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Holy moment

Newlywed reflects on message of love at the heart of papal blessing, page 9.

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Little Sisters of the Poor Sisters Amy, left, Janet, Gloria, Marthe, Cecilia and Mother Mary Vincent pose on May 20 with a state historical marker that was unveiled on that day at 520 E. Vermont St. in Indianapolis, where the order's first home for the elderly poor in Indianapolis was located from 1873-1967. (Photo by Natalie Hoefler)

Historical marker honors Little Sisters' 144 years of devotion and care for elderly poor in Indiana

By Natalie Hoefler

Along a portion of East Vermont Street in the historic Lockerbie district of downtown Indianapolis, a 120-year-old red brick wall embraces modern-day condominiums.

Patti Horrigan, age 89 "and three-quarters," reminisced as she gazed at the wall on the morning of May 20.

Her reflection took her back to 1936, when her father had arranged for her Girl Scout troop to tour the building that then existed behind the wall. That building was the Home for the Aged, where the Little Sisters of the Poor cared for impoverished men and women ages 60 and older regardless of race, religion or ethnicity.

By the time Horrigan visited the

home in 1936, it was already 63 years old, having been opened in 1873.

"I remember being down here and going behind that wall," she said. "I was only about 9 or 10, but as young as I was, I remember thinking how clean [the home] was, how pretty it was."

Horrigan was joined by about 125 others who came on May 20 to witness two historic events: the unveiling of a state historical marker at 520 E. Vermont St. where the home for the elderly poor existed from 1873-1967, and the declaration of May 20 as "Little Sisters of the Poor Day" by Indianapolis Mayor Joseph Hogsett.

The sisters and residents moved to a new facility in 1967 on the northwest side of Indianapolis, where it now operates as the St. Augustine Home for

the Aged.

The marker acknowledges the 144 years the Little Sisters of the Poor have served the needy elderly in the state of Indiana, with a nod to the order's national and global service as well.

The story begins in 1839, when St. Jeanne Jugan founded the order in France.

Sisters or the order first arrived in the United States in New York in 1868.

Just four years later, Bishop Jacques M. Maurice de Saint-Palais of the Vincennes Diocese invited several sisters to care for the elderly poor of Indianapolis. They arrived in early 1873, and within months the home on East Vermont Street was up and running.

See POOR, page 8

U.S. Catholics join pope in praying for victims of London attacks

WASHINGTON (CNS)—U.S. Catholics joined Pope Francis and the rest of the world in expressing sorrow for those killed and severely injured in the latest terrorist attacks in London the night of June 3.



Cardinal Daniel N. DiNardo

After celebrating Mass on Pentecost, June 4, with an estimated 60,000 people in St. Peter's Square, Pope Francis offered public prayers for the victims of the attacks in London that left seven people dead and 48 others injured.

"May the Holy Spirit grant peace to the whole world," he said. "May he heal the wounds of war and of terrorism, which even last night in London struck innocent civilians. Let us pray for the victims and their families."

"The vigil of Pentecost had barely begun when the world was burdened yet again, this time by the sinister attacks on innocent men and women in the heart of London," Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops, said in an early June 4 statement.

"In such tragic hours, we implore the Holy Spirit to pour out his gift of comfort on those who grieve the loss of loved ones and on the dozens who were so tragically injured in this horrible attack," he said. "At the same time, we see in the courage of the first responders the true and courageous spirit of our brothers and sisters, the people of Great Britain."

Archbishop Peter Smith of Southwark, the archdiocese that covers London south of the River Thames, offered prayers for the victims and survivors.

"Following the tragic attack on innocent people last Saturday evening in the Borough, we pray for those who have been killed and those who were injured, some critically, and I offer our sympathy to their families, friends and colleagues," Archbishop Smith said in a June 6 statement.

See LONDON, page 2

Pentecost is celebration of 'unity in diversity,' pope says

VATICAN CITY (CNS)—The Holy Spirit continues to give Christians different gifts, and to call them to share those gifts with each other in a community marked by forgiveness and "unity in diversity," Pope Francis said on Pentecost.

"In a way both creative and unexpected," the pope said, the Holy Spirit "generates diversity, for in every age he causes new and varied charisms to blossom. Then he brings about unity: he joins together, gathers and restores harmony."

With tens of thousands of Catholic charismatics from around the world and with dozens of Pentecostal and evangelical leaders present, Pope Francis celebrated Pentecost Mass on June 4 in St. Peter's Square, and concluded a five-day celebration of the 50th anniversary of the start of the Catholic charismatic renewal.

In his homily at the Mass, the pope said Christians can block the unity in diversity desired by the Holy Spirit by focusing on their differences rather than on what they share.

"This happens when we want to separate, when we take sides and form parties, when we adopt rigid and airtight positions, when we become locked into our own ideas and ways of doing things, perhaps even thinking that we are better than others," he said.

"When this happens," the pope said, "we choose the part over



Pope Francis greets the crowd after celebrating Mass marking the feast of Pentecost in St. Peter's Square at the Vatican on June 4. In attendance were thousands of people celebrating the 50th anniversary of the Catholic charismatic renewal. (CNS photo/Paul Haring)

the whole, belonging to this or that group before belonging to the Church," and taking pride in being "Christians of the 'right' or the 'left' before being on the side of Jesus."

See PENTECOST, page 5

See related editorial, page 4.

Pence addresses religious freedom at National Catholic Prayer Breakfast

WASHINGTON (CNS)—Vice President Mike Pence and other speakers addressed securing religious liberty and protecting the sanctity of human life both in the United States and worldwide, particularly in the Middle East, at the 13th annual National Catholic Prayer Breakfast in Washington on June 6.

Pence spoke about President Donald J. Trump's commitment to the securing of all religious freedoms to more than 1,200 attendees, following speeches by keynote speaker Archbishop Timothy P. Broglio, head of the U.S. Archdiocese for the Military Services, and special guest Mother Olga of the Sacred Heart.

Pence expressed his sorrow over the recent terrorist attacks in Europe, reassuring those in attendance that the president is committed to ending attacks on religious liberty around the world, as well as in America.

"Catholicism has made an indelible mark on the American spirit," Pence said. "Your faith has moved mountains and the Catholic Church, and its millions of parishioners have been a force for good in our communities large and small throughout our land throughout our history. All the great American Catholics gathered here, let me assure you this morning, bright and early, at this prayer breakfast: American Catholics

have an ally in President Donald Trump."

The vice president, an evangelical, shared fond memories of growing up in a Catholic family, saying that he was honored to speak at the breakfast and that his mother would be proud.

"This honestly feels like coming home to me," Pence said.

Since 2004, Catholics have gathered in the nation's capital to pray for the country and hear from religious and political leaders.

Auxiliary Bishop Mario E. Dorsonville of Washington opened the breakfast calling for solidarity in prayer for the Christians in the Middle East, after he read a special note from Cardinal Donald W. Wuerl of Washington, who was unable to attend.

"Let us also be mindful of so many of our brothers and sisters around the world who continue to face persecution and suffering on account of their faith," Bishop Dorsonville read from Cardinal Wuerl's message. "As our Holy Father, Pope Francis said, 'We must not resign ourselves to thinking of a Middle East without Christians who for 2,000 years have confessed the name of Jesus, and have been fully integrated as citizens into the social cultural and religious life of the nations to which they belong.'"

Archbishop Broglio was the keynote

speaker at the breakfast. Recalling the spirit of service displayed by so many men and women gone before us, he told the story of a military chaplain, Father Joseph Lafleur of Louisiana, who gave his life while saving others on a prison ship.

"If we were to survey the history of the Church, and look at the lives of the saints, we would discover men and women who built on their virtues, to reflect the authenticity of their faith. The same thing has an impact on the nation," Archbishop Broglio said. "To quote a respected cardinal, 'A good Catholic is a good American because the practice of virtue also leads to good citizenship and there is no dichotomy between faith and life if we cultivate and practice virtue.' Each of us has the potential to rebuild our society and our world if we cultivate authentic virtue."

He went on to call Catholics to return to lives of virtue, both acting rightly and giving of themselves to others.



U.S. Vice President Mike Pence speaks during the National Catholic Prayer Breakfast on June 6 in Washington. (CNS photo/Bob Roller)

"We build for a new tomorrow when we draw from that wellspring of virtue," Archbishop Broglio said.

Mother Olga of the Sacred Heart, founder of the Daughters of Mary of Nazareth in 2011, also spoke as a special guest. Born and raised in Iraq, Mother Olga's love for America led to her becoming an American citizen, and she spoke of her love for God and her love for others, which drives all that she does, specifically her service in America through missions. †

High court sides with Church-run hospitals, upholds retirement plans

WASHINGTON (CNS)—The Supreme Court on June 5 unanimously overturned decisions by three separate federal appellate courts, and ruled that the retirement plans of three religiously-affiliated hospital systems—two of them Catholic—are indeed "church plans" as defined by Congress under a 1980 statute.

The 8-0 decision allows the hospital systems to continue to maintain their retirement plans as nonprofit entities instead of having to put them on the same footing as those established by for-profit companies.

The two Catholic hospital systems in the case were St. Peter's Healthcare System, a teaching hospital and several other medical facilities sponsored by the Diocese of Metuchen, N.J., and Dignity Health, which operates a network of

community hospitals throughout the country and maintains ties to the Catholic religious orders that initially sponsored some of its facilities.

The case, *Advocate Healthcare Network v. Stapleton*, also involved Advocate Health Care Network, which operates 12 hospitals and about 250 other health care facilities in Illinois, and is associated with the Evangelical Lutheran Church in America and the United Church of Christ.

While the original definition of "church plan" meant "one 'established and maintained ... by a church'—not by a church-affiliated nonprofit," the amended Employee Retirement Income Security Act of 1980 "expands that definition to include any plan maintained by a principal-purpose organization, regardless of whether a church initially established the plan," said

Supreme Court Justice Elena Kagan, who wrote the court's opinion.

"That interpretation has appeared in hundreds of private letter rulings and opinion letters issued since 1982, including several provided to the hospitals here," Kagan added.

In the high court's interpretation, "under the best reading of the statute," she said, "a plan maintained by a principal-purpose organization therefore qualifies as a 'church plan,' regardless of who established it."

"The Supreme Court got it right," said a June 5 statement by Eric Rassbach, deputy general counsel at the religious liberty law firm Becket, which filed a friend-of-the-court brief on behalf of the hospitals.

"Churches—not government

bureaucrats and certainly not ambulance chasers," as Rassbach derisively described the defendants' attorneys, "should decide whether hospitals are part of the Church. It is simple common sense that nuns, soup kitchens, homeless shelters, seminaries, nursing homes, and orphanages are a core part of the Church and not an afterthought."

Justice Neil Gorsuch did not take part in the opinion, because he had not been confirmed to the court when the oral arguments in the case took place.

In January, five Catholic entities joined in a friend-of-the-court brief in the case—the Association of Catholic Colleges and Universities, Catholic Charities USA, Catholic Relief Services, National Catholic Educational Association and the U.S. Conference of Catholic Bishops. †

LONDON

continued from page 1

In his statement, Cardinal DiNardo said U.S. Catholics joined in the pope's prayers for the victims and survivors, and he added: "May God grant strength, wisdom and protection to the men and women who safeguard our families, and may he convert the hearts of all who follow the path of evil extremism. Our solidarity in Christian hope and commitment to peace is a bond that cannot be broken."

In New York, WABC-TV's "Eyewitness News" reported that a college student from Brooklyn who attends Jesuit-operated Boston College was at a pub with some of his classmates in London's

Borough Market when terrorists came in with long knives and started attacking people.

The incident unfolded, authorities said, when three men in a van mowed down people on the London Bridge and then left the vehicle to go on a killing spree in Borough Market, a popular restaurant and bar district located south of the river. Some people in the market area attempted to stop the attackers by throwing chairs and bottles at them, police said. The three men were shot and killed by police at the scene.

As others fled the pub scene or huddled in fear, Mark Kindschuh, 19, of Bay Ridge, stayed to help a man he saw fighting for his life, the TV station reported.

"All I could see was one man at the

front on the ground with a pool of blood forming," Kindschuh told WABC-TV.

"You couldn't really see it, because there was so much blood around his head, but I searched around with my hands, and it was on the back of his head."

Kindschuh said he took his belt and wrapped it around the victim's head to slow the bleeding, then shouted to the crowd asking if anyone was a doctor. He stayed with the victim and a short while later police entered the bar. †

Official Appointments

Effective Immediately

Rev. Luke Waugh, O.S.B., a monk of Saint Meinrad Archabbey, to administrator of St. Isidore the Farmer Parish in Bristow, and St. Martin of Tours Parish in Siberia, both in Indiana.

Effective July 1, 2017

Rev. Carl Langenderfer, O.F.M., Province of St. John the Baptist, Cincinnati, Ohio, to administrator of Holy Family Parish in Oldenburg.

(These appointments are from the office of the Rev. Msgr. William F. Stumpf, Administrator of the Archdiocese of Indianapolis.) †



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New director of youth ministry hopes to lead youths closer to God

By John Shaughnessy

The disappointment and anger that some young people showed during a moment seven years ago has stayed with Scott Williams, shaping him still in these early days as the new director of youth ministry for the archdiocese.

The moment happened when he was helping with a group of sixth-grade boys as part of the youth ministry program at SS. Francis and Clare of Assisi Parish in Greenwood, shortly after he had graduated from college in 2010.

"I couldn't be at one of their events, and when I came back, a couple of the kids were mad I wasn't there," Williams recalls.

"That was my first indication that you play an active role in these kids' lives. I felt I was accountable to them. It became less about getting the assignment I was to teach, and turned into being with a group of young men I was walking with in their faith."

From that moment on, Williams says, "I developed a love of journeying with young people—learning about what was going on in their lives and their relationship with God. I just connected with that."

That love of a journey of faith with young people will continue to guide Williams, who became the archdiocese's director of youth ministry on May 16.

"My greatest hope is that by the time someone graduates from high school in our archdiocese, they will become some of our greatest leaders and take their faith with them to college, their workplace or wherever they go," says Williams, who is 30.

"I really hope we can continue to develop a strong network and community of people to work in youth ministry. We need to champion that, and celebrate that. It goes back to the reality that God loves each and every one of these young people so much. We exist because God loves us, and we're called to share that love with

others. We need to teach and empower our young people to share their faith at a young age."

It's a goal that comes with major challenges, he says, starting with "a lot of pressure in our culture to be a certain way, to make a certain amount of money."

There's also the challenge of conveying the beauty and the depth of the Catholic faith to an age group that is known as Generation Z, a high-school-and-younger age group of about 60 million Americans.

"Our young people are changing the way they communicate and the way they grow up in our culture," Williams says.

