anniversaries, graduations, engagements, retirements and holidays. In these celebrations, people rediscover the importance of their identity within a family. Time spent together affords the opportunity to celebrate each family member's life.

But how is the Eucharist a celebration? I pondered that question recently after hearing several news reports mention Masses that Pope Francis “delivered.” Delivered? Surely the Mass is not “delivered” like a prepared speech or a package



A priest raises a chalice as he celebrates Mass in honor of the canonization of SS. John Paul II and John XXIII in the Kasprowy Wierch ski resort in Poland's Tatra Mountains on April 27. That day at the Vatican, Pope Francis declared as saints the two former popes. (CNS photo/Agencja Gazeta/Marek Podmokly, Reuters)

UPS brings to your doorstep! The Eucharist is an event to enter into and experience, like all true celebrations.

While Catholics consider the Mass a celebration, the reasons for calling it that rarely are spelled out. St. John Paul II's encyclical on the Eucharist said that in “celebrating the eucharistic sacrifice,” communities of the baptized express and affirm their identity” (“*Ecclesia de Eucharistia*,” #32).

To more completely experience the riches of the Mass, the Second Vatican Council's Constitution on the Sacred Liturgy cautioned against becoming “silent spectators” during eucharistic celebrations. It recommended participation in the Mass that is “fully conscious and active” (#14).

In other words, people do not simply “attend” Mass, they “participate” in this central expression of the Church's faith. They affirm and hope to develop their identity within the body of Christ.

Today, some participate as lectors during Mass or extraordinary ministers of holy Communion, ushers and choir members. For most Catholics, “participation” means taking part “by means of acclamations, responses, psalmody, antiphons and songs, as well as by actions, gestures and bodily attitudes,” in the words of the liturgy constitution (#30). It added, “At the proper times, all should observe a reverent silence” (#30).

To discover the meaning of the Mass more fully, it makes sense to pay attention to how Christ is present during its celebration. According to the liturgy constitution, Christ is present “in the person of his minister ... but especially under the eucharistic species” (#7).

Christ also is present “in his word, since it is he himself who speaks when” Scripture is proclaimed during the celebration. Again, Christ is present among the people “when the Church prays and sings”—present, that is, “where two or three are gathered” in his name (#7; Mt 18:20).

“The Church draws her life from the Eucharist,” St. John Paul wrote in the opening sentence of his 2003 encyclical titled “On the Eucharist in Its Relationship to the Church” (“*Ecclesia de Eucharistia*”). Underscoring Christ's continual presence in the Church, celebrated with particular “intensity” in the Eucharist, he wrote:

“In the humble signs of bread and wine, changed into his body and blood, Christ walks beside us as our strength and our food for the journey, and he enables us to become, for everyone, witnesses of hope” (#62).

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

## Sunday Mass renews the special bonds of the Church's faithful

By Rhina Guidos

I recently heard someone ask the question: Why do we have to go Mass?

I don't think I'd heard that question since I was a child, when someone was whining, begging to stay home. Not going to Mass on Sunday back then was unheard of, and it was drilled into us that the only excuse



Father Sean Gann, pastor of St. Joseph Church in Kings Park, N.Y., greets parishioners after celebrating a Sunday Mass. Sunday Mass gives all the members of the Church the chance to give thanks to Christ for the gift of salvation. (CNS photo/Gregory A. Shemitz)

for not going was death—our own, not someone else's.

These days, studies show, however, that fewer Catholics attend Mass on Sundays, and some don't understand why it's important to attend. Isn't the point just to be a good Christian?

While that's true, the *Catechism of the Catholic Church* is clear about the Sunday obligation.

“The Sunday celebration of the Lord's Day and his Eucharist is at the heart of the Church's life” (#2177).

I always thought the word “obligation” made heading to Mass on Sunday sound as if it was something we were forced to do, akin to eating a despised vegetable.

My favorite take on it, however, came a couple of years ago from Jesuit Father William Byron, who recalled the old phrase “much obliged” as an expression of gratitude. Therefore, he said, the Sunday obligation was our way of thanks-doing, thanks-saying, thanksgiving.

On Sundays, Father Byron wrote: “We give thanks for the gift of our salvation through the death, resurrection and ascension of Jesus. Not to meet this obligation—not to offer praise and thanks—is to be an ingrate.”

While there are many ways to give thanks to God on a Sunday, there is something special, however, about those of us who gather, with our imperfections, but together nevertheless, in church.

Just as a biological family is forced to get together for

special occasions and try to mend fences for the good of the group, we, as a Christian family, are called by God to do the same. We celebrate a special occasion, and we do it together while putting our differences and discord aside, and try to come together in love and unity.

The Letter to the Hebrews reminds us that “we should not stay away from our assembly, as is the custom of some, but encourage one another” (Heb 10:25).

The Eucharist, the catechism says, “teaches Christ's saving doctrine; it practices the charity of the Lord in good works and brotherly love” (#2179).

While there can be occasions when a Catholic's obligation to attend Sunday Mass is dispensed—for example, because of illness or caring for infants—we're encouraged to meet and express our communion with the Church and one another. Praying alone, in front of the TV, unless there's a good reason for it, misses the intention.

The catechism reminds us that “you cannot pray at home as at church, where there is a great multitude, where exclamations are cried out to God as from one great heart, and where there is something more: the union of minds, the accord of souls, the bond of charity, the prayers of the priests” (#2179).

(Rhina Guidos is an editor with Catholic News Service.) †



From the Editor Emeritus/John F. Fink

## Old Testament: The delightful story of Ruth

(Twenty-fifth in a series of columns)

The Book of Ruth is a delightful short story (only four chapters) that has long been a favorite among both Jews and Christians. It's placed in the Old Testament after the Book of Judges because the events happened during the time of the Israelite judges.



It's of particular interest to Christians because Ruth is included in the genealogy of Jesus (Mt 1:5). She was the great-grandmother of King David. I encourage you to read the book, but here's a synopsis.

The story begins in Bethlehem, where a man named Elimelech lived with his wife Naomi and their sons, Mahlon and Chilion. A famine caused them to move to Moab, located to the east of the Dead Sea (in modern Jordan.) The sons married Moabite women, Orpah and Ruth. But Elimelech and both sons died.

Learning that the famine in

Bethlehem had ended, Naomi decided to return there. Realizing how difficult life would be for a widow without sons, she told her two daughters-in-law to remain in Moab and find other husbands, and Orpah did.

But Ruth refused, telling Naomi, "Do not ask me to abandon or forsake you! For wherever you go I will go, wherever you lodge I will lodge, your people shall be my people, and your God my God" (Ru 1:16). So Naomi and Ruth returned to Bethlehem.

In Bethlehem a man named Boaz, prominent in the community and a member of Elimelech's clan, owned barley and wheat fields. According to Jewish laws (see Lv 19:9 and Dt 24:19-23), when grains were harvested, the poor, widows, aliens and orphans were permitted to glean what was not collected. Ruth, therefore, began to glean a field owned by Boaz.

Boaz noticed Ruth and learned about her faithfulness to Naomi. He told her, "May the Lord reward what you have done!" (Ru 2:12), provided her with food and water, and made sure that her gleaning was successful.

Ruth reported this to Naomi, who immediately realized that Boaz was a relative. She also knew the Jewish law that required a near relative of the same clan to marry the widow of a relative who had died without male offspring (Dt 25:5-10). So Naomi had a plan.

She learned that Boaz was going to be sleeping that night on the threshing floor. She instructed Ruth to wait until Boaz was asleep and then to lie down by his feet. She did so. In the middle of the night, Boaz awakened to find a woman at his feet.

When he asked who she was, Ruth identified herself and asked him to "spread the corner of your cloak over me, for you are my next of kin" (Ru 3:9), thus asking him to do his duty and marry her. Boaz told her that she had another relative closer to her.

Boaz then met with that closer relative and told him that Naomi was going to sell a piece of land that belonged to Elimelech. If the relative wanted to claim it, he would also have to take Ruth as his wife. The relative relinquished his claim to Boaz, who married Ruth. †

Cornucopia/Cynthia Dewes

## That's the thing about love—it grows and expands

June is a popular month for weddings, which brings us (hopefully) to thoughts of love. We talk a lot



about love. Scripture refers to it often, defining God as love, and so do soap operas and movies and talk shows. Love is the ideal emotion, the goal of Christians and wasters alike.

That's because love can be defined in so many ways, not all of which are logical. But even though love is not always logical, it is always the right thing to do. Therefore, some definitions of it are clearly wrong. Maybe we should begin by deciding what love is not.

Some people who are promiscuous think of love as any available opportunity for sex. Their idea of love is instant physical gratification using another's body, or offering someone else the use of their own. It's quick, impersonal and leads nowhere. It is not love.

Some define love as the rush of infatuation we might feel when we become attracted to another. It may or may not involve physical desire, but it's powerful. That's why some confuse it with love, mistaking overwhelming

passionate attraction for the real article. Again, this leads nowhere and is not real love.

Of course, there are other kinds of love: love for our children, our parents, pets, friends, even our work. But these, too, involve the future, with responsibilities, consequences, expectations of sorrow and joy. That's because real love grows and expands over time.

When a man or a woman loves the other, it can lead to marriage, having children and becoming a family. This family in turn becomes part of a larger family of relatives, neighbors, parishes and other groups in a wider community. Eventually this nucleus of love becomes the foundation for a healthy society locally, nationally and even internationally.

Loving, in all relationships, creates a natural expansion. For example, years ago we had neighbors, 10 years younger than we, whom we befriended. We took care of their dog or took in the mail for them, and they did the same for us.

When we were away and our teenagers got too rowdy, they would come over and restore peace. The wife was not a confident cook, so I gave her a few ideas, and to this day, among other things, she quotes me on the need to clean up the kitchen as we go along. The

husband was a pallbearer at one of our son's funerals.

This couple had two children, whom we consider our honorary grandchildren. Today, their children are numbered among our "greats," and we go to their birthday parties and share other events. Their pictures and art work hang on our refrigerator.

We all have stories to tell about how love goes on and on in our lives. Sometimes it's in a relationship at work which leads not only to a gratifying workplace, but also to meeting new people whom we learn from, share joyful experiences with and, well, love.

If love is our goal, we need to be open to it. We need to get outside of ourselves, outside of our usual routines, and sometimes even out of our comfort zones. This is much easier to do when we're young, a fact which not only leads to more opportunities, but also follows our biological clocks.

But it works at any age.

God, the expert, knows about love and has given us the tools to share it. Then we may stand back and marvel as the hot air balloon of love grows and grows. †

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

The Human Side/Fr. Eugene Hemrick

## Like St. Paul, accept God's will, but not defeat in your life

Have you ever found yourself overcome by an ominous sense of defeat when brought to a halt by a problem?



If so, try meditating on the following scene from the life of St. Paul.

During his travels to Corinth, Paul meets Aquila and his wife Priscilla.

They not only take him into their home but are tent makers like him. Next to Aquila's home is a synagogue where Paul begins preaching about Christ.

So far, all is going well until a group of Jews contradict his teachings, and on top of this, they insult him. They remove his cloak, and shake the dust from it in adherence to Christ's admonition to do so when rejected. He then leaves the synagogue. Outwardly, it seems Paul is defeated, and yet this doesn't stop him. What, we need to ask, is the driving

force behind Paul? Even after facing rejection, he refuses to accept defeat and withdraw from ministry. What keeps Paul going?

The answer is prayer.