"They communicate in pictures, sound bites and 10-second videos. They also learn more through visuals. So how do we hand down our tradition-rich faith to them?"

"Some of the experts in the field talk about 'snackable content'—these bite-size pieces. How do we bring the beauty and truth and goodness of the Gospel in these snackable messages? I'm still learning. We try to model these things in the programs we offer and through social media. The essence of youth ministry hasn't changed, but the way we do it has."

Change has also been a part of Williams' involvement in youth ministry in the archdiocese. After working closely with the individuals in his youth group at SS. Francis and Clare Parish in 2010, he became the director of youth ministry at St. Jude Parish in Indianapolis from 2011 to 2014, leading a program that involved 600 youths.

"I was afraid I was going to lose that connection with the kids, but I found I was always on the front end of things. It's humbling to be part of a young person's life in that way."

Since 2014, he has served in the archdiocese's office of youth ministry, an experience that has included leading 104 youths on a 12-day pilgrimage to World Youth Day in Poland during the summer



Scott Williams, bottom row left, new director of youth ministry for the archdiocese, is pictured with members of the Archdiocesan Youth Council at the National Catholic Youth Conference in Indianapolis in November 2015. Also pictured to the far right in the bottom row is Kay Scoville, former archdiocesan director of youth ministry, who Williams is succeeding. (Submitted photo)

of 2016.

Those experiences are just part of the reasons that Williams is a great choice to lead youth ministry in the archdiocese, according to Matt Faley, the director of young adult and college campus ministry for the archdiocese.

"Youth ministry requires a great sense of both faith and vision. These are Scott's greatest attributes," Faley notes. "Having worked with him since he started in parish ministry at St. Jude and even more closely over these last three years at the [Catholic Center], Scott has an incredible vision for ministry for our youth. And that vision and the courage it takes to pursue it comes from his life of faith that moves him forward in creative and effective ways."

That combination of vision and faith was especially evident as Williams planned and led the Indianapolis Catholic Youth Conference (ICYC) in 2016, Faley says.

"I have been to a lot of conferences in my life in the Church, and ICYC was on the top of the list in both creativity and effectiveness for the archdiocese," Faley says. "The youth and those who serve them are in great hands."

Williams is now one of the point persons for the archdiocese as it prepares to host the National Catholic Youth

Conference—and about 25,000 youths from across the country—in Indianapolis on Nov. 16-18.

He approaches such challenges as opportunities to help young people move closer to God, all the time relying on certain constants to guide him, starting with his wife Elisabeth, whom he married on May 28, 2016.

"We make it a priority to pray together," he says. "And the greatest part of our faith is learning to be open to what God has willed for us in our lives."

In his office, he relies on a map of the archdiocese, the mission statement for youth ministry and his coffee pot.

"I believe that many great things come from a conversation over a cup of coffee," he notes. "I find great joy in talking, brainstorming and dreaming up new ideas in ministry while sipping on a good cup of coffee."

He especially relies on his faith, which has deepened during his journey of the past seven years—a journey in which he believes God is always leading the way.

"God calls you to do this, and you say, 'Are you sure you want me to do this?' All along the way, God has opened these paths for me."

It's a foundation of trust and faith that he wants for the youths in the archdiocese. †



'It goes back to the reality that God loves each and every one of these young people so much. We exist because God loves us, and we're called to share that love with others. We need to teach and empower our young people to share their faith at a young age.'

—Scott Williams, director of youth ministry for the archdiocese

Dialogue with Muslims, defend human dignity, Pope Francis tells missionaries

VATICAN CITY (CNS)—Missionaries are entrusted with bringing hope to poor Christian communities while building



Pope Francis

bridges with Muslims and protecting human rights, Pope Francis told a group of men and women missionaries.

Meeting with members of the Consolata Missionaries at the Vatican on

June 5, the pope also encouraged them to push the boundaries of their missionary activity, especially in "defending the dignity of women and family values."

"You are called to further your charism, to project yourselves with renewed zeal in the work of evangelization, in view of pastoral urgencies and new forms of poverty," he said.

Founded by Blessed Giuseppe Allamano, both the men's and women's congregations aim to evangelize in remote areas of the world and form Christian communities.

Consolata missionaries want to bring the world true consolation, which is found in Jesus and his Gospel, according to the order's website. They carry out their mission by being with marginalized and abandoned people, comforting the

suffering and the afflicted, caring for the sick, defending human rights and promoting justice and peace.

Pope Francis urged both congregations to carry out their work with "careful discernment," and to bring "comfort to the populations who are often marked by great poverty and acute suffering, as for example in many parts of Africa and Latin America."

"An increasing awareness" of God's mercy, he added, can help them carry out their mission. "It is much more important to be aware of how much we are loved by God, than of how we love him ourselves!" he said.

A journey of the "progressive rediscovery of divine mercy," the pope said, can help consecrated men and women imitate Christ's virtues in their

missionary work.

"This will enable you to be actively present in the new arenas of evangelization, favoring—even if this may lead to sacrifices—openness toward situations that, with their particular needs, reveal themselves to be emblematic for our time.

Pope Francis encouraged them to

continue along the path of Blessed Allamano, who served those in need with generosity and hope.

"May your missionary consecration always be a source for the life-giving and sanctifying encounter with Jesus and with his love, wellspring of consolation, peace and salvation for all humanity," he said. †

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Editorial



Pope Francis blesses himself with holy water as he celebrates Mass marking the feast of Pentecost in St. Peter's Square at the Vatican on June 4. In attendance were thousands of people celebrating the 50th anniversary of the start of the Catholic charismatic renewal. (CNS photo/Paul Haring)

Come, Holy Spirit, bring us joys that never end

The Sequence for Pentecost Sunday, “*Veni, Sancte Spiritus*,” offers a profound reflection on the joy of Easter by calling on the third person of the Blessed Trinity to come into our hearts, bringing light for our darkness, comfort for our distress, healing for our soul’s sickness, warmth for our frozen hearts, and joys that will never end.

Why would we ask the Holy Spirit for the gift of unending joy? We know that our lives are filled with sorrow and disappointment. We know that even after receiving God’s saving grace and being reconciled to him in the sacrament of penance, we will sin again. We know that all those whom we love, and we ourselves, will one day suffer and die. What’s the point of asking for joy that will not end?

Our faith is weak, isn’t it? Just weeks ago, we celebrated Easter, the great miracle of our salvation and the true source of all human hope and joy. We believe that the Lord is risen, that he has conquered sin and death, and that we are truly free.

We believe this, and yet we have our doubts. We hope in him, and yet we give in to sadness and despair. This is precisely why he sent us his Holy Spirit—to give us courage in our weakness, to sustain us in our fidelity to his word, and, yes, to fill our hearts with joys that never end!

Joy and hope do not eliminate our grief and anguish. They transform them—making them like the Lord’s passion and death: a participation in the painful pilgrimage of human suffering to the abundant joy of eternal life.

This is why Easter is the season of hope. Our hope is not idealism, a form of “wishful thinking.” Our hope is not political or ideological. It is Christian realism, grounded in the person of Jesus Christ and in the story of his life, death and resurrection.

Christian hope is not an illusion. As the Letter to the Hebrews assures us, “we have [hope] as a sure and steadfast anchor of the soul” (Heb 6:19). We are truly anchored to our heavenly home

regardless of the storms we encounter along the way.

For Christians on the way to our heavenly home, life’s difficulties are not eliminated, as if by magic. They are endured with confidence, with hope and, yes, with the joy of the risen Christ.

That’s why we dare to invoke the Holy Spirit and to ask for joys that never end. We know that we need the help of God’s grace to face the pain and the weariness of daily life. We know that we need the Spirit’s sevenfold gifts (wisdom, understanding, counsel, fortitude, knowledge, piety and fear of the Lord) to sustain us in life’s journey. We know that, as Pope Francis reminds us, hope is not only an anchor in the storms of life; it is also a sail that drives us forward joyfully.

That was certainly true for the disciples of Jesus. Many faced bitter persecution and death as they carried out the Lord’s great commission to go out to the whole world as missionaries to preach the Gospel and heal the sick in his name. They experienced no end of suffering and disappointment, but they served the Lord joyfully because they were empowered by the Holy Spirit and burning with the fire of God’s love.

When the dark days come—in our personal lives and in our common life as disciples of our Lord Jesus Christ—let’s pray together this great Sequence of Pentecost:

Come, Holy Spirit, Come!
 And from your celestial home
 Shed a ray of light divine!
 Come, Father of the poor!
 Come, source of all our store!
 Come, within our bosoms shine....
 Guide the steps that go astray...
 Give them your salvation, Lord;
 Give them joys that never end. Amen.
 Alleluia.

May the Holy Spirit grant us everlasting light and endless joy in Jesus’ name!

—Daniel Conway

Reflection/Sharon Horvath

Resources for ecological conversion are available for archdiocesan parishes

“Repent, for the kingdom of heaven is at hand” (Mt 4:17).

With these words, Jesus began his public ministry. To repent is to take a new path—a path that leads us closer to God and to the person he is calling each of us to be.

Every year during the season of Lent, we are supposed to take time to examine our lives and see where we fall short. Through the Lenten practices of fasting, almsgiving, and prayer, we strive for the elusive goal of *metanoia*—a transformative change of heart.

In his encyclical “*Laudato Si’*: On Care for Our Common Home,” Pope Francis recognizes the ecological crisis as a “summons to profound interior conversion.” He calls for Christians to undergo an “‘ecological conversion,’ whereby the effects of their encounter with Jesus Christ become evident in their relationship with the world around them. Living our vocation to be protectors of God’s handiwork is essential to a life of virtue; it is not an optional or a secondary aspect of our Christian experience” (#217).

For several parishes in the Archdiocese of Indianapolis, this year’s Lenten season was an opportunity to explore ecological conversion by using a program called Lent 4.2. Lent 4.2 is a seven-week faith formation program of prayer, fasting and almsgiving to heed the pope’s call to care for our common home. Through a weekly bulletin insert, parishioners learn how their everyday lives are connected to the ecological crisis and how they can take practical steps toward a world where God’s gift of creation is cherished and cared for.

The parishes that used the program reported that the series was well received. Father Michael Hoyt, pastor of St. Michael the Archangel Parish in Indianapolis, thought the bulletin inserts were very well done, and that many of their parishioners read and reflected on the information. They also had a small-group discussion based on the inserts.

Some parishes, such as St. Rose of Lima in Franklin, went beyond the weekly inserts and had weekly discussion sessions using the companion book, *Christian Simplicity*. St. Rose of Lima and St. Thomas Aquinas Parish in Indianapolis

expanded on the weekly themes of consumption, food, water, energy and transportation by inviting speakers from related local businesses and organizations. Speakers came to St. Rose from two recycling centers, Kroger, Vectren Energy, and Johnson County Soil and Water Conservation District. Speakers at St. Thomas came from Marian University, Hoosier Environmental Council, Sierra Club and Bread for the World. Discussions were lively and energizing.

Each insert has many ideas for how parishioners can make concrete changes in their personal lives. Becoming aware of these issues can also lead to changes in the culture and operation of the parish itself.

Parishes are looking at ways they can reduce their use of disposable tableware and increase their use of recycling. Replacing incandescent and fluorescent lights with LED lights leads to energy savings and a lower utility bill. At St. Thomas Aquinas, energy efficiency goals have been included as part of a capital campaign to raise money for

needed heating, venting and air-conditioning upgrades and other necessary maintenance.

Conversion is not easy. Even with raised awareness and a change in heart, changing a lifetime of habits is a difficult and slow process.

For those parishes that wish to begin or continue their own ecological conversion, resources

are available. The archdiocesan Commission for Creation Care Ministry can support parishes by providing resources and by building a network of parishes committed to the principles set forth by Pope Francis in “*Laudato Si’*.” Contact us on Facebook at ArchIndy Creation Care, or by e-mail at creationcare@archindy.org.

Jesus said, “I will not leave you orphans” (Jn 14:18). Pentecost, which we celebrated last weekend, is the outpouring of the Holy Spirit in fulfillment of Jesus’ promise.

As we move beyond Pentecost, let us invite the Holy Spirit to enter our hearts and strengthen us as we pursue the important work of protecting God’s creation.

(Sharon Horvath is a member of St. Thomas Aquinas Parish in Indianapolis and of the archdiocesan Commission for Creation Care Ministry, which is part of the archdiocesan Office of Pastoral Ministries. For more information, contact Deacon Michael Braum at 317-236-1531 or mbraun@archindy.org.) †

Letter to the Editor

Church leader is wrong with his thinking on federal budget, reader says

This is in response to the article “Catholic leaders find proposed federal budget largely fails the moral test,” in the June 2 issue of *The Criterion*.

I strongly disagree with Bishop Frank J. Dewane of Venice, Fla., chairman of the U.S. bishops’ Committee on Domestic and Human Development, who said, “It’s not just about deficits.”

I think the bishop is wrong. It seems to me he works for the Church, a tax-free enterprise, and no matter what, he will keep his position, paycheck, car, etc.

What does he care that a federal budget runs into the red year after year, no loss to him and his paycheck? He doesn’t have to worry about his business being outsourced, hours cut, or being laid off.

I believe our Church leaders need to stop and see the opinion of most people in the U.S. No more of this just throw money into programs, and hope they work. Some of them do not work, and as

such are being discarded.

I can say this having come up the hard way—being on welfare and food stamps—when our family needed help. But it was not for decades, and my father worked even harder to see us independent of the governmental handouts.

Sadly, that attitude seems to not be in vogue, as some folks are now generationally dependent, see no reason to change, and feel entitled to the labor and good fortune being provided to them.

I am not an uncaring person, as that is not what my Catholic parents and Irish heritage taught me. I will help you, and show you how to put your shoes on, but you have to be the one to run.

It seems to me this attitude of just spend some more money was the downfall of one of last year’s election candidates. It didn’t work, did it?

Thomas Walsh
 Avon



Workshop promotes standards for excellence in parishes

By Sean Gallagher

Pat Byrne has worked in public accounting for more than 40 years. During that time, the member of St. Mary-of-the-Knobs Parish in Floyd County has helped business clients become more efficient in the use and protection of their assets, both tangible and intangible.

Now he's excited to see this approach to best practices in the business world being applied in ways that conform with Church teaching and canon law to the management of parishes and dioceses, so that they can become more effective in carrying out their mission.

He learned about this when he participated in a two-day workshop on Catholic Standards for Excellence on May 3-4 at Our Lady of Fatima Retreat House in Indianapolis.

It was sponsored by the archdiocese's Empowering Pastoral Leadership for Excellence in Parish Leadership and Management project, which is funded by a \$1 million grant awarded to the archdiocese in 2016 by the Indianapolis-based Lilly Endowment Inc.