Prayer is often pictured as petitioning God for strength to overcome a problem. Through Paul's life, we learn it goes beyond this. Paul uses his time in prayer to see the bigger meaning of life: that it is not for him to control, but that God is in charge.

Repeatedly Paul looks beyond his world. He places himself and his troubles in the Providence of God. He sees that God has his reasons, even though what happens around him may at times seem irrational or may be uneasy for everyone else to understand. Paul realizes, however, that he is at the mercy of God's will. He is not defeated by defeat.

One way to imitate Paul is to avoid taking things too seriously and to think that everything rests on our shoulders. As Mary declared, she is the handmaid of the Lord. We are, too. One of the

greatest strengths of prayer is its power to connect our world with the strength of God's world. We need to envision ourselves as being in the hands of God as God's co-workers.

Another means for defeating defeatism is to overcome the feeling that we are indispensable, to falsely think that others cannot do without us or that things won't get done unless we are present.

Interestingly, after Paul leaves Corinth, his work is continued by those he had trained and by other ministers.

From the day we are born, we are taught to cultivate aspirations. This lesson has merit. Fulfilling inspiring aspirations is the driving force behind making this a better world. Aspiring, however, to make God's life a priority in our lives is the greatest power we possess for successfully defeating defeatism.

(Father Eugene Hemrick writes for Catholic News Service.) †

Faith and Family/Sean Gallagher

## Stand beside our heavenly Father during life's storms

Spring and summer in Indiana is often a time when severe storms cross our state.

If you've grown up in the Hoosier state, you usually gain memories early on of seeing the sky darken, driving rain coming in the wind and tornado sirens crying their warning.



That was certainly the case for me as I grew up in Shelbyville in the 1970s and 1980s.

When I was a boy, thunderstorms scared me a good bit.

My parents reasoned with me, trying to persuade me that I was safe from the storm in the house. But those words didn't relieve my fears.

What finally swept them away were not words, but action.

One evening, a storm filled with thunder and lightning blew through. Seeing me filled with fear, my dad took me by the hand across the covered part of our back porch and into our garage.

He then opened the large garage door and had me stand beside him at the edge of the garage. I could feel the swift winds of the storm and the rain bouncing off of our cement driveway onto my legs.

Given how I had reacted to storms in the past, I should have run away and cowered under my bed.

But I stayed right there. Knowing that my dad was there beside me convinced me that nothing bad was going to happen to me despite the violence of the storm.

The courage that my dad instilled in me that day stuck. A few years later, I started working as a newspaper carrier. And even though I would see black storm clouds in the sky, I wasn't afraid to ride my bike quickly on my route, often completing it just before the skies let loose.

Looking back when I stood at the edge of our garage next to my dad during a storm, I realize that he taught me a deeper lesson, one that I want to pass on to our five sons.

No matter what kind of storm lurks on our horizon during life, our heavenly Father will always be there at our side to protect us and fill us with a stouthearted courage born from his undying love for us.

Because he is steadfast in his faithfulness to us, we can be confident that he'll never leave us—even when we face problems that we could have never imagined in the past.

This does not mean that life's tempests will not harm us. That would be unrealistic and not the kind of faith that our heavenly Father is calling us to place in him.

There will inevitably be times when we or our friends or loved ones are hurt for what seems to be no good reason. We might even experience grave threats to our own lives or witness the untimely death of someone close to our heart.

In the midst of such swirling winds that life can hurl at us, it can be hard to believe that our heavenly Father still stands beside us.

Keeping a firm hold on our faith in him might give us little comfort while being battered by such a storm.

But like St. Peter, who walked on a stormy sea as long as he kept his eyes fixed on Jesus, we can be confident that our Lord will keep us on course to our heavenly home if, with the help of his grace, we don't abandon our faith in him.

As soon as Peter took his eyes off of Jesus and focused on the storm that raged around him, he began to sink. But it wasn't the wind or the waves that pushed him down so much as it was his fear.

The courage that our heavenly Father wants to pour into our hearts to face life's storms may not always lead us to calm seas in this life. But it can keep us moving forward toward heaven, firm in the knowledge that our Father is at our side. †



Solemnity of SS. Peter and Paul/Msgr. Owen F. Campion

# Sunday Readings

Sunday, June 29, 2014

- Acts 12:1-11
- 2 Timothy 4:6-8, 17-18
- Matthew 16:13-19

This weekend, the Church celebrates the Solemnity of SS. Peter and Paul, both of whom were martyred in Rome in the first century. There are two sets of readings for this feast, one for the vigil Mass and another for the Mass on the day of the feast itself. This reflection will be on the latter set of readings.

Peter, or Simon, was the Galilean fisherman whom Jesus called

to be an Apostle, and whom Jesus then designated as the head of the Church. Paul was a Jew from Tarsus in Asia Minor. He was from a family of means, obvious since it was financially able to educate him quite well. Paul studied in Jerusalem under the great rabbi, Gamaliel. Furthermore, Paul's family members were Roman citizens, a great distinction at the time.

At first, Paul campaigned against the new Christian movement, but, after a dramatic encounter with the risen Lord, Paul converted. He then became the greatest Christian missionary, taking the Gospel throughout the Mediterranean world.

The first reading, from the Acts of the Apostles, centers on Peter. This emphasis filled a need for the first Christians. They were vitally interested in Peter, their interest surely rising from his status as the head of the Church.

In this reading, King Herod, the Roman pawn who had tried the Lord on Good Friday, turns his evil attention to the Lord's followers. The reading notes that the king already has beheaded James, the brother of John. Herod then arrests Peter.

Imprisoned, Peter seemingly is at Herod's mercy. The entire Christian community is praying for Peter. Suddenly angels appear, break his chains and escort him to freedom.

St. Paul's Second Epistle to Timothy provides the next reading. Timothy was a convert and a disciple of Paul. They were so close that Paul regarded him as a son. Timothy accompanied Paul on some of the Apostle's missionary trips. According to

tradition, Timothy eventually became the first bishop of Ephesus.