"We want to make sure that the people are confident that we are operating ethically, legally and based on our Catholic values and to be transparent about it," Byrne said.

Michelle Fessel, pastoral associate at St. Mary Parish in Lanesville, echoed Byrne, saying that the standards can assure parishioners that their faith communities are effective in ministry.

"They want to know that we're good stewards, that the parish is running efficiently and effectively," she said. "That is something that we can give back to them if we can show them that we are meeting these basic best practices."

Msgr. William F. Stumpf, archdiocesan administrator, participated in the workshop

and sees the value of the standards.

"While the Catholic Church is not a business, we in Church leadership have a responsibility to make the best use of the resources we have been given to further the mission of Jesus Christ," he said. "Implementing these standards will help our parishes, schools and agencies to operate with greater efficiency and unity."

The Catholic Standards for Excellence are promoted by the Washington-based Catholic Leadership Roundtable, an organization of Catholic clergy, religious and laity founded in 2005 to promote best practices and accountability in Church management, communications and human resources development.

The six principles and 69 benchmarks that make up the standards have been approved by the Baltimore-based Standards for Excellence Institute, which studies best practices for non-profit organizations across the country.

The standards cover such areas of Church management as mission, pastoral leadership, planning and evaluation, legal compliance and ethics, finance and operations, stewardship and public life, engagement and advocacy.

"It's really all about good leadership on behalf of the Gospel," said Matt Hayes, the project director overseeing the use of grant funding in the archdiocese. "Our parishes have the opportunity to look at how we work together as an institution."

"We can put up our practices against standards of excellence. If we're going after developing disciples in this geographic area, we want to do it in the best way possible. We don't want the way we do it to get in the way."

Catholics from across the archdiocese who participated in the May workshop will be able to help faith communities learn about the standards, implement them and, later on, evaluate the degree to which

they have been met.

Some of the benchmarks represent areas of parish life that are already in place in archdiocesan parishes, such as proper selection processes for pastoral and finance councils.

Others, like risk management, insurance and parish fundraising, might help parishes improve their current practices.

All of them, though, are better maintained, Hayes said, when they are recognized by parish leaders and the meeting of them is regularly evaluated.

Hayes also said that the standards can help parishioners be assured that their financial support of their faith community is being put to its best use.

"If I'm giving every Sunday, I'd love to know that my resources are being used well," he said. "And one of the ways that I'd know that is if my parish is taking seriously these Catholic standards for excellence in what we do with donations that come in, human resources practices, how we work with our pastoral and finance councils and in how we advocate for areas in public policy."

Byrne says most of the standards as promoted by the Catholic Leadership Roundtable are similar to the archdiocese's current policies for parishes. He also noted that, after receiving direction from the archdiocesan officials on what standards and policies are adopted, these standards will be excellent tools to help parishes get a running start in implementing them.

"Instead of them having to create the



Peter Denio, program manager at the Washington-based Catholic Leadership Roundtable, leads a workshop on Catholic Standards for Excellence on May 3 at Our Lady of Fatima Retreat House in Indianapolis. Catholics from across central and southern Indiana participated in the workshop. (Submitted photo)

policies, they adopt policies that have already been tested and used," he said. "They give us the mechanism to adopt, implement and sustain these policies."

Byrne also sees the standards benefiting parishes by helping them maintain an efficient management system as their leaders change over the years.

"I see this helping my parish, the parishes within my deanery and within the whole archdiocese," he said. "It's just how do we do it so that we don't just start and then flame out. We've got to be sure we can do it in a way that can be sustained."

Fessel knows this from her 14 years of experience as a lay minister in two parishes in the New Albany Deanery.

"If ever we get to a point where a program relies on one individual, we're in trouble," she said. "We have to plan for our succession just to make sure that ministry continues to be successful."

"If we are able to align ourselves with the standards, we can build more trust with our parishioners. The consistency will be there, no matter who's in leadership." †

PENTECOST

continued from page 1

The other temptation, he said, is to seek unity without tolerating diversity. "Here, unity becomes uniformity, where everyone has to do everything together and in the same way, always thinking alike."

When the Holy Spirit descended on the disciples at Pentecost, he said, the first gift the Spirit brought was forgiveness for their sins and the grace to forgive others.

"Here we see the beginning of the Church, the glue that holds us together, the cement that binds the bricks of the house: forgiveness," he said.

Forgiveness "preserves unity despite everything, prevents collapse and consolidates and strengthens," he said. "Forgiveness sets our hearts free and enables us to start afresh."

Pope Francis began his Pentecost celebrations at an ecumenical vigil on June 3 with some 50,000 Catholic charismatics and Pentecostals from more than 125 countries gathered for praise and worship at the site of the ancient Roman Circus Maximus.

Although less exuberantly, the pope, too, sang with his hands cupped open or with his hands raised. He stood between Michelle Moran, president of the International Catholic Charismatic Renewal Services, and Patti Mansfield, who was present when the Catholic charismatic renewal began. In February 1967, Mansfield was one of the Duquesne University students who experienced an outpouring of the Holy Spirit during a retreat.

The charismatic renewal is "a current of grace," Pope Francis told the crowd at the Circus Maximus. "It is a work that was born—Catholic? No. It was born ecumenical," with similar results in many denominations and with Pentecostals providing support and education to new Catholic charismatics.

"It was born ecumenical because it is the Holy Spirit who creates unity," the pope said. The Holy Spirit drew Catholics

and Pentecostals together to profess that Jesus is Lord, and "to proclaim together the Father's love for all his children."

In ancient Rome, Pope Francis said, Christians were martyred in the Circus Maximus "for the entertainment of those watching." He urged the crowd to remember how many Christians are being killed for their faith today, and to recognize that their murderers are not asking them their denomination, just whether or not they are Christian.

If those who want to kill Christians believe they are one, he said, it is urgent that Christians be "united by the work of the Holy Spirit in prayer and in action on behalf of those who are weaker."

"Walk together. Work together. Love each other," Pope Francis told them.

Being baptized in the Spirit and knowing how to praise God, he said, "are not enough" if Christians don't also help those in need.

An Italian Pentecostal pastor, Giovanni Traettino, a friend of Pope Francis' since they met at an ecumenical charismatic gathering in Buenos Aires in 2006, told the crowd that as Christians grow in their love for God, they should simultaneously grow in love for one another.

"The movement of the Holy Spirit, also known as the Pentecostal movement, has in its DNA—its life in the Holy Spirit—the vocation to build Christian unity," he said.

Pentecostals and Catholic charismatics have not always gotten along, Traettino said. But "the election of Pope Francis clearly opened a new season, especially in relations with us."

Capuchin Father Raniero Cantalamessa, preacher of the papal household, offered a reflection also focusing on the ecumenical vocation of the charismatic renewal.

How many of the divisions among Christians "have been due to the desire to make a name for ourselves or for our own church more than for God," he asked. "A renewed outpouring of the Holy Spirit will not be possible without a collective movement of repentance on the part of all Christians." †

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Events Calendar

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

June 13

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

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

St. John Paul II Parish, St. Joseph Chapel, 2605 St. Joe Rd. W., Sellersburg. **100th Anniversary of Fatima**, procession singing Marian songs (13th of each month through October), light refreshments to follow in the school building. Information: Phyllis Burkholder, 812-246-2252.

Immaculate Heart of Mary Parish, 5692 Central Ave., Indianapolis. **Recitation of the Rosary** (outdoor Fatima

shrine, corner of E. 57th St. and Washington Blvd.), in celebration of the 100th anniversary of the Fatima apparitions, 6 p.m.; 13th of each month through October. Information: mdbdoughert@aol.com.

St. Luke the Evangelist Parish, 7575 Holliday Drive, E., Indianapolis. **The Choice Wine**, an evening of marriage renewal, featuring "That Man is You" developer Steve Bollman, 6-9 p.m., dinner and talk \$15 individual or \$30 couple, talk only \$10 individual or \$15 couple. Information and registration: goo.gl/WzYEH9.

June 14-21

(Excluding Sunday) Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., Indianapolis. **Catechesis of the Good Shepherd Level One Formation Course**, daily 9 a.m.-4:30 p.m., \$425. Information and registration: www.nativityindy.org/cgsformation, 317-359-6075.

June 15

Our Lady of Peace Cemetery

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

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Community Labyrinth/Peace and Nature Garden Walk**, Benedictine Sisters Cathy Ann Lepore and Angela Jarboe facilitators, 7-8:30 p.m., freewill donation. Information: 317-788-7581, www.benedictinn.org.

June 15-17

St. Susanna Parish, 1210 E. Main St., Plainfield. **Parish Festival**, Thur. 6-10 p.m., Fri. 6-11 p.m., Sat. 4:30 p.m.-midnight, Thurs. international foods, Fri. pulled pork dinners, Sat. ribeye steak dinners, carnival rides, kids games, book sale, raffle \$50 each or 3 for \$125, grand prize 2017 Chevy Trax, 2nd place \$1,500, 3rd place \$1,000, 4th and 5th places \$500 each, beer, wine and gambling tents, parking at Duke Energy (enter off Carr Road). Information and raffle tickets: 317-839-3333 or

www.saintsusannachurch.com/parish-festival.

June 16

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

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, local author Bill Paradise presenting, Mass, breakfast and program, 7-9 a.m., \$15 members, \$21 non-members, breakfast included. Reservations and information: www.catholicbusinessexchange.org.

June 16-17

St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. **International Festival**, 5 p.m.-midnight, rides, food, games, music. Information: 317-291-7014.

June 17

St. Anthony of Padua Parish,

316 N. Sherwood Ave., Clarksville. **Parish Picnic**, noon-11 p.m., chicken dinner in air conditioning 2-8 p.m., cakes, quilts, bingo, children's play land, midway games and booths noon-9 p.m., beer garden and gambling opens at 4 p.m., prizes and raffles, \$5,000 first place, \$1,000 second place, \$500 third place, DJ noon-8 p.m., live music with "100% Poly" band 8-11 p.m. Information: 317-282-2290.

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

St. Monica Parish, St. Augustine Room, 6131 N. Michigan Road, Indianapolis. **"Marriage in Focus" Marriage Enrichment**, for engaged and married couples, dinner with talk by marriage and family therapist Sarah Clark, following 5 p.m. Mass. Register at marriageinfocus@gmail.com (include dish you will be bringing). Information: 317-293-2193.

St. Malachy Parish, 9833 E. County Road 750 N., Brownsburg. **Help for Haiti Walk-Run-Ride**, 3K run, 5K walk and choice of 10-, 25- or 45-mile bike-athon, 7:30 a.m. sign-in, 9 a.m. start, picnic from 11 a.m.-1 p.m. with family activities, \$25 per person through June 15, \$30 day of event. Information: 317-852-3195. Register at www.getmeregistered.com.

June 21

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

St. Joseph Church, 1401 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

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

St. Barnabas Parish to host several Fortnight for Freedom events on June 21-July 4

In honor of the Fortnight for Freedom—a two-week time period from June 21-July 4 sponsored by the U.S. Conference of Catholic Bishops to bring awareness to Catholics and people of faith of the current threats to religious freedom, and of the need to stand in solidarity in defense of religious beliefs in the United States and throughout the world—St. Barnabas Parish, 8300 Rahke Road, in Indianapolis, will hold four special events on June 21, 22, 29 and July 4.

A Fortnight for Freedom opening Mass will be held in the church at 8:30 a.m. on June 21.

An evening of prayer, worship and song with musical artist Francesca LaRosa will be held from 7-8 p.m. in the church on June 22.

A procession while reciting the rosary will be held in the parish courtyard from 7-8 p.m. on June 29. Members of the Knights of Columbus Fourth Degree Color Guard will join in the procession. In the event of rain, the prayer procession will be held in the church.

A Fortnight for Freedom closing Mass, with singing by LaRosa, will be held in the church at 8:30 a.m. on July 4. †

VIPs



Jim and Helen (Collins) Disney, members of Mary, Queen of Peace Parish in Danville, will celebrate their 50th wedding anniversary on June 17.

The couple was married in Mary, Queen of Peace Church on June 17, 1967.

They have two children, Angela Taylor and Brian Disney. The couple also has 5 grandchildren.

The couple will celebrate with a renewal of vows at Mass on June 10 and with an open house hosted by their children. †

June 20 meeting will address new archdiocesan Ministry of Consolation

A newly developed archdiocesan Ministry of Consolation team will host a gathering to share information and ideas at the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis, from 6:30-8:30 p.m. on June 20.

The meeting, which is open to all currently involved in or wishing to be involved in parish bereavement ministry, will begin with a brief video followed by discussion. The team will respond

to concerns, share knowledge and information, and discuss the offering of workshops and trainings designed to give grief ministers tools to help them reach out and comfort those who are hurting.

For more information, contact Deb VanVelse, archdiocesan divorce and bereavement ministry coordinator, at 317-236-1586, 800-382-9836, ext. 1586 or dvanvelse@archindy.org. An RSVP is appreciated for planning reasons, but is not required. †



Fatima message

Rex Teodosio, a custodian of the traveling replica of the International Pilgrim Virgin Statue of Our Lady of Fatima (seen at left), discusses the Fatima message with members of St. Jude Parish in Indianapolis on May 4 for an evening celebrating the 100th anniversary of the first apparition of Our Lady of Fatima in Portugal. The evening was sponsored by the parish's Mary's WAY (Women Answering Yes) committee, a Catholic women's organization whose mission is to deepen members' love and faith in Jesus Christ by following the perfect example of the Blessed Mother.

(Submitted photo)

Catholic Writers Conference to be held in Chicago area on July 18-21

Several prominent Catholic writers will speak at the ninth annual Catholic Writers Conference at the Renaissance Hotel and Convention Center, 1551 Thoreau Dr. N., in Schaumburg, Ill., near Chicago, on July 18-21.

The conference is sponsored by the Catholic Writers Guild (CWG)—a religious non-profit organization affiliated with the Archdiocese of Indianapolis—and the Catholic Marketing Network (CMN). It is held in conjunction with CMN's annual retailer trade show.

The Catholic Writers Conference provides Catholic writers with a prime opportunity to meet and share their faith with editors, publishers, fellow writers and bookstore owners from across the globe. The theme of this year's conference is "The Catholic Imagination."