Paul tells Timothy in this letter that the Apostle's end is near. Paul says that he has finished the race. Perhaps he realizes that his cat-and-mouse game with the Roman authorities is in its last stage. His earthly life is at risk.

Regardless, Paul insists that he has kept the faith. Called by Jesus, Paul says that he has never wavered.

St. Matthew's Gospel supplies the last reading. The setting is Caesarea Philippi, then and now a very picturesque site at the headwaters of the Jordan River. Critical in this reading is the exchange between Jesus and Peter. Peter states that Jesus is the "Son of the living God" (Mt 16:16). The Lord replies that God inspired Peter's statement. The Lord goes on to confer authority over the Church upon Peter.

Jesus refers to "keys" (Mt 16:19). In the ancient world, chief stewards (officials akin to modern prime ministers) wore the keys to the ruler's house on a necklace, as a symbol of their position. The reference made the Lord's action immediately clear to all present.

## Reflection

The first reading from Acts and the last reading from St. Matthew's Gospel come together in this important fact: Peter and Paul were called by Jesus. In Matthew, the Lord gives Peter the task of leading the Church. Acts is filled with examples of Peter's leadership as it actually unfolded.

God protects Peter and intervenes to allow Peter to continue to serve the Church.

Then, Paul testifies to his own vocation in Second Timothy.

Both Peter and Paul played indispensable roles in the formation and strengthening of Christianity. They and the other Apostles did not just happen upon the scene. The Lord chose them and commissioned them for a purpose.

Through them, generations in the future, including our own, are able to know God's mercy.

For us, it is important to remember that Peter and Paul were ordinary human beings like us. They encountered God in Christ, and the experience of knowing Jesus changed their lives, and they have changed untold millions of other lives. †



## Daily Readings

### Monday, June 30

The First Martyrs of the Holy Roman Church  
Amos 2:6-10, 13-16  
Psalm 50:16b-23  
Matthew 8:18-22

### Tuesday, July 1

Blessed Junipero Serra, priest  
Amos 3:1-8; 4:11-12  
Psalm 5:4b-8  
Matthew 8:23-27

### Wednesday, July 2

Amos 5:14-15, 21-24  
Psalm 50:7-13, 16b-17  
Matthew 8:28-34

### Thursday, July 3

St. Thomas, Apostle  
Ephesians 2:19-22  
Psalm 117:1b-2  
John 20:24-29

### Friday, July 4

Amos 8:4-6, 9-12  
Psalm 119:2, 10, 20, 30, 40, 131  
Matthew 9:9-13

### Saturday, July 5

St. Anthony Mary Zaccaria, priest  
St. Elizabeth of Portugal  
Amos 9:11-15  
Psalm 85:9ab, 10-14  
Matthew 9:14-17

### Sunday, July 6

Fourteenth Sunday in Ordinary Time  
Zechariah 9:9-10  
Psalm 145:1-2, 8-11, 13-14  
Romans 8:9, 11-13  
Matthew 11:25-30

## Liturgy Corner/Fr. Patrick Beidelman

# Communion services should only be celebrated in exceptional circumstances

(Editor's note: This column by Father Patrick Beidelman takes the place in this issue of the usual "Question Corner" column by Father Kenneth Doyle.)

Over the last couple of decades, many faithful Catholics' love for the Eucharist and their desire to receive Holy Communion daily (or at least more than once each week) has led some of them to use what was intended as an exceptional practice as their normal, regular way to receive Holy Communion during the week.

"Communion Services" in these cases use what is called the Rite for Distributing Holy Communion Outside Mass with a Celebration of the Word and have often been utilized when a Mass cannot be offered by a priest on a specific day or at a specific time of day (e.g. many priests take Monday as a "day away" from the parish and Mass is not offered when he is away.) In a few instances, so-called "Communion Services" are offered daily in addition to a daily Mass, oftentimes at an earlier hour than Mass.

However, this is not how our tradition envisions that the faithful would ordinarily receive Holy Communion.

In fact, the Church has consistently taught that the normative way to receive Holy Communion is within Mass, the full celebration of the Eucharistic Liturgy in which we commemorate the Last Supper and represent the Lord Jesus' sacrifice on the cross. Therefore, it is laudable for a parish family to address the circumstances that arise when Communion Services are no longer exceptional but have become normal, regularly scheduled celebrations in which many of the faithful participate.

Here's the relevant law from the Code of Canon Law of the Catholic Church regarding the time, place and way that Holy Communion should be received:

Canon 918: "It is highly recommended that the faithful receive Holy Communion during the Eucharistic celebration itself. It is to be administered outside the Mass, however, to those who request it for a just cause, with the liturgical rites being observed."

The "just cause" that is referred to in this canon relates to exceptional cases, such as when someone is in danger of death (Anointing of the Sick/Viaticum) or when someone isn't able to get to Mass on a regular basis because of age or infirmity.

In those instances, Holy Communion is brought to them. Occasionally, it is also permissible for Holy Communion to be offered outside of Mass when a community is gathered for Mass but the priest fails to show up.

Because there are so many opportunities in many places throughout the archdiocese to go to Mass, Communion Services are discouraged as a regular practice. It is especially encouraged that parishes in a particular area cooperate to see that Masses are offered at a variety of times and on all days throughout the week.

Cooperation in this regard allows us to uphold the centrality and the importance of the Mass as the source from which the benefits of the sacrifice of the cross so richly flow. Communion Services are not an ideal solution to the shortage of priests and Masses/Mass times.

Those responsible for coordinating Mass times should only choose to have Communion Services on a very temporary basis (e.g. when a priest in a remote area is away on vacation and is unable to find another priest to cover during that week.) Praying a part of the Liturgy of the Hours is also encouraged when Mass can't be offered.