The conference will give authors an opportunity to meet personally with publishing professionals and pitch their

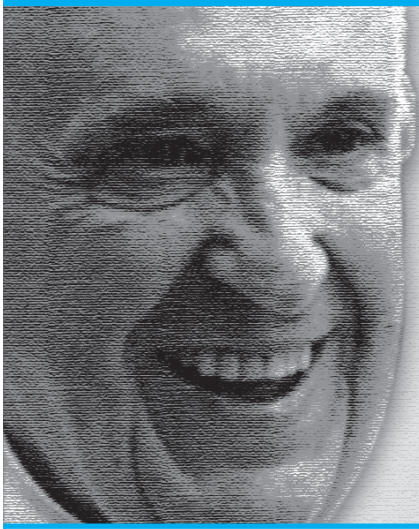
writing projects. Some participating publishers are Ignatius Press, Ave Maria Press and Loyola Press.

In addition, attendees have the opportunity to sign up for a fiction critique workshop with award-winning short fiction writer Arthur Powers, a non-fiction critique group with author Nancy Ward, and attend writing seminars with novelists John Desjarlais and Ann Margaret Lewis.

The Catholic Writers Guild sponsors this conference in July, an online conference in March, and a writers' retreat in October to further its mission of promoting Catholic literature.

Registration is \$75, or \$45 for students. CWG members receive a 10 percent discount. There is a discounted registration combined with a CWG membership.

To register or for more information, go to catholicwritersguild.org/live-conference, or contact Ann Lewis at 317-755-2693. †



The Face of Mercy

(from Pope Francis' papal bull "Misericordiae Vultus")

By Daniel Conway

'Get up and go,' evangelize, share the love and mercy of God

If anything is clear four years into his papacy, it's that Pope Francis can't stand the thought of "lazy Christians" who prefer their own comfort to carrying on the work of Christ. "The Church should be on its feet and on the journey, listening to the restlessness of the people, and always with joy," the pope preached recently.

In response to "the restlessness of the people," the Church acts boldly and decisively to comfort and heal all those who are in need. This is the way of Jesus, who never rested, never said "no" when confronted with the needs of his people, and never placed his own comfort ahead of his divine mission.

According to Pope Francis, the vocation, and the great consolation of the Church, is to evangelize.

"But in order to evangelize: 'Get up and go!' One doesn't say: 'Stay seated, calm, in your house': No! In order to be faithful to the Lord, the Church should always be on its feet and on the journey: 'Get up and go.' A Church that does not rise up, that is not on the journey, is sick."

And the pope continues, this can cause the Church to be closed in on itself, with many psychological and spiritual traumas—"closed into a little world of gossiping, of things ... closed, without horizons." And so, he says, the Church must "get up and go," it must be "on its feet and on the journey." This is how the Church must go about evangelizing, the pope says.

"All men, all women have a restlessness in their hearts—[they may be] good or bad, but there is a restlessness. Listen to that restlessness. It's not saying: 'Go out and proselytize.' No, no! 'Go and listen.' Listening is the second step. The first: 'Get up and go'; the second: 'Listen.' That ability to listen: What do people feel? What does the heart of the people feel? What does it think? But do they think mistaken things? If so, I want to hear these mistaken things, in order to understand where the restlessness is. We all have this restlessness within. The second step for the Church is to find the restlessness of the people."

Pope Francis shares with us his profound hope that the Church can be always on its feet, a mother who listens, and who rises up to help all who are in need.

But first we must learn to soften our hardened hearts. "The Lord softens those with hard hearts, those who condemn all who are outside the law," Pope Francis says. He also says that those who are hard-hearted do not know the tenderness of God and his ability to remove hearts of stone and replace them with hearts of flesh.

"This causes suffering in the Church. The closed hearts, the hearts of stone, the hearts which do not want to be open, do not want to hear, the hearts which only know the language of condemnation. They know how to condemn, they do not know how to say: 'Explain it to me, why do you say this? Why this? Explain it to me.' No, they are closed. That's all they know. They have no need of explanations," said Pope Francis.

"A closed heart cannot let the Holy Spirit enter in," the Holy Father says. "A closed heart, a hardened heart, a pagan

heart doesn't let the Spirit in.

"Today, we look at the tenderness of Jesus, the witness of obedience, that great witness, Jesus, who has given life, which makes us look for the tenderness of God, confronting us, our sins, our weaknesses," the pope says. "Let us enter this dialogue and let us call for the grace of the Lord, which softens the rigid hearts of those people who are always closed in the law and condemn all who are outside the law. They do not know that the Word became flesh, that the word is a witness to obedience. They do not know the tenderness of God, and his ability to take out the heart of stone and replace it with a heart of flesh."

The call of Jesus is clear: We must get up and go! We should exchange our hardened hearts for hearts that are tender, sharing with others—especially those most in need—the love and mercy of our God.

(Daniel Conway is a member of The Criterion's editorial committee.) †

El rostro de la misericordia/Daniel Conway

'Levántate y ve': Evangelicemos y compartamos el amor y la misericordia de Dios

Si hay algo que resulta claro después de cuatro años de pontificado, es que el papa Francisco no soporta la idea del "cristiano perezoso" que prefiere su propia comodidad a seguir adelante con la obra de Cristo. Recientemente, en una de sus homilias el papa predicó que la Iglesia tiene que estar "de pie y en salida, a la escucha de las inquietudes de la gente y siempre con alegría."

En respuesta a las "inquietudes de la gente," la Iglesia actúa con valentía y decisión para ofrecer consuelo y sanación a quienes lo necesitan. Así es como Jesús, quien nunca descansó, jamás dijo "no" al enfrentarse a las necesidades de su pueblo y jamás antepuso su propia comodidad a su misión divina.

De acuerdo con el papa Francisco, la vocación y el gran consuelo de la Iglesia, es evangelizar.

"Pero para evangelizar, 'levántate y ve.' No dice: quédate sentado, tranquilo, en tu casa: ¡No! La Iglesia siempre para ser fiel al Señor debe estar de pie y en camino: 'Levántate y ve.' Una Iglesia que no se levanta, que no está en

camino, se enferma." Y termina cerrada con muchos traumas psicológicos y espirituales, puntualiza el Santo Padre, "cerrada en su pequeño mundo de las habladurías, de las cosas ... cerrada, sin horizontes." "Levántate y ve, de pie y en camino. Así debe actuar la Iglesia en la evangelización, subraya el Pontífice."

"Todos los hombres, todas las mujeres tienen una inquietud en el corazón, buenas y malas, pero existe la inquietud. [La Iglesia] Escucha esas inquietudes. No dice: 'Ve y haz proselitismo.' ¡No, no! 'Ve y escucha.' Escuchar es el segundo paso. El primero: 'levántate y ve,' el segundo 'escucha.' Aquella capacidad de escucha: ¿Qué cosa siente la gente, qué cosa siente el corazón de esta gente, qué cosa piensa? Pero, ¿piensan cosas equivocadas? Pero yo quiero escuchar estas cosas equivocadas, para entender bien dónde está la inquietud. Todos tenemos las inquietudes dentro. El segundo paso de la Iglesia es encontrar las inquietudes de la gente."

El papa Francisco comparte con nosotros su profunda esperanza de que

la Iglesia esté siempre de pie, como una madre atenta, que se levanta a ayudar a todo aquel que la necesite.

Pero primero debemos aprender a suavizar nuestros endurecidos corazones. El Señor enternece "los corazones duros, que condenan todo aquello que está fuera de la ley," señala el papa Francisco. Del mismo modo, apunta que aquellos que tienen el corazón endurecido no saben que la ternura de Dios es capaz de cambiar corazones de piedra por corazones de carne.

"Y esto hace sufrir tanto, tanto a la Iglesia": los corazones cerrados, los corazones de piedra, los corazones que no quieren abrirse, que no quieren sentir; los corazones que sólo conocen el lenguaje de la condena: saben condenar, no saben decir: "¿Pero explícame por qué tú dices esto? ¿Por qué esto? Explícame. No: están cerrados. Saben todo. No tienen necesidad de explicaciones," afirmó el papa.

"En efecto, un corazón cerrado no deja entrar al Espíritu Santo," puntualiza el Sumo Pontífice. "Un corazón cerrado, un corazón testarudo, un corazón pagano no deja entrar el Espíritu y se siente

suficiente en sí mismo."

"Y hoy miramos esta ternura de Jesús: el testigo de la obediencia, el Gran Testigo, Jesús, que ha dado la vida, nos hace ver la ternura de Dios con respecto a nosotros, a nuestros pecados, a nuestras debilidades," dice el papa. "Entremos en este diálogo y pidamos la gracia de que el Señor enternezca un poco el corazón de estos rígidos, de aquella gente que está encerrada siempre en la Ley y condena todo aquello que está fuera de la Ley. No saben que el Verbo vino en carne, que el Verbo es testigo de obediencia, no saben que la ternura de Dios es capaz de mover un corazón de piedra y poner en su lugar un corazón de carne."

El llamado de Jesús es muy claro: ¡Debemos levantarnos e ir! Debemos convertir nuestros corazones endurecidos en corazones tiernos y compartir con los demás el amor y la misericordia de nuestro Dios, especialmente con los más necesitados.

(Daniel Conway es integrante del comité editorial de The Criterion.) †

Pope Francis calls for month of prayer to renew passion for missionary outreach

VATICAN CITY (CNS)—Pope Francis called for an "extraordinary month of prayer and reflection" to reinvigorate and renew the missionary spirit and action of the Catholic Church.

Welcoming a proposal from the pontifical mission societies and the Vatican Congregation for the Evangelization of Peoples, the pope said the special concentration on mission during the month of October 2019 would help "renew the love and passion" of proclaiming the Gospel to everyone.

The announcement came in the text of a speech the pope wrote, but did not

read, on June 3 when he met Cardinal Fernando Filoni, congregation prefect, and people taking part in the pontifical mission societies' annual meeting in Rome.

Coordinated under the jurisdiction of the congregation, the four agencies—the Holy Childhood Association, Missionary Union of Priests and Religious, Society for the Propagation of the Faith and the Society of St. Peter the Apostle—promote missionary awareness and raise funds for the work of the Church in mission territories around the globe.

"You know well my worry concerning the pontifical mission societies—very

often reduced to an organization that collects and distributes, in the pope's name, economic aid for the neediest churches," the pope wrote in the text.

"I know that you are seeking new means and more appropriate, more ecclesial ways to carry out your service to the universal mission of the Church" continuing a "process of urgent reform," he wrote.

Renewal requires conversion, he wrote, adding that he hoped "your spiritual and material assistance to the Church" would root people more deeply in the Gospel, encourage all Catholics to be involved in the Church's missionary duty and bring

God's love to all people.

October 2019 was chosen for the month of prayer because it will be the 100th anniversary of Pope Benedict XV's 1919 apostolic letter, "Maximum illud" on the propagation of the faith throughout the world.

"In this very important document ... on mission, the pope recalls how necessary a life of holiness is for the effectiveness of the apostolate," Pope Francis wrote.

Now more than ever, the Church and the world need men and women known for their "zeal and holiness" to proclaim the Gospel and show mercy to everyone, he added. †

POOR

continued from page 1

In recalling the impact the Little Sisters had in the state since that time, Indiana Historical Bureau (IHB) historical marker program manager Casey Pfeifer read a newspaper excerpt to the crowd during the May 20 event.

“When [the sisters] first arrived in New York, the *Brooklyn Daily Eagle* published an article: ‘Everywhere, their quiet, unostentatious charity, their humble but earnest work and helplessness of the class to whom their lives are devoted have won for them the sympathy and love not only of the members of their own faith, but of all others in which Christian charity and love are component parts.’” Pfeifer read.

“I think that statement really goes to show the admiration that people have for the Little Sisters of the Poor, and continued to have over the years. This is a group who so selflessly gives of themselves to care for others.”

That care was not isolated to Indianapolis.

“Even though it may seem we’re celebrating the Little Sisters of the Poor in Indianapolis, this is a state marker because of their efforts outside Indianapolis as well,” said Elizabeth Hansen, St. Augustine Guild historian. “The Little Sisters opened the St. John’s Home for the Aged Poor in Evansville in 1882, and cared for over 5,000 residents there before it closed in 2013.

“There were also nursing care services provided in other cities in the early 1900’s, besides the fact that residents came from all over the state.”

No matter where they serve, the order is known for their tradition of begging to help care for their residents. Just as their founder went from door to door seeking food and donations to care for the elderly, so do the sisters turn to their local community and its businesses to assist them in their mission.

“The Little Sisters walked around downtown with their tambourines, and they would shake the tambourines saying, ‘Alms for the poor! Alms for the Poor!’” recalled Horrigan.

Her father owned Donnelly’s Tavern not far from the original Home for the Aged. She remembers her father inviting the sisters into the tavern to beg from his clients.

“He told his customers, ‘If you have a penny or a nickel, give it to the Little Sisters, and everything you want to eat or drink is on the house.’” Horrigan said.

In more recent times, the Little Sisters begged from Jug’s Catering, owned by the late Charles “Jug” Eckert. His wife Bea Eckert Deitchman, 83 and a St. Augustine Guild member for 31 years, donated the money for the historical marker, dedicating it in memory of Jug and their son, Sam.

“Jug did so much for them,” she said of her late husband’s dedication to the Little Sisters. “They were always coming by begging, and he would say, ‘Take whatever you want out of the freezer.’ He was very generous with them. He loved the

Little Sisters.”

By 1962, the aging home was no longer able to meet the modern needs of its residents, the sisters and the staff, even after several expansions through the years. Fundraising efforts began. Land was purchased on the corner of West 86th Street and Township Line Road in the northwest quadrant of Indianapolis, and a new home—named the St. Augustine Home for the Aged—was built. With the physical and financial help of 18,000 businesses, groups and individuals, the sisters and the residents moved there in November 1967.

That was the same year the St. Augustine Guild was founded to assist the sisters in their mission.

Linda Bear, chair for the guild’s 50th anniversary celebration, spoke fondly of the Little Sisters, the home and the residents.

“It is a loving home,” she said. “For them, it isn’t work—it’s a mission of love. Those residents are peaceful, happy and very secure knowing the sisters are taking care of them. The sisters, the residents, the staff, the volunteers—it’s a family.”

That family now includes nine sisters—seven ministering and two retired—96 residents and more than 200 guild members.

It was Bear’s idea to pursue placing an historical marker as a way of celebrating the guild’s 50th anniversary.

“Two years ago I came [to East Vermont Street] to see what there was of the home,” she said. “There was a brick wall. I saw the St. Vincent [Hospital] historic marker [near the former home’s site], and I thought, ‘You know, a lot of people don’t know what the Little Sisters do. They need to be honored with their own historic marker.’”

Guild historian Hansen spent hours online and in the Indiana State Library reading newspapers and searching through microfilm for the documentation required to apply for an IHB marker.

Of the nearly 30 applications the IHB received in 2016, 18 were approved, said Pfeifer.

“Because we’re a small staff, we can’t approve all [the applications] that come in,” she said. “So we have to look at things like, ‘Does the topic convey a statewide significance?’

“For the Little Sisters of the Poor, not only did we see local significance, but statewide and across the world. ... [The application for the historical marker] received high ratings among the staff.”

Mother Mary Vincent, outgoing administrator of St. Augustine Home for the Aged, said she “can’t imagine all the work that went into accomplishing” the granting of the marker. To her it was another sign of the guild members’ dedication to their cause.

“I love their motto,” she said. “It’s ‘Love Made Visible.’ And that’s really what they are. ... They really love us.

It’s more than just fundraising for them—they literally come in and help make beds, work in the laundry, work in the kitchen, play games with the residents.”

Bear had one more



St. Augustine Guild historian Elizabeth Hansen, second from left, Indiana Historical Bureau historical marker program manager Casey Pfeifer, Office of U.S. Senator Joseph Donnelly staff assistant Ryan Wiegand and St. Augustine Guild 50th anniversary celebration committee chair Linda Bear listen as Father Richard Ginther, pastor of Our Lady of Lourdes Parish in Indianapolis, speaks on May 20 before blessing the newly unveiled state historical marker identifying the location at 520 E. Vermont St. in Indianapolis where the Little Sisters of the Poor’s first home for the elderly poor in Indianapolis was located from 1873-1967. The wall in the background was built around 1896 to encompass the home. (Photos by Natalie Hoefler)



St. Augustine Guild member and historian Elizabeth Hansen shares the history of the service of the Little Sisters of the Poor in Indiana with a crowd of about 125 people on May 20 during a state historical marker unveiling ceremony at 520 E. Vermont St. in Indianapolis, the site of the order’s first home for the elderly poor in the state of Indiana.

idea to mark the guild’s 50th anniversary: to have the mayor declare a day to honor the Little Sisters of the Poor.

Kate Wilson, who works in the St. Augustine Home’s development office, contacted the mayor’s office. Mayor Joseph Hogsett’s proclamation of May 20 as “Little Sisters of the Poor Day” was proudly displayed on the morning of the unveiling of the historical marker.

Other accolades were announced during the unveiling ceremony as well. Letters of praise and congratulations from United States senators Joseph Donnelly and Todd Young were read, and Indiana Sen. Jean Breaux presented the sisters with an Indiana Senate Certificate of Achievement.

One last accolade was read—a letter from Cardinal Joseph W. Tobin, archbishop of Newark, N.J., who led the Archdiocese of Indianapolis from 2012-16.

“I applaud each of you for your constant and fervent presence as the face of Christ the Redeemer to those most in need of physical and spiritual healing and comfort,” he said in the letter, read aloud by St. Augustine Home director of development Nathan Buonanno during the ceremony.

“Challenges to the sanctity of human life—especially among the poor and marginalized—are growing It is

critical for Catholics to bear witness in the public arena to our faith, a witness that you and all of the Little Sisters of the Poor have exemplified since 1873 in Indianapolis, more than 140 years before our Holy Father, Pope Francis, said, ‘It’s not so much about speaking, but rather speaking with our whole lives ...’

“By your example, may we always be inspired.”

Mother Mary Vincent, who left at the end of May for a new assignment in Pittsburgh after six years as administrator of the Indianapolis home, was overwhelmed on the morning of the marker’s unveiling.

“The people of Indianapolis—we’re all in this act of love together,” she said. “We are all made to help one another. ... Anything that people do for us, they do for God. ...”

She paused to choke back tears as she looked at the crowd.

“When I see you, I see the love of God for us.”

(For more information on the Little Sisters of the Poor, the St. Augustine Home for the Aged and the St. Augustine Guild, visit www.littlesistersofthepoorindianapolis.org. To see a video of the historical marker unveiling ceremony and speakers, visit goo.gl/1o5CXq.) †

The Little Sisters of the Poor, a Catholic religious order devoted to caring for the elderly poor, arrived in the U.S. in 1868 and quickly expanded nationally. At a time when the elderly were often ignored and unseen, the Little Sisters of the Poor provided a home. They came to Indianapolis in 1873 and established a home for the aged poor on this site soon after.

The home was open to anyone over age sixty with no means of support, regardless of race, religion or ethnicity. The Little Sisters solicited alms daily to provide shelter, comfort and basic nursing care for residents. Their dedication garnered widespread appreciation. In 1967, the home moved to 2345 West 86th Street as St. Augustine Home for the Aged.

'Get to it,' and 'love one another as I love you'

By Katie Rutter

Special to *The Criterion*

I was suddenly pressed against a waist-high barricade as dozens of people surged toward me from behind. In front of me, a whole troupe of cameras turned their lenses right at my face. An instant later, the Holy Father stood before me. All the chaos faded into the background. He was looking straight into my eyes.

I had arrived in St. Peter's Square early that morning, wearing the same white gown that I had worn as I walked down the aisle four days before. Swiss guards showed me and my new husband, Brian, to a seating area next to the iconic Basilica.

We were joined by nearly 80 other brides, adorned with enough tulle and glitter to rival a high school prom. The grooms at their sides sweated in ties and suit jackets beneath the Italian sun. We all shared one desire: to have the vicar of Christ bless our newly-formed marriages.

"When somebody blesses you, it's like he wishes you all the best in your life," said Emelea Szhdowski, who had traveled from Poland with her husband Matthew. "He's like Jesus, so for us it's like a blessing from Jesus."

St. John Paul II began the "Sposi Novelli" or "Newlyweds" blessing, and both Pope Emeritus Benedict XVI and Pope Francis have continued it.

During every Wednesday general audience, where the Holy Father greets and teaches the pilgrims gathered at the Vatican, VIP seating is reserved for couples who were married within the last two months and who have requested this special blessing. When the pope finishes addressing the crowd, these brides and grooms, all decked in wedding attire, are given the opportunity to shake his hand and speak with him face to face.

"It's just a wonderful opportunity to meet the pope," said Seth Horton of Toledo, Ohio, who was received into the Church at Easter and married his wife Sarah a week later. "Consistent with his predecessor John Paul II, [Pope Francis] knows that the family is the core of our entire civilization, and blessing the marital union is absolutely paramount to having a society that fears and wants to serve God."

This universal call to holiness was apparent. The couples surrounding us hailed from many countries, and greetings were spoken in a dozen languages.

"The pope is the head of the Church," said Mateo Moya, who married his wife Paula Benavent in Alzira, Spain, on April 22. "It's like feeling the whole presence of the Church supporting our marriage."

The crowd of the faithful that filled St. Peter's Square roared with excitement as the Holy Father appeared, standing atop his customary white popemobile. Many brides, disregarding their high heels and long trains, scrambled to stand on their chairs for a better look. Pope Francis reached the front of the square and took a seat about 100 feet away from the *Sposi Novelli* section. Security guards exhorted everyone to take their seats.

The pope gave a short reflection on a Gospel reading. Then all the newlyweds were escorted to a barricaded section where we were to stand and greet the Holy Father. Brian and I stationed ourselves near the end of the long line of newlyweds. I could hardly keep still with nerves and excitement.

Determined to use this opportunity as any good journalist would, I rehearsed my one question in my mind: "Holy Father, why do you love us?"

Finally arriving at the newlywed section, Pope Francis took his time greeting each couple and spending several long moments with them. As he worked his way closer and closer, I realized that I hardly recognized him. No photograph



Pope Francis blesses newlywed Katie Rutter and her husband Brian Rutter in St. Peter's Square at the Vatican on May 3. (Photo courtesy L'Osservatore Romano)

has ever captured the love and joy that radiates from his face.

The spouses next to us asked Pope Francis to sign a copy of one of his books on the same page where the publisher had printed his signature.

The Holy Father pointed at the copy of his autograph, "There's one already there!" He laughed and added his own, authentic signature to the page.

Then he turned to me. I stammered, attempting to ask my question. I could feel the entire entourage of cameras pointed my way. Despite the chaos, his full attention was on me as if I were the only person in the world. That kind gaze calmed all my nerves and steadied my wandering focus.

I attempted to ask my question again, this time switching from English to his native Spanish. He placed one hand on my cheek. Then, with his thumb, he traced the cross on my forehead. Joy and peace filled my entire being.

"Get to it," was his simple statement, a phrase that still bewilders me. Perhaps he was referring to my inability to speak without stammering or, as suggested by his grin, urging us on in our vocation. He shook my husband's hand with a huge smile and continued down the line of newlyweds.

I left St. Peter's Square without an explicit answer to my question, "Why do you love us?"

I, however, had received knowledge of even greater importance. Our Holy Father *does* love us, and loves us more deeply than any father has ever loved a child. If he could, he would look each one of us in the eyes with that kind, yet piercing gaze that still brings joy to my heart.

"Love one another as I love you" (Jn 15:12). Those words of Christ from the Gospel of St. John are echoed by the actions of his vicar on Earth. As Christ loves, so Pope Francis loves—unconditionally—even when we are unable to return it. As he loves, so should we. On our wedding day, my husband and I made a covenant to share this love with one another, "In good times and in bad," and with our future children who we must bring up, "according to the law of Christ and his Church."

Perhaps that is my answer. Pope Francis loves us because he wants us to love one another. He spends precious time with newlyweds every week to prove that this love is essential to the



Newlyweds hold hands awaiting the "Sposi Novelli" blessing in St. Peter's Square on May 3. (Submitted photo by Katie Rutter)



Newlyweds Katie and Brian Rutter show off their wedding rings in St. Peter's Square on May 3. (Submitted photo)

new vocation that we have been called to live.

Unconditional love. I feel small and incapable of such a difficult calling. Our faith teaches, however, "With God, all things are possible" (Mt 19:26).

So I step forward in confidence. On behalf of myself, my husband and all newlyweds, I also echo the request that the Holy Father makes nearly every day: Pray for me.

(Katie Rutter is a freelance writer and member of St. Charles Borromeo Parish in Bloomington. For more information about obtaining tickets for a "Sposi Novelli" or "Newlyweds" blessing at the Vatican, visit www.pnac.org/visitorsoffice/audiences/.) †

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Archdiocesan administrator issues decree on former Indianapolis parish

Criterion staff report



Msgr. William F. Stumpf

Msgr. William F. Stumpf, archdiocesan administrator, has decreed that the property that belonged to the former St. Bernadette Parish in Indianapolis be sold. In the terminology of the Church's *Code of Canon Law*, this is referred to as "relegation to profane but not sordid use."

This decision, which is in keeping with the limited

authority of Msgr. Stumpf's position as archdiocesan administrator, was made after he consulted with the archdiocesan College of Consultors and Finance Council.

It is also tied to the May 21, 2014, decree of Cardinal Joseph W. Tobin, then archbishop of Indianapolis, to merge St. Bernadette with the nearby Our Lady of Lourdes Parish. This decree was made effective on Nov. 30, 2014.

As noted in Msgr. Stumpf's decree published in this week's issue of *The Criterion*, the decision to sell the St. Bernadette property was spurred by the fact that the building is in disrepair, is not currently used by Our Lady of Lourdes, and the significant financial burden to



ARCHDIOCESE OF INDIANAPOLIS
The Church in Central and Southern Indiana

the Lourdes community of effecting necessary repairs to it.

The archdiocesan Intercultural Institute, which was established at St. Bernadette in July 2015, has moved to St. Andrew the Apostle Parish in Indianapolis. It is a center for formation of Catholics of various ethnic groups in central and southern Indiana. †

DECREE

Whereas, by the decree of the Most Reverend Joseph W. Tobin, C.Ss.R., on 21 May 2014, the former St. Bernadette Parish of Indianapolis, was merged by extinctive union into Our Lady of Lourdes Parish of Indianapolis on 30 November 2014; and

Whereas no recourse was filed against this decree; and

Whereas the legal and equitable assets and liabilities of the former St. Bernadette Parish became assets and liabilities of Our Lady of Lourdes Parish by virtue of the extinctive union; and

Whereas the former members of St. Bernadette Parish presently incorporated into the parish of Our Lady of Lourdes were consulted on 27 March 2017, and agreed with the request that the former parish church of St. Bernadette be relegated to profane but not sordid use; and

Whereas, on 29 March 2017, the pastor of Our Lady of Lourdes, after consultation with both his finance and pastoral council, petitioned me to relegate the St. Bernadette Church building to profane

but not sordid use so that the proceeds of the sale of the church building might be used to fund the ministries of Our Lady of Lourdes Parish; and

Whereas I consulted with the Archdiocesan College of Consultors on the question of the relegation of St. Bernadette Church to profane but not sordid use; and

Whereas in the consideration of the question of reduction of St. Bernadette Church evaluated evidence of the following facts concerning the former St. Bernadette Church:

- The building is not in good repair.
- The cost of repairs would be approximately two million dollars (\$1,951,000).
- The appraised value of the building (\$245,000) is below the cost of repairs.
- The building itself was not originally built as a church building. It was a former school building, and the gym was later converted into a church.
- The merged Our Lady of Lourdes Parish has no use for this building.

And whereas the Archdiocesan College of Consultors voted unanimously to recommend that St. Bernadette Church

be relegated to profane but not sordid use; and whereas I have concluded that the economic hardship of repairing the building and its lack of usefulness to Our Lady of Lourdes Parish constitute grave cause sufficient in law to support the relegation of the church building to profane but not sordid use;

I, William F. Stumpf, in my capacity as Administrator of the Archdiocese of Indianapolis, having in mind my responsibility to best address the spiritual needs of the people of Our Lady of Lourdes Parish specifically and the needs of the Archdiocese of Indianapolis generally, hereby decree:

1. The parish church of the former St. Bernadette Parish shall be relegated to profane but not sordid use fourteen days after the date of the promulgation of this decree.
2. Our Lady of Lourdes Parish, in consultation with the Archdiocese of Indianapolis, shall dispose of the church building in a manner that accords with Catholic faith and morals, and with its dignity as a former place of Divine worship.
3. This decree is to be published to the pastor of Our Lady of Lourdes Parish.
4. The parishioners of Our Lady of Lourdes

Parish are to be given notice of this decree upon its receipt by the pastor of the parish. Copies of this decree are to be made available for inspection at the office of the parish, and the parishioners shall be given notice as soon as is possible after its receipt by the pastor.

5. This decree is to be published in the Archdiocesan newspaper, *The Criterion*.
6. This decree is to be posted to the website of the Archdiocese.

Given under my hand and the Seal of the Archdiocese of Indianapolis this 18 May 2017.

Reverend Monsignor William F. Stumpf, Administrator of the Archdiocese of Indianapolis

Annette "Mickey" Lentz, Chancellor

Don't be overly harsh on youth; they have much to give, Pope Francis says

VATICAN CITY (CNS)—Young people often are judged too easily, even though with their limitations they are still



Pope Francis

a much needed and valuable part of the world, Pope Francis said.