Resources like [www.ebreviary.com](http://www.ebreviary.com) even supply prepared booklets that may be printed out for use by a congregation for this kind of occasion. In all things, we should take care not to surrender to mere convenience by having a Communion Service in place of offering or seeking out the celebration of the Mass. The Mass and the fruits of the Mass are too important and too central to our faith life to allow this.

(Father Patrick Beidelman is the executive director of the archdiocesan Secretariat for Spiritual Life and Worship.) †

## My Journey to God

# Grandchild

By Linda Abner

I would sing her a song  
But the leaves in the trees  
And the chimes on the breeze  
Are whispering lullabies fit for angels.

She fits in my arms  
Like a long-lost piece of me  
Like a treasure swept from the sea  
Scooped to my heart.

She is all wondrous eyes  
And nubbins nose,  
Cheeks forever, tiny toes,  
Perfection from God's hand.

I hold her close,  
And she looks at me,  
And I look at her, seeing more than I see,  
And it is prayer.



(Linda Abner is a member of Our Lady of Lourdes Parish in Indianapolis. Kathryn Hughes picks flowers with her 2-year-old granddaughter, Katie Burlingame, at a park near their home in Newfield, N.Y.) (CNS photo/Mike Crupi, Catholic Courier)

## Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God,"

The Criterion, 1400 N. Meridian St., Indianapolis, IN 46206 or e-mail to [critterion@archindy.org](mailto:critterion@archindy.org). †



# Rest in peace

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

**ADKINS, Rose Ann**, 87, St. Rose of Lima, Knightstown, June 10. Mother of Monta Riggs and Marion Adkins. Sister of Theresa Noah and Tony Hood. Grandmother of five. Great-grandmother of nine. Great-great-grandmother of two.

**AULL, Martha Lou**, 92, Holy Spirit, Indianapolis, June 11. Mother of Martha Della Valle, Mary Pat Moeller, Alice Sauer, Edward, Jerome, Ken, Louis and Robert Aull. Sister of Bernarda Simendinger and James Matthews. Grandmother of 22. Great-grandmother of 27.

**BRYAN, Charles, Sr.**, 92, St. Patrick, Terre Haute, June 7.

Father of Jean Robson, Charles and William Bryan. Brother of Lloyd Bryan. Grandfather of three.

**CHADBOURNE, Michael Joseph**, 16, St. Rose of Lima, Franklin, June 9. Son of Michael Chadbourne and Christina Roberson. Brother of Nora, Lucas and Simon Chadbourne.

**DOBBINS, Kenneth E.**, 79, St. Joseph, Corydon, June 2. Husband of Janet (Henckel) Dobbins. Father of Rhonda Harmon, Cathy Schoen, Clinton, Daniel and Thomas Dobbins.

**DUCANES, Dr. Arnold**, 90, St. Mary, Indianapolis, May 15. Husband of Marita Ducanes. Father of Marie Diaddorio, Christopher, Dominic and J.D. Ducanes. Grandfather of nine. Great-grandfather of 10.

**ECKSTEIN, Mark**, 43, St. Maurice, Napoleon, May 13. Husband of Julie Eckstein. Father of Carmen and Jared Eckstein. Son of Maurice and Helen Eckstein. Brother of Sharon Bowen, Joan McKamey, Brenda Moster, Gina Seaton, Linda, Andy and Ric Eckstein.

**EVANS, Mary Genevieve**, (Colvin), 90, St. Barnabas,

Indianapolis, June 13. Wife of Wilbur Evans. Mother of Connie Covert, Pam Ryker and Tony Evans. Sister of Patrick Colvin. Grandmother of eight. Great-grandmother of nine.

**HAGEST, Dorothy E.**, 91, St. Joseph, Clark County, June 3. Mother of Linda Graf, Cindy Rudy, John and Sam Hagest. Sister of Theresa Bartz, Barbara Hauke, Mary Ann Lenz, Susan McCarthy, Esther Poklasny, Margie Palbicki, Annie, Dolores and John Kruzycki. Grandmother of 10. Great-grandmother of six.

**HICKSON, Valjean**, 93, St. Jude, Indianapolis, June 13. Father of Carol Hale and Jack Hickson. Grandfather of five. Great-grandfather of seven.

**JOHNSON, Bonnie (Pierle)**, 89, St. Jude, Indianapolis, June 12. Mother of Joan Bartley, Penny Davis, Julie Gallamore, Jill Miller, Patty Playter, Ann Wincek, James and William Johnson Jr. Sister of Doris Lepper and Joan Puntarelli. Grandmother of 24. Great-grandmother of 18.

**PFLUEGER, Ernest**, 83, Annunciation, Brazil, May 19. Husband of Marjorie Pflueger. Father of Lori Hughes, Kathy Keller, Dee Knight, Jana Sindors, Curt, Dan, Joe and Tom Pflueger. Brother of Eleonora McKenzie. Grandfather of 16. Great-grandfather of three.

**SCHULER, Leona Grace**, 91, Nativity of Our Lord Jesus Christ, Indianapolis, June 15. Wife of James T. Schuler. Mother of Kathy Lee, Sandra Robinson, Eugene and Jimmy Schuler, Jr. Sister of George Schneider. Grandmother of 12. Great-grandmother of six. Great-great-grandmother of two.

**SOMERS, Karen Lynn**, 55, St. Jude, Indianapolis, June 14. Daughter of Larry and Joan Johnson. Sister of Kathleen Broady, Beth Fillenwarth, Margi Hamilton, Sherry Helms, Marleen Kramer, Mary Ellen Morgan and Julie Ross.

**SPRIGLER, Genevieve**, 95, St. Mary-of-the-Knobs, Floyd County, June 13. Mother of Jeanette Bedan, Everett, Paul and Thomas Sprigler. Grandmother of 10. Great-grandmother of 17.

**VOLK, Paul J.**, 74, SS. Francis and Clare of Assisi, Greenwood, June 11. Husband of Helen (Werner) Volk. Father of Anne Lockard, Cathy Marshall, Sharon Sellers and Brian Volk. Brother of Lucille Frazee and Margaret McAndrews. Grandfather of 13.

**WOERNER, Joan M.**, 88, St. Therese of the Infant Jesus (Little Flower), Indianapolis, May 28. Mother of Mark and Paul Woerner III. Sister of Robert Kennelly. Grandmother of six. Great-grandmother of four.

**WOLF, Rogene C.**, 87, St. Mark the Evangelist, Indianapolis, Jan. 1. Wife of Roy Wolf. Mother of Lisa Hester, Carol Howard, Dianne McDowell and Laura Phillips. Sister of Rita Ader, Lorraine Horn and Ron Sonntag. Grandmother of six. Great-grandmother of four.

**WOLF, Roy**, 88, St. Mark the Evangelist, Indianapolis, Jan. 9. Father of Lisa Hester, Carol Howard, Dianne McDowell and Laura Phillips. Brother of Lorraine Horn. Grandfather of six. Great-grandfather of four.

**YOCHER, Steve**, 65, St. Joseph, Clark County, June 7. Father of Crissy Knox and Sally Priddy. Brother of Kathie Lewis and Linda Silletto. Grandfather of four. †



## Life's a ball

Anglican Archbishop Justin Welby of Canterbury, spiritual leader of the Anglican Communion, tosses a cricket ball while meeting members of the Vatican cricket club at the Vatican on June 15. Behind Archbishop Welby is Australian Cardinal George Pell, head of the Vatican's Secretariat for the Economy. (CNS photo/Chris Warde-Jones)

## Pope condemns mafia, says members are excommunicated

VATICAN CITY (CNS)—In the stronghold of an Italian crime syndicate believed to be richer and more powerful than the Sicilian Mafia, Pope Francis said, "Those who follow the path of evil, like the mafiosi do, are not in communion with God; they are excommunicated!"

During a Mass on June 21 in the southern region of Calabria, Pope Francis made clear that even if the mob families continue to go to Mass and decorate their homes and hideouts with religious pictures, they have cut themselves off from communion with the Church and with God.

"When instead of adoring the Lord, one substitutes the adoration of money, one opens the path to sin, personal interests and exploitation," Pope Francis said to applause from an estimated 250,000 people gathered in a field near the town of Sibari. "When one does not adore the Lord God, one becomes an adorer of evil, like those who live lives of crime and violence."

"Your land, which is so beautiful, knows the signs and consequences of this sin. This is what the 'Ndrangheta is: the adoration of evil and contempt for the common good," Pope Francis said. The 'Ndrangheta is a crime syndicate based in Calabria.

The pope began his nine-hour visit to the Diocese of Cassano allo Ionio meeting prisoners at the Rosetta Sisca jail in Castrovillari. At the jail, he met the father and grandmothers of Nicola Campolongo, a 3-year-old killed with his grandfather in January. The boy's parents, and several other relatives, are in jail on drug trafficking charges. Italian police said it appeared the boy was caught in the crossfire between rival clans over a drug deal.

In a speech to all the detainees and staff, Pope Francis called for prisons to offer programs aimed at rehabilitation. "When this objective is overlooked, the penalty becomes an instrument only of punishment and social retaliation, which damages both the individual and society."

The pope also told the prisoners to use their time in

prison to think about the impact of their crimes on their families, society and their relationship with God.

"The Lord is a master at rehabilitation," the pope said. "He takes us by the hand and brings us back into the social community. The Lord always forgives, always accompanies, always understands; it is up to us to let ourselves be understood, forgiven and accompanied."

Before leaving, Pope Francis made his usual request for prayers, then added: "Because I, too, have done wrong, and I, too, must repent."

The pope also visited a hospice for the terminally ill, where a doctor removed a small splinter from one of his fingers, according to Vatican Radio.

Although he did not give a formal speech at the facility, Italian news media quoted him as telling the staff, patients and their family members that holding and caressing someone are the best uses of one's hands. "Sickness is awful, but hands are powerful," he said. Through people's hands, "the caress from God's hands touches the depths of one's being."

Before having lunch with a group of poor families assisted by the diocesan Caritas and with participants in an addiction-recovery program, Pope Francis stopped in the diocesan cathedral for a meeting with priests.

The pope handed out copies of his prepared text, the Vatican said, and spent an hour personally greeting each priest and listening and responding to their questions.

In his prepared text, the pope urged them to remember "the joy of being priests," of being called by the Lord "to follow him and be with him in order to go out to others, sharing him, his word and his forgiveness."

Priests, he said, must be "open, generous channels through which his love and grace flow," and not "screens" where the priest is the star who blocks access to God.

Among the many pastoral concerns of priests, he said, the family must be a priority today. "It is a work the Lord asks us to do in a special way at this time, which is a difficult time both for the family as an institution and for families because of the [financial] crisis."

"It is precisely when times are tough," he said, that "God makes known to us his closeness, his grace and the prophetic power of his word." †



Pope Francis

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**UNITED CATHOLIC APPEAL:**  
*Christ Our Hope*



# Appeal helps ministry lay cloak of charity in Tell City Deanery

By Natalie Hoefler

The story of a Tell City Deanery food pantry begins with a fourth-century legend about St. Martin of Tours. Tradition and art tell the tale of the young soldier riding toward a town one winter day, when he noticed a poor man at the gates of the town. The man was poorly dressed, shivering and begging for alms.

Having nothing to give him, St. Martin, a catechumen at the time, split his own cloak in two, giving half to the beggar.

That night as St. Martin slept, Christ appeared to him in a dream wearing the half-cloak the soldier had given the poor man. He heard Christ say, "Martin, as yet only a catechumen, has covered me with his cloak."