Do not forget how God often chose the smallest, because proclaiming the Gospel "is not based on the greatness of human strength, but rather on the

willingness to let oneself be guided by the gift of the Spirit," he said on June 1.

The pope was speaking to members, consultants and others who took part in the Congregation for Clergy's plenary assembly, which was held at the Vatican on May 30-June 1.

The assembly discussed the importance of priests who are the living presence of Jesus, the Good Shepherd, who dwells among his people and possesses a welcoming and compassionate heart, Cardinal Beniamino Stella, congregation

prefect, told the pope in his opening remarks.

Young priests in particular need special attention and accompaniment by their bishops, fellow priests and Church communities because "the risk of spreading oneself too thin, exhaustion or seeking refuge in spiritual worldliness is high" in today's culture of indifference, individualism and secularism, the cardinal said.

Pope Francis said he wanted to tell the world's young priests, "You have been chosen; you are dear to the Lord!"

And, he said, God always watches over his children and will guide their steps.

"In his eyes, you are important and he has faith that you will be up to the mission he has called you to," Pope Francis continued, adding that bishops and priests must also emphasize the same message with young clergy.

Young priests are not just replacements "to fill empty posts," the pope said. "Never fill these posts with people who have not been called by the Lord. Don't take them from just anywhere."

Always examine the "authenticity" of each individual's vocation, he said,

making sure a young man isn't just "seeking refuge."

"Receiving priests solely because we need them, my dear brother bishops, this is an encumbrance for the Church," he said.

The pope also appealed to bishops to never let their priests feel cut off from them. When a bishop learns a priest wants to talk or meet, but the bishop's schedule is overbooked, he should call that day, that night or, at most, early the next day to talk and see how urgent the matter is, the pope said.

"The important thing is that that priest feels he has a father, a father who is near," he said. "You cannot govern a diocese without closeness, you cannot help a priest grow and be holy without the paternal closeness of the bishop."

Keeping fresh the enthusiasm, joy and proper kind of fear in young priests is critical for ensuring they do not become paralyzed by problems and worry, Pope Francis said, and for helping prevent their falling into the temptation of "rigidity," giving up or getting lost.

"One has to admit that often young people are judged a bit too superficially,

and they are labeled too easily as a 'wishy-washy' generation, lacking passion and ideals. Certainly, there are young people who are fragile, disoriented or infected by the culture of consumerism and individualism," he said.

"But this must not keep us from recognizing that youth are able to firmly take a chance in life and generously throw their hat into the ring," he said.

Their focus on the future is a good antidote to the resignation and hopelessness in society, the pope said. They are creative, imaginative and courageous when it comes to change, and they generously give of themselves for others and for ideals like justice and peace.

"With all of their limitations, they are always a resource," he said.

The pope asked young priests to always pray, always be journeying and always share God's tenderness with others.

Young priests have a great opportunity to reach out to their lay peers, "not as just another friend," he said, but as someone who really knows how to share, listen and guide. †

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Dad's selfless love for children is a sign of the love of Jesus

By David Gibson

I am the same father today that I was 44 years ago when my parenthood journey began. Yet, paradoxically, I am not the same. Fatherhood changed me!

Fatherhood, after all, encompasses a vast commitment, and no real, ongoing commitment leaves people as it found them.

In the Church's eyes, moreover, fatherhood—like all parenthood—is a vocation, a call. Specifically, God calls fathers to put love into practice in the concrete circumstances of their lives, and true love is a pathway to greater maturity.

A fun part of fatherhood comes with the joy of witnessing the endearing antics of little children. The growth, accomplishments and emerging insights of older children provide ample reason to celebrate life and genuinely enjoy it, too.

I might enjoy writing about just the fun parts of fatherhood, and there would be plenty to say. But the temptation could arise to oversimplify a father's vocation greatly, for fatherhood is a genuinely challenging and demanding role.

A father, for example, serves as a teacher, model, guide, authority figure and companion to children who may well not become his clones in terms of their greatest interests.

Over time, as children's unique personalities develop, a father may not always know how to speak with children about surprising talents and goals of theirs, particularly those that seem somewhat foreign to his own best talents and goals.

A father's ill-defined job description inserts him into a relationship with children who are a mystery. Children neither are fully known nor understood at any given moment, though little by little they reveal what makes them tick.

Indeed, children are a constant revelation to parents. This can be wonderful and surprising, and, yes, it can sometimes feel like a lot to accept, absorb and handle.

So, in the end, fathers do not guide children simply by speaking words of wisdom to them. Fathers are listeners, too. A remark of Pope Francis to four British

Muslim leaders who visited him in April seems relevant here.

"The ability to listen: This is very important," the pope commented. What is interesting, he suggested, is that "when people have this capacity for listening, they speak with a low, calm voice. ... Instead, when they do not have it, they speak loudly; they even shout."

A father's role, it appears, is complex, multifaceted. He both succeeds and fails at staying one step ahead of his children.

What in any of this makes Christian vocations of fatherhood or motherhood? Perhaps one answer is that "the love of parents is the means by which God our Father shows his own love," as Pope Francis said in *"Amoris Laetitia"* ("The Joy of Love"), his 2016 apostolic exhortation on marriage and the family (#170).

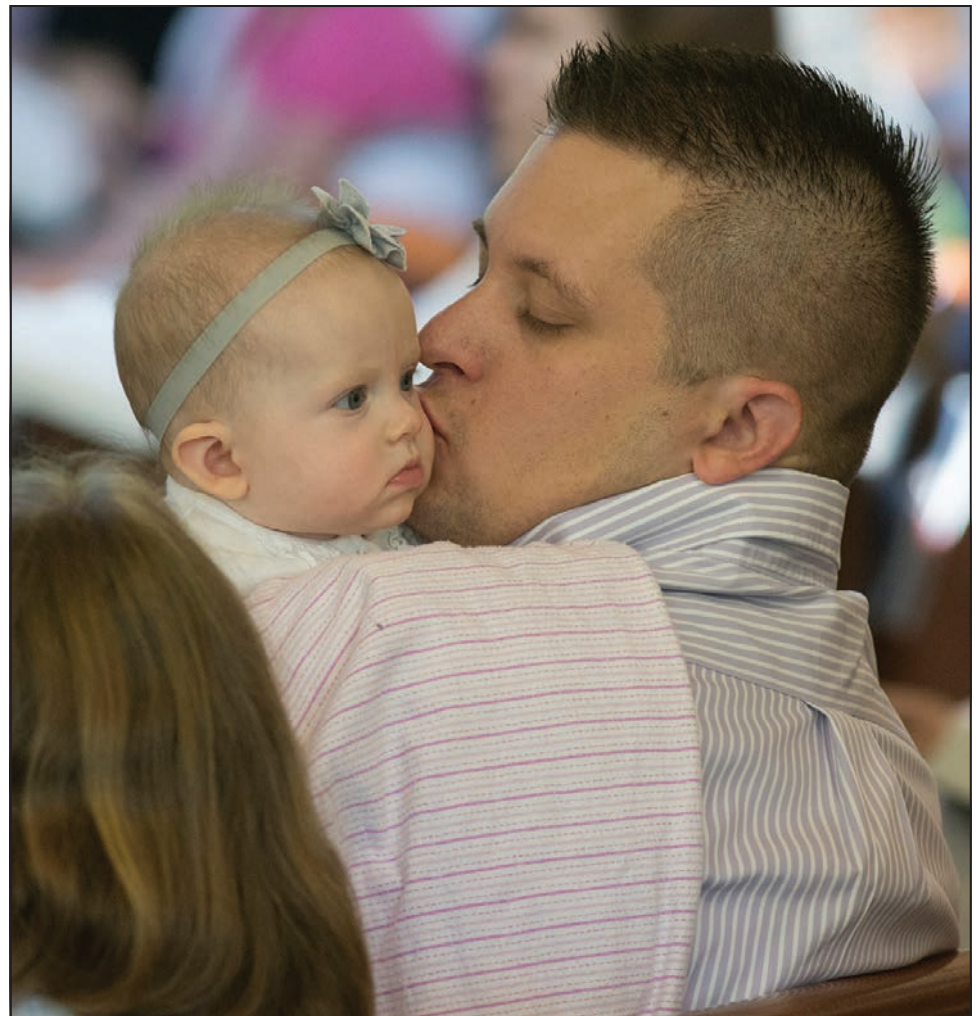
He believes a parent's "selfless and loving service" is "a sign of the free and selfless love of Jesus" (#162).

But can God's quiet presence truly be recognized in the rush, confusion and even chaos of ordinary family life? Pope Francis seemed aware of this question when he wrote in "The Joy of Love" that "no family drops down from heaven, perfectly formed; families need constantly to grow and mature in the ability to love. This is a never-ending vocation" (#325).

Vocations, as that observation by the pope indicates, commonly are described in today's Church as ways of life in which love is all of the essence.

The pope did not want parents and families to be discouraged by their imperfections. Contemplating "the fulfillment that [they] have yet to attain" allows families "to see in proper perspective the historical journey" they are making, he sought to assure them (#325).

I must mention trust as one of the essentials in every parent-child relationship. Even if exasperation seizes the moment now and then, and the road a parent and child travel together gets a bit rocky, children have little choice but to trust their parents' faithfulness, whose love, they assume, is unshakeable.



Joseph Niedzielski kisses his 5-month-old daughter, Colette, during a May 18, 2014, Mass at Jesus the Divine Word Church in Huntingtown, Md. God calls fathers to put love into practice in the concrete circumstances of their lives, and true love is a pathway to greater maturity. (CNS photo/Bob Roller)

"A person's affective and ethical development is ultimately grounded in a particular experience, namely that his or her parents can be trusted," Pope Francis wrote (#263).

The trust children place in parents and their integrity is a mind-boggling fact of life. I am reminded of one of my grandsons, who in a fit of anger at his mother stormed off to his room and slammed the door.

But every few minutes thereafter, the little guy reappeared briefly, opening the door to make sure his mother was all right and to assure her he still was angry. Obviously, he did not doubt she remained there for him.

My intent from this article's outset was to avoid oversimplifying a father's vocation. So much more could be said of fatherhood. But my conviction is that there is scant room for platitudes in discussions of fatherhood (or motherhood). Fathers are real people, but imperfect, too.

Sure, we make mistakes. Fatigue or worry can wear us down. But the hope survives that our committed love will help to bring the mystery of a child's life into the light.

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

St. Joseph provides an example of fatherhood lived in humility

By Sean Gallagher

In his Letter to the Ephesians, St. Paul said that he knelt "before the Father from whom every family in heaven and on earth is named" (Eph 3:14-15).

All human fathers find the source and model of their vocation in our heavenly Father. They are called, like every person, to "be perfect, just as your heavenly Father is perfect" (Mt 5:48).

No father can live this calling out completely on this side of heaven. But with the help of God's grace, they can improve in their life of love and service to their families from day to day.

The question is: Do they cooperate with God's grace or turn away from it?

The Bible gives us examples of what can happen in both instances.

The account in Genesis of Adam and Eve's fall from grace, in what Catholic tradition has called original sin, is immediately followed by the story of Cain and Abel, their two sons. In a fit of anger and dejection, Cain killed Abel.

Before their sin, Adam and Eve had more than enough of God's grace to live

out their calling as spouses and parents in perfect harmony just as God had planned.

But they rejected that grace in their choice to sin. Division and hardship came in its place. One of the first of the continuing effects of original sin was seen in Cain striking down Abel.

All of us were born into the brokenness of original sin. Adam and Eve took it on by choice. Parents experience the sad effects of their own imperfections in their children in many ways.

Adam and Eve saw this in the murder of Abel by Cain, the devastation of which has been dramatically portrayed by many artists over the centuries.

In the second century, St. Irenaeus described Mary as the "new Eve," undoing by her "yes" to God what was done in Eve's "no."

If Mary was the new Eve, St. Joseph can in a sense be considered a new Adam in anticipation of Jesus, whom St. Paul described as "the last Adam" (1 Cor 15:45).

Unlike Adam, who rejected God's commands to him, Joseph is described

as being "a righteous man," one who obeys God's law as given through Moses (Mt 1:19).

And when God gave Joseph specific commands through angels, first to accept Mary as his wife, then to take her and the Christ Child into Egypt and finally to return with them to Israel, he is portrayed in all three moments as instantly obeying.

Joseph's faithfulness to his calling of caring for the Holy Family continued in the life he shared with them in Nazareth.

The example of disobedience in Adam is thus reversed in the example of obedience given in St. Joseph.

Our heavenly Father gives all human fathers responsibility for their children. This has been seen in many cultures as an exalted position of authority.

But fathers who are also disciples of Christ lead their children to God most effectively by humbly following the example of St. Joseph in being faithful to God's will.

(Sean Gallagher is a columnist and reporter for The Criterion, newspaper of the Archdiocese of Indianapolis.) †



St. Joseph and the infant Jesus are depicted in a stained-glass window at the St. Joseph Home for the Aged in Huntington, N.Y. Humility is a prime virtue in how Joseph lived out his calling as a father. (CNS photo/Gregory A. Shemitz, Long Island Catholic)

From the Editor Emeritus/John F. Fink

History of the Catholic Church in the United States

Recently, I've written series of columns on the Old Testament, the New Testament, and the history of the Catholic Church.



It seems appropriate, therefore (at least to me) that I write about the history of the Catholic Church in the United States. But I'll do that by telling the stories of some American Catholic heroes or heroines.

But first, a quick synopsis of that history.

Obviously, it began when Christopher Columbus discovered this land that people in Europe knew nothing about, although it's believed that St. Brendan might have reached the land from Ireland in the sixth century. Spanish explorers and missionaries arrived in Florida in 1513, and the first Mass in the present-day United States was celebrated in 1526 by Dominican Fathers Antonio de Montesinos and Anthony de Cervantes.

French missionaries were in Canada in the 17th century, and they introduced Catholicism in Michigan and Illinois, and then down the Mississippi River to St. Louis, Mobile, Biloxi and New Orleans.

Between the Spanish explorations to

the south and the French explorations to the north were the English colonies along the eastern coast of the New World. As we saw in my columns about Catholic history, England at the time was vigorously anti-Catholic. Maryland began as a religious haven for Catholics, but that didn't last long. Maryland brought forth vicious anti-Catholic legislation, forbidding Catholics to attend Mass except privately in their own homes and disbarring them from all public offices.

Msgr. John Tracy Ellis, a historian, wrote that a "universal anti-Catholic bias was brought to Jamestown in 1607, and vigorously cultivated in all the 13 colonies from Massachusetts to Georgia." A common hatred of Catholics united Anglicans and Puritans.

However, the founders of our country were wise enough to write the Declaration of Independence and later the Constitution, which guaranteed freedom of religion. Catholic leaders were wise enough to appreciate these great documents.