At St. Martin of Tours Parish in Siberia, a ministry named for this story continues the spirit of charity the tale evokes.

Martin's Cloak food pantry, located in the parish's basement, serves the poor of Crawford, Dubois, Perry and Spencer counties.

The pantry, which is open from 8-11 a.m. on the second and fourth Saturday of each month, is partially funded by the United Catholic Appeal: Christ Our Hope annual

campaign. The pantry is supplied in part by food drives held in various parishes, and is also part of a Perry County food coalition.

"[Tell City] Catholic Charities serves as fiscal agent for the coalition," said agency director Joan Hess.

She said appeal funds help buy food for Martin's Cloak pantry.

"They run on a shoestring budget," she said of the ministry.

The food pantry was started at the parish in 1993 by Mary Julia "Judy" Colby. Two years later, there was a change in leadership.

"In 1995, [Benedictine] Father Jerry King asked if I would manage the food pantry," said St. Martin of Tours Parish member Marlene Oser, who had been volunteering for the ministry since its inception. "I didn't want to run it alone, but I said I would help."

Oser, now 81, co-managed the pantry for three years with fellow parishioner Mary Beckman.

Then a new co-manager came along—in the form of a husband.

"In 1998, Leroy [Oser] and I were married," she said. "He was interested in what we were doing. He came with me and

thought it was something we needed to do, and we've been doing it ever since.

"We order food, see that it gets here, set up and get the pantry ready each time, get the food on the shelves. We have about 45 or 50 volunteers, and I make up the list so we have four to five help each time.

"We're serving between 40-45 families each time. I know of one family that we serve that has 11 people in it."

According to Hess, Martin's Cloak served 1,207 families in 2013.

The families served "are all very rural people," she explained. "A lot live so remote that they can hardly afford gas to get to a job. They're very poor people."

All who come are served, said Hess.

"They're asked questions about income and who's working in the family, but nobody is turned away. You don't know all the circumstances. Anyone who bothers to come will be served," she said.

Those who come are thankful.

"A lot of them will say, 'I don't know what we'd do without you' and 'You're really doing a good thing here,'" Marlene Oser said.



In this 2009 photo, Leroy and Marlene Oser, members of St. Martin of Tours Parish in Siberia, work at Martin's Cloak, a Tell City Deanery food pantry that is partially funded by money raised through the United Catholic Appeal: Christ Our Hope annual campaign. (Submitted photo)

Both in their 80s, the Osers are trying to find replacements to take over the running of Martin's Cloak.

"We both enjoy the work and have enjoyed it all these years," said Marlene Oser. "But we're not in that good of health anymore."

According to Hess, as long as the ministry continues, it will be supplemented by United Catholic Appeal funds to help feed the poor of the

Tell City Deanery. "If we didn't have United Catholic Appeal funds," said Hess, "we probably wouldn't be able to serve as many as we do."

(For more information about the United Catholic Appeal: Christ Our Hope, log on to [www.archindy.org/uca](http://www.archindy.org/uca) or call the Office of Stewardship and Development at 317-236-1425 or 800-382-9836, ext. 1425.) †

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<p>Carla Hill, Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, Indiana 46206-1410</p> <p><b>317-236-1548 or 800-382-9836, ext. 1548</b> <a href="mailto:chill@archindy.org">chill@archindy.org</a></p>	

### Employment

### Chancellor

#### Catholic Diocese of Evansville, Indiana

The Catholic Diocese of Evansville, Indiana, is accepting applications for the position of Chancellor. Appointed by the Bishop, the successful candidate will report to and be supervised by the Chief Operating Office of the diocese. Canon Law of the Roman Catholic Church designates the chancellor as the diocesan archivist and primary notary for curial acts. Other duties include, but are not limited to, serving as diocesan Safe Environment Coordinator; serving as Parish Data Systems Project Coordinator; scheduling a variety of diocesan meetings and annual special collections; overseeing diocesan policies and procedures and other duties as assigned. The successful candidate will have an undergraduate degree in an appropriate discipline, strong interpersonal skills, excellent written and verbal communications skills, demonstrated proficiency in the Microsoft Office suite, and outstanding organizational skills. The successful candidate also will be a practicing Roman Catholic in good standing with the Church, be a person of good character, and will be able to maintain strict confidentiality.

To apply, please send a cover letter, resumé, and salary history to: [chancellorad@evdio.org](mailto:chancellorad@evdio.org). The deadline for priority consideration is June 27, 2014.

A full job description can be found on the Diocese of Evansville's website: [www.evansville-diocese.org](http://www.evansville-diocese.org).

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For more information, please log on to [www.archindy.org/layministry](http://www.archindy.org/layministry)

### Employment

### Youth Ministry Coordinator

#### St. Mary Catholic Church Lanesville, Indiana

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

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

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

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### Employment

### Parish Coordinator of Youth Ministry & Religious Programs

#### St. John the Baptist Parish Newburgh

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

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

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

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

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

To apply, please send resumé/cover letter to:  
Director of Administration, St. John the Baptist Catholic Parish,  
625 Frame Road, Newburgh, In 47630 - or email to [pkeller@evdio.org](mailto:pkeller@evdio.org).  
The deadline for submission is July 6, 2014.

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## What was in the news on June 26, 1964? Pope Paul plans to make pronouncement on the pill, and the Civil Rights Act about to become law

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 26, 1964, issue of *The Criterion*:

• **Pope plans pronouncement covering birth regulation**

“VATICAN CITY—Pope Paul VI revealed that the Church is in the process of a major re-evaluation of the question of birth control and said that for the present, at least, the pronouncements on the question by Pope Pius XII must be considered valid

and binding for all Catholics. Pope Paul spoke out [on June 23] with the apparent intention of ending the current controversy over the possible legitimacy for using certain recently discovered hormone control pills which can prevent conception. He did not refer explicitly to the ‘pill.’ But he said that the Church is being aided by ‘many eminent scholars’ in an intensive study of the question, and that its findings will be revealed as soon as possible. Pending a further pronouncement, he said, nobody is to ‘take it upon himself to speak in terms different from the norms’ laid down by Pius XII.”