At the time of the American Revolution, about 35,000 Catholics formed 1.2 percent of the population, most of them in Maryland. The Carroll family contributed a signer of the Declaration of Independence (Charles), a signer of the Constitution (Daniel), and the first Catholic bishop and archbishop in the United States (John).

During the first half of the 19th century, the Catholic population swelled to 1.6 million because of immigration from Ireland (because of the potato famine there), Germany, Italy and Eastern Europe. The French Revolution at the end of the century caused French Catholics to move here, so the Catholic population reached 12 million.

All this Catholic immigration caused waves of nativism—the American Party (known as the Know Nothings), the American Protective Association and the Ku Klux Klan. Strong anti-Catholicism continued until the Second World War.

It was also World War II that liberated Catholics from the American underclass, or rather, one of the results of that war. The G.I. Bill allowed many more Catholics to attend college and enter professions. They became mainstream Americans.

They also became more politically diverse, moving from strictly Democratic (because Catholics were part of the working classes).

Today, Catholics make up about 24 percent of the American population.

(John Fink's recent series of columns on Church history is now available in book form from Amazon. It is titled How Could This Church Survive? with the subtitle, It must be more than a human institution.) †

Cornucopia/Cynthia Dewes

Finding God through the love of our fathers

Mother's Day has past, and now we approach Father's Day in a week or so.

It seems that Mother's Day gets a lot of attention, but Father's Day barely grazes our consciousness. It's chopped liver next to the Big M.



Why is this? Surely fathers are equally important as mothers, since it takes both to create a child.

But probably since mothers carry the children in their bodies and can nourish them personally, they're the dominant parent in that regard. And for many years, our culture reinforced that idea.

When women mostly stayed at home and raised the kids, the men's job was to go out and provide for the family. They protected their wife and children from want, and were responsible for their general well-being. But now, most women work away from home.

Some of this is by necessity because living on one income has become too hard for many young families. In addition, we now have many single mothers in the work force. Divorce and the so-called sexual revolution have created a whole new class

of female workers. Not only that, they fill many jobs formerly reserved for men, such as the military, firefighting, etc.

Some men may feel somewhat emasculated by this turn of events. While women continue their important role of bearing and nourishing children, it seems that men's previous role as provider and protector is now threatened by having to share it with women.

But wait. The male authoritarian model is slowly adapting into a different sharing of family responsibility. Women whose jobs provide more income and fringe benefits than their husbands' work are often the breadwinner now. And men share the household duties formerly reserved for their wives. They're known to cook, watch the kids and (gasp!) clean house, and do them all well.

Of course, women are still the bearers and first nurturers of children. And men's size and strength are still necessary in maintaining a household. It takes both kinds of abilities and skills, plus both kinds of sensibilities, to create a healthy family.

The interplay of male and female points of view, the differences in how they think, is also interesting and instructive for children to observe. As I'm fond of

saying, men learn to be men and how to relate well to women from their dads. And girls learn to be women and how to relate well to men from their moms. And all children learn how to create their own healthy family when they're grown when they're part of one as kids.

The thing is, relationships between men and women should not be power struggles. And the work they each do should not be classified in a scale of status or power, but only competence. Men may not be able to have babies, but they can certainly deliver them as well as women, and women may not be able to lift the garage door, but they can take out an appendix as well as a man.

It seems to me that when we have a good father, we have no trouble believing in God the Father. We know that our dad will forgive us, love us and sustain us as much as possible throughout his life and ours. We'll remember that on Father's Day when we honor our dads, husbands, sons and the other men who exemplify God for us. Have a great Father's Day!

(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

People conflicts and combating untruthfulness

"Niles, how is everything going?" I asked our superintendent of education.

"Gene, he'd be great if only there weren't people," he replied.



Life can be a friend, but it also can be an enemy. "People conflicts" are everywhere: differing opinions, touchiness, envy, jealousy and hatred. As long as we live, life will be a battle for balance and unity.

Increased suicides make us wonder about today's disunity. Is it causing heightened anxiety, depression and little desire to live? Where do we find harmony in an advanced civilization that seems to be dramatically regressing?

The answer comes from Christ the Truth. As wonderful as it is, imitating Christ-like truth is never easy.

When I was a child, my mother would often sternly admonish me, "Tell me the truth!" I remember how I feared getting whacked if I came clean.

The consequences of being truthful aren't always welcomed. And yet, it's the heart of our humanity that is at its best when we exude it.

On the other hand, our humanity is at its worst when our consciousness of truth is broken, so that we no longer are able to say, "In all honesty, this is so ... this is not so."

I have ministered to couples who were in love when suddenly one or the other no longer felt love. A relationship filled with intimate feelings and dreams of living life together is crushed, and oh, the confusion of where to turn next.

The best advice is found in the principle: "In all honesty, this is so ... and in all honesty this is not so." Facing the truth contains immense power for dignifying distasteful situations. It also

creates freedom because truthfulness releases inhibitors to openness, thus clearing the air.

Could the reason many feel down these days be frustration with not learning the real truth and feeling duped? If so, how might we combat these anxieties best?

Christ might advise, "Start first with: How truthful are you with yourself? Do you hide truth from God and those around you, fearing you will get whacked if you come clean? How firmly do you believe truth and openness make us free and better able to handle the angst of untruthfulness?"

Practicing self-truth spills over into our work, family, government and Church, generating the strength needed to fight today's falsehoods and dishonesties.

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

Twenty Something/Christina Capecchi

Honesty with God and others

Rachel Gardner has a bad habit: She says yes when she ought to say no.



A friend will ask to do lunch on Wednesday. "I say, 'of course,'" Rachel recounts, "and in my head, I can see my totally squashed schedule."

The friend asks if noon works.

"I say, 'Sounds great,' knowing I have something at 1:30 p.m.," Rachel confesses.

Then comes the moment she knows she should leave their lunch, but she hesitates to cut the time short—"time I didn't have in the first place."

So she stays 10 minutes longer, which means, fast as she may drive, she cannot make up that time, she cannot pull off an impossible magic trick, and now she is 10 minutes late to her next commitment. All the while her chest is constricting, stuck in that torture chamber between the odometer and the clock—left, right, left, right, tick, tock, tick tock.

"I've been in that place a million times," said Rachel, a Catholic young adult from Austin, Texas. That feeling of mounting pressure is so familiar that it compelled her to blog about it.

The truth emerged: "I'm not staying with my friend because I'm being really loving. I'm staying because I'm anxious about saying, 'Hey, I have to go.'"

The behavior, she determined, stems from a faulty belief that her friend can't handle a no, that Rachel is that important. "It's taken me a while to learn that no one benefits when you overbook yourself," she said.

The crux of her blog post was from the Gospel of Matthew, a Scripture verse she turned into an Instagram doodle with Sharpies and pretty cursive, punctuated with arrows and underlines: "Let your 'yes' mean 'yes,' and your 'no' mean 'no.' Anything more is from the evil one" (Mt 5:37).

"We're up against a lot right now as young adults," Rachel said. It's not just the number of invitations and expectations; it's the pace at which they arrive. "In our now-generation, everyone expects an answer immediately."

Giving herself time to respond helps. Sometimes that means ignoring the ever-urgent ping of a text. For important decisions, she waits it out "one day and one Mass."

Rachel was on a retreat in college when she first heard this truism: "When you say yes to one thing, you say no to another."

Now she tries to pause and consider what necessary no's will result from a yes. "My mission is not to say yes all the time. It's to say, 'What is God's will for today?'"

One semester in college, that meant dropping out of a comparative literature class called "The Mirror & The Self" that covered all the great autobiographies, starting with *Confessions* by St. Augustine and Jean-Jacques Rousseau. The class was fascinating, but Rachel simply didn't have the free hours that semester to keep up.

"It was a great decision. Not only did I then have a realistic work load, but that semester became a huge turning point in my faith life. Who knows how much time I would have lost reading really worthy autobiographies while my own living autobiography laid idle?"

Today that mature faith informs her work as a therapist, helping others own up to the consequences of their yeses and no's. Rachel is able to address the challenge because she's worked "tenaciously" to be honest with herself, to be honest before God.

The outcome is powerful: avoiding all those uncomfortable yeses, accepting the difficult no's and respecting others. "This path not only leads to a more generous love but also to true freedom."

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

The Most Holy Trinity/Msgr. Owen F. Campion

The Sunday Readings

Sunday, June 11, 2017

- Exodus 34:4b-6, 8-9
- 2 Corinthians 13:11-13
- John 3:16-18

The Church celebrates Trinity Sunday this weekend. The Trinity is the theological term used throughout much of Church history to describe the most intimate detail of the reality of God.



In the first reading from the Book of Exodus, the Church begins its lesson for us today by reminding us about God, and also about ourselves as

God's creatures.

For Jews, the Exodus or flight from slavery in Egypt, was the most defining moment in their long history as a people. After wandering across the forbidding Sinai Peninsula, they not only survived, but found a land of prosperity, peace and security. It was a difficult trip, to say the least. Without God's mercy, the Hebrews would not have completed this journey. He guided them because he loved them.

The first reading reports another important aspect of life on this journey. Communication existed between God and the people through Moses. Divine love continues, allowing us to communicate with God. God reaches out to us. He listens to us.

For the second reading, the Church presents a passage from St. Paul's Second Epistle to the Corinthians.

The Christians of Corinth quarreled and plotted among themselves. They sinned. Considering their surroundings, it is not difficult to realize why they so often were wayward.

Corinth was known throughout the first-century Mediterranean world as a virtual cesspool of vice and licentiousness, brimming with greed and selfishness.

Paul urged the Christian Corinthians to rely on Jesus, and the strength given through and in Jesus of the Holy Spirit.

Finally, the Church presents from St. John's Gospel the story of the Lord's instructing Nicodemus, an important figure in Jewish life in Jerusalem.

Jesus explains that the Messiah's words are not just the opinions of a mere mortal. The Messiah is from God. The Son is one with the Father. Therefore, to hear the Son is to hear the Father.

Jesus tells Nicodemus that the Father sent the Son into the created world to be with and redeem humanity.

Eternal life awaits the faithful. God is merciful and forgiving. He loves humanity. Despite all their sins and weaknesses, God loves humans and wills that they live forever.

Jesus is the perfect intermediary between God and humanity. One with us in the incarnation, Jesus came as the very personification of God's love.

Reflection

Catholics believe in what the phrase "Holy Trinity" defines, but it does not evoke a sense of what so powerfully it expresses. It is hardly just a theological phrase. It reveals God.

First, the term tells us of God's immense love for us. The Holy Trinity, while not unreasonable in the philosophical sense, never would have been known by mere humans as the result of their deduction alone. It had to be revealed. The Lord revealed the Trinity to us, so that we might understand in human terms the most intimate aspect of the life of God.

Secondly, so much of Catholic teaching rests on the belief that God has created all humans in his image and likeness. This is more than the matter of nice words. We indeed are made in God's image and likeness.

As such, we are out of kilter if we fail to love God. We are not in accord with our nature, our ultimate spiritual DNA, if we set ourselves apart from the human community and certainly if we do not love others.

All three readings for this feast bear in common the message that God loves us. Long ago, the great theologians saw love as the essence of divine life. It is the kernel of the life of the Trinity. This feast calls us to see that love is of God. †

Daily Readings

Monday, June 12

2 Corinthians 1:1-7
Psalm 34:2-9
Matthew 5:1-12

Tuesday, June 13

St. Anthony of Padua, priest and doctor of the Church
2 Corinthians 1:18-22
Psalm 119:129-133, 135
Matthew 5:13-16

Wednesday, June 14

2 Corinthians 3:4-11
Psalm 99:5-9
Matthew 5:17-19

Thursday, June 15

2 Corinthians 3:15-4:1, 3-6
Psalm 85:9ab, 10, 11-14
Matthew 5:20-26

Friday, June 16

2 Corinthians 4:7-15
Psalm 116:10-11, 15-18
Matthew 5:27-32

Saturday, June 17

2 Corinthians 5:14-21
Psalm 103:1-4, 8-9, 11-12
Matthew 5:33-37

Sunday, June 18

The Most Holy Body and Blood of Christ (Corpus Christi)
Deuteronomy 8:2-3, 14b-16a
Psalm 147:12-15, 19-20
1 Corinthians 10:16-17
John 6:51-58

Question Corner/Fr. Kenneth Doyle

Catholics suffering from dementia may ordinarily receive Communion

My father is 86 years old and was raised in the Catholic Church. He was considered an intellectual and earned his Ph.D. in philosophy. He became a non-practicing Catholic and, in fact, rejected the Church, although he had a thirst for justice and continued to treasure the



Church's teachings on human rights. Now he has dementia and has begun to join me at Sunday Mass. Last week, he followed me up to Communion and received the Eucharist. I feel conflicted and am unsure as to whether I should encourage him to do this. Please advise. (Georgia)

I would let your father take the lead; if he is inclined to receive Communion, he is entitled to do so. Let me offer some background.

In the present-day Latin-rite Catholic Church, one must have the use of reason to receive holy Communion. (Eastern-rite Catholics are given Communion as infants, and this was also true in the early centuries in the Roman rite.)

In 1995, the U.S. Conference of Catholic Bishops published a document titled "Guidelines for the Celebration of the Sacraments with Persons with Disabilities," which included the

following statement: "The criterion for reception of holy Communion is the same for persons with developmental and mental disabilities as for all persons, namely, that the person be able to distinguish the body of Christ from ordinary food, even if this recognition is evidenced through manner, gesture or reverential silence rather than verbally."

Quickly that same document goes on to note that "cases of doubt should be resolved in favor of the right of the baptized person to receive the sacrament." Since it likely is difficult to ascertain exactly what your father comprehends, I would award him the benefit of the doubt and encourage him to receive Communion, if that is what he wants.

Nor would I "grill" him on just what he understands the Eucharist to be; after all, how does it hurt anyone for him to be receiving reverently?

If, on the other hand—and I have seen this on a couple of occasions in nursing homes—someone were to take the host in and out of his or her mouth repeatedly and not consume it, I would not offer that person Communion again and would simply give a blessing instead.

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 30 Columbia Circle Dr. Albany, New York 12203.) †

My Journey to God

Quiet Thoughts

By Ron Lewis



When the sunrise rims the skyline
With a hint of pink and gold,
When from out the purple shadows
Duties of the day unfold,
May your heart find peace in knowing
That the God who plans each day
Yields abundant grace and courage
To the souls that seek and pray.