• **Faiths mark passage of rights bill**

- **Accept mission challenge: Hoosier woman, family headed for foreign duty**
- **Relic of St. Andrew going to Orthodox**
- **Brazilian parish is operated by four nuns**
- **Full of activity: Pope Paul’s first year**
- **Paulists expand their apostolate**
- **Married in joint ceremony**
- **Churches play key role: Signing of rights bill is expected on July 4**

“WASHINGTON—President Johnson is expected to sign the historic civil rights bill into law on July 4 with an appeal that forces mobilized in its support stay active to urge compliance with it. The president’s anticipated appeal has been foreshadowed in several statements, including some to religious groups which vigorously backed the legislation on its yearlong journey through Congress. Only five days before the bill’s passage in the Senate, Mr. Johnson told an interfaith group from New York: ‘Certainly the nations religious leaders can play a very key role in creating an attitude of compliance when the bill is enacted.’”

- **Scriptural scholars reinstated**
- **Noted Negro priest named provincial**
- **Question Box: Is the rights bill pulpit material?**
- **Ban placed on art show**
- **Nun given rare dispensation**
- **Sunday Mass on Saturday approved in some areas**
- **Sees nuns as top teachers in U.S. within 15 years**
- **LaFarge Award goes to banker**
- **Australia to launch English Mass July 5**
- **More help urged for humanities**
- **Believe ancient slab is Christian relic**
- **Reds ‘restore’ cathedral**
- **Catholic prelate assumes helm of interfaith body**
- **Stamps to honor three Hitler foes**
- **Marian terminology called ‘confusing’**
- **Allocations to missions announced**
- **‘Incident resolved’: Catholic paper defends cardinal in Los Angeles racial hassle**
- **Questions ‘discretion,’ cites sense of ‘urgency’**
- **Abp. Ramsey plans visit with Pontiff**
- **Lauds new edition of St. Thomas**
- **Pope Pius XII felt he should denounce Reds as well as Nazis**
- **New Maryknoll seminary blessed**

(Read all of these stories from our June 26, 1964, issue by logging on to our archives at [www.CriterionOnline.com](http://www.CriterionOnline.com).) †



Filipinos carry a statue of St. John the Baptist on June 24 as they take part in a religious ritual known locally as “Taong Putik” (Mud People) in the village of Bibiclat, Philippines, while celebrating the feast of their patron saint. At the Vatican, Pope Francis also celebrated the feast of the birth of St. John the Baptist and called him “the greatest among the prophets.” (CNS photo/Erik De Castro, Reuters)

## Pope points to St. John the Baptist as special model for evangelizing

VATICAN CITY (CNS)—In sharing the Gospel with others, Christians must be like St. John the Baptist, preparing the way for the Lord, pointing him out to others, then stepping aside, Pope Francis said.

Celebrating the feast of the birth of St. John the Baptist on June 24, Pope Francis called him “the greatest among the prophets,” because he knew how to prepare people, discern the Lord’s identity and “diminish” so Jesus could increase.

John the Baptist was an important man, “people sought him out and followed him,” the pope said during an early morning Mass in the chapel of his residence.

According to Vatican Radio, the pope wondered aloud whether St. John was ever tempted “to think that he was important, but this never happened.” Instead, he always replied that one mightier than he was coming.

John the Baptist knew his role was “to prepare the people, prepare people’s hearts for an encounter with the Lord,” Pope Francis said.

The prophet also needed the gift of discernment to be able to recognize Jesus as the messiah, the pope said. “The Spirit revealed this to him and he had the courage to say, ‘It’s him. This is the lamb of God who will take away the sins of the world’” (Jn 1:29).

Finally, the pope said, St. John knew that his gift for speaking, preaching, moving people’s hearts and attracting a crowd had a purpose that had nothing to do with him and everything to do with Jesus.

As a model for evangelizing, St. John the Baptist

demonstrates that “a Christian does not proclaim him- or herself, but another, and prepares the way for another: the Lord. A Christian must know how to discern and must discern the truth from that which seems to be true, but isn’t,” the pope said. Finally, “a Christian knows how to diminish so that the Lord increases in the hearts and souls of others.”

In his homily the previous day, Pope Francis focused on Jesus’ telling the disciples in Matthew 7:1-5, “Stop judging that you may not be judged” and “How can you say to your brother, ‘Let me remove that splinter from your eye,’ while the wooden beam is in your eye?”

“One who judges another is wrong, simply because he is taking a role that is not his,” but belongs only to God, the pope said.

People get “so obsessed by what they want to judge, by that person, that the splinter keeps them from sleeping and they are not even aware of the beam they have.”

Judging another, he said, “ends badly, because the same measure you use will be used to judge you.”

In the Bible, the pope said, Jesus is described as an advocate for his followers and he sends the Holy Spirit to defend them. Interestingly enough, he said, the one the Bible labels—in Revelation 12:10—as the “accuser” is the devil.

“If we want to follow Jesus’ path, we must be defenders of others, not their accusers,” he said. “If I see someone do something bad, do I defend him? No! But keep quiet. Go and pray and defend him before God, like Jesus does. Pray for him, but don’t judge him.” †



## Corpus Christi

Members of Our Lady of the Most Holy Rosary Parish in Indianapolis participate in a *Corpus Christi* procession in the neighborhood surrounding the Indianapolis South Deanery faith community on June 21, the Solemnity of the Most Holy Body and Blood of Christ, also known by its Latin title, *Corpus Christi*. Father Christiaan Kappes carried the Blessed Sacrament during the procession. (Photo by Sean Gallagher)