(Ron Lewis is a member of St. Anthony of Padua Parish in Clarksville. The sun rises behind a windmill near Blackwell, Okla., on Oct. 9, 2016.) (CNS photo/Larry W. Smith, EPA)



Ephraem

c. 306 - 373

Feast - June 9

Known to Syrian Christians as "the harp of the Holy Ghost," this Mesopotamian from Nisibia was baptized at 18 and may have accompanied his bishop to the Council of Nicaea in 325. He served as head of the cathedral school and left Nisibia only after it became Persian. In 363 he moved to a cave overlooking Edessa but preached frequently in the city and wrote many poems, hymns and biblical commentaries; he organized a choir of women to sing his hymns during liturgies. About 370 he visited St. Basil in Caesarea. The winter before his death, he earned praise for managing relief supplies during a severe famine in Edessa. Ephraem is the only Syrian father declared a doctor of the church.

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.

BEAGLE, Margaret, A., 95, St. Mary, Greensburg, May 24. Mother of Edward and James Beagle. Sister of Frank Manus. Grandmother of six. Great-grandmother of seven.

BEAVER, Barbara J. (Miller), 77, St. Vincent de Paul, Bedford, May 25. Mother of Jane Crosby, Karen Beaver Jacobsen, Deborah, Mark and Michael Beaver. Grandmother of seven.

BOTTORFF, Alice, 70, St. Vincent de Paul, Shelby County, May 19. Mother of Laura King and Sarah Owens. Sister of Rose Sheedy, Michael, Stephen and Tim and Thomas Beyer. Grandmother of seven.

HERBERT, Florence, 86, St. Mary, Rushville, May 24. Wife of Ellis Herbert. Mother of Penny Sons, Dearl and Scott Herbert. Sister of Alan Fritzsche. Grandmother of five. Great-grandmother of nine.

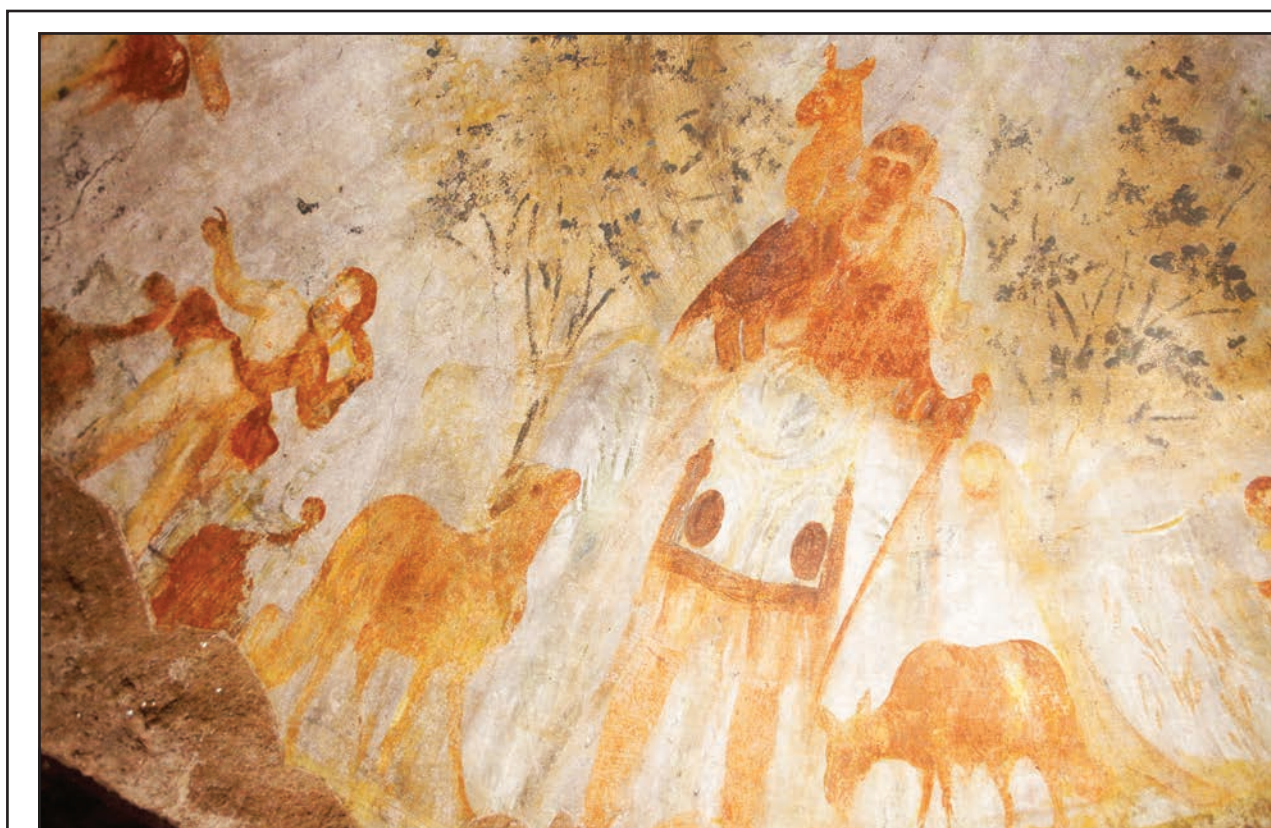
HERRMAN, Paul, 92, St. Elizabeth Ann Seton, Richmond, May 20. Father of Jeanne Brown, Patricia Cornett, Jim and Thom Herrman. Brother of Catherine Norris, Helen Parks, Edward and John Herrman. Grandfather of nine. Great-grandfather of nine.

KASPRZYCKI, John R., 69, St. Vincent de Paul, Bedford, May 13. Husband of Jo Ann Kasprzycki. Father of Nicole Stanton and Richie Kasprzycki. Son of Frances Kasprzycki. Brother of Theresa Smith, Jackie Stephens and Jerry Kasprzycki. Grandfather of 11.

KIRKPATRICK, Jane M., 66, Christ the King, Indianapolis, May 23. Wife of Kevin Kirkpatrick. Mother of Paul, Peter and Philip Kirkpatrick. Sister of Linda Collins, Jeanne Cox, Mary Anne Jaynes and Diane Marschke. Grandmother of five.

KIRSCHNER, Ruth A., 95, St. Gabriel, Connersville, May 29. Mother of Lynn Huffman, Richard and Ronald Kirschner. Sister of Donna Back, Dorothy Boyle, Norma Knecht and Raymond Amrhein. Grandmother of five. Great-grandmother of five.

KOORS, Dale G., 78, St. Mary, Greensburg, May 28. Father of Susan Crowe, Cynthia Laker, Lisa Lockert, Robert Huber, Chris, Mark and Michael Koors.



Restored catacombs

A fresco of Jesus as the Good Shepherd is seen during the unveiling of two newly restored burial chambers in the Christian catacombs of St. Domitilla in Rome on May 30. The Catacombs of St. Domitilla are believed to be the world's oldest Christian cemetery. (CNS photo/Carol Glatz)

Brother of Arthur, Harold, Kenneth and Stephen Koors. Grandfather of 21.

KYNCH, Joan (Dean), 80, St. Lawrence, Indianapolis, May 24. Wife of Ed Kynch. Mother of Kathy Dapper, Carol Stephens and Christina Ugo. Grandmother of nine.

LAUTNER, Mary A. (Hagedorn), 97, St. Paul, Tell City, May 20. Mother

of Peggy Ball, Betty Bahler, Mary Jo Carter, Jane Horney, Sharon Schaefer, Bill, Larry and Marty Lautner. Sister of Hubert Hagedorn. Grandmother of 16. Great-grandmother of 30.

LIMPUS, Martha (Kettron), 81, St. Gabriel, Connersville, May 28. Wife of Lowell Limpus. Mother of Sheryl Myers, Andrew, Joe, Lowell Jr. and Steven Limpus.

Grandmother of 11. Great-grandmother of seven.

O'Connor, Joan C., 88, St. Luke the Evangelist, Indianapolis, May 22. Wife of Harlan O'Connor. Mother of Catherine, Janet, Jean Ann, Jim, John, Matthew and Paul O'Connor. Grandmother of 10. Great-grandmother of four.

TRACEY, Jeremiah J., 83, St. Ambrose, Seymour,

May 20. Husband of Patricia Tracey. Father of Mike, Terence and Tim Tracey. Brother of Jimmy and John Tracey. Grandfather of seven.

WEINMANN, George, 95, St. Mary, New Albany, May 20. Husband of Helen Weinmann. Father of Tim Weinmann. Grandfather of six. Great-grandfather of seven. †

Catholic organizations decry U.S. decision to abandon climate accord

WASHINGTON (CNS)—Catholic leaders said President Donald J. Trump's decision to withdraw the United States from the Paris climate change agreement snubs the needs of impoverished people around the world and eschews responsibility to begin addressing the causes of global warming.

They joined a broad cross section of U.S. society and world leaders and organizations in decrying the June 1 announcement.

Trump's decision sets in motion a long formal process for withdrawal from the agreement, which entered into force on Nov. 4. Under rules of the agreement, no nation can withdraw until November 2019 and mandate a one-year notice period. The earliest total withdrawal can be accomplished is in November 2020.

The leaders focused their concerns on the needs of communities around the world that they say contribute least to climate change but suffer the most from it. They pointed to impoverished people who have been forced to migrate to other lands to make a living because of drought, changing weather patterns or rising sea levels.

Many organizations pointed to Pope Francis' 2015 encyclical, "*Laudato Si'*," on Care for Our Common Home," in which he called all people to respect God's creation and remember that the welfare of each person is integral to human life and the future of the planet.

A statement from the leaders of 11 organizations asked Trump to reconsider his action. The leaders said Catholic teaching maintains that climate change is a "grave moral issue" that threatens commitments to protect human life, health, dignity and security, promote the common good, exercise a preferential option for the poor, live in solidarity with future generations, realize peace and care for creation.

"The international agreement of 2015 demonstrates that all nations will be impacted by a warming world and that all nations have a corresponding responsibility to limit greenhouse gas pollution causing climate change," said a

statement released through the Catholic Climate Covenant soon after Trump's announcement.

"The Catholic Church recognizes that climate change is a global problem that requires global solutions," the statement said.

The signers included leaders of Catholic Climate Covenant, Conference of Major Superiors of Men, Franciscan Action Network, Columban Center for Advocacy and Outreach, Global Catholic Climate Movement, Leadership Conference of Women Religious, National Council of Catholic Women, Catholic Health Association of the United States, Catholic Charities USA, Carmelite NGO and Sisters of Mercy of the Americas.

Bishop Oscar Cantu of Las Cruces, N.M., chairman of the U.S. bishops' Committee on International Justice and Peace, called Trump's decision "deeply troubling."

"The Scriptures affirm the value of caring for creation and caring for each other in solidarity. The Paris agreement is an international accord that promotes these values," Bishop Cantu said in a statement released shortly after the president made his announcement in the White House Rose Garden.

"President Trump's decision will harm the people of the United States and the world, especially the poorest, most vulnerable communities," the bishop said.

"The impacts of climate change are already being experienced in sea level rise, glacial melts, intensified storms and more frequent droughts," Bishop Cantu said. "I can only hope that the president will propose concrete ways to address global climate change and promote environmental stewardship."

Several other organizations issued statements in the hours after the withdrawal announcement and early on June 2.

Bill O'Keefe, vice president for advocacy and government relations at Catholic Relief Services, called the withdraw "terrible," but said that the staff of the bishops' overseas relief and development agency hope it could be reversed.

"American leadership is absolutely

necessary on this critical global issue," he said. "We believe we can both grow our economy and respond to the Holy Father's call to care for creation."

Like many newspapers around the world, the Vatican newspaper ran Trump's decision as its top story on June 2.

"Trump announces withdrawal from the Paris accord," read the headline in *L'Osservatore Romano*. Above the headline, in smaller letters, it said: "Criticism from the European Union and China."

The article itself was a brief news story that included reaction from Bishop Cantu. In a commentary further down the front page, the Vatican newspaper said the crucial question is whether a U.S. withdrawal would "neutralize all the efforts made to combat global warming."

While one country, even a powerful one, cannot stop the rest of the world from taking action to mitigate the human impacts on climate change, the commentary said, without the United States a truly global effort "becomes unrealistic."

The article said Trump's decision was not based on providing economic help to large companies like Exxon, Dupont or Shell, because those companies are already reaping the rewards of investing in renewable energy. Instead, Trump "looks to his base: to the miners in West Virginia and Kentucky or the factory workers in Pennsylvania crushed" by the economic crisis.

For them, the paper said, withdrawing from the Paris accord "means saving jobs."

Geopolitically, the *L'Osservatore Romano* article said Trump's decision "could have a domino effect," leading other countries to withdraw and dismantle what already has been achieved. "A new world order is on the line."

Below are excerpts of statements from other Catholic organizations:

—Maryknoll Office for Global Concerns: "Through our witness, we recognize that our government has a moral responsibility, as one of the richest countries in the world and one of the largest historical contributors to climate change, to protect all life on Earth and to prevent the worst impacts of climate."

—Tomas Insua, executive director, Global Catholic Climate Movement: "Trump's withdrawal from the Paris agreement is a backward and immoral action. Catholics are saddened and outraged that Trump is not listening to Pope Francis after their meeting last week. Still, the world will continue to accelerate climate action despite the White House's retrograde stance."

—Patrick Carolan, executive director, Franciscan Action Network: "When large countries like the U.S. deny the reality of the climate crisis and pull out of commitments holding us accountable for doing our part to curb global temperature rise, we are turning our backs on the poor and vulnerable, which goes directly against our Franciscan-Christian values."

—Sister Patricia Chappell, a Sister of Notre Dame de Namur, executive director, Pax Christi USA: "The biblical mandate to care and tend to the Earth for its people transcends individual countries and nations. Today's decision makes a mockery of democracy, and Pax Christi USA pledges to use every nonviolent means in joining with others to resist this decision."

—General Council, Adrian Dominican Sisters: "It diminishes our standing as a world leader, aligning us with Syria and Nicaragua as the only non-signatories to the landmark accord ... It blunts our competitive edge in an emerging renewable energy based global economy. And it threatens to condemn earth, our common home, and future generations to potentially catastrophic climate change."

—Institute Leadership Team, Sisters of Mercy of the Americas: "This decision, unfortunately, is by far the most concerning among a number of actions taken by the Trump administration to weaken the country's commitment to address climate change and to protect those most at risk from its effect: saying he's 'not a believer' in human impact on global warming, urging a review of the Clean Power Plan, proposing drastic cuts to the Environmental Protection Agency, and approving the Dakota Access and Keystone XL pipelines, to name just a few." †

Pediatrician wins national awards for work with children, book

Criterion staff report

Dr. Chuck Dietzen, pediatrician and founder of Timothy Global Health in Indianapolis, was honored with two awards during the 68th annual Christopher Awards ceremony on May 16 in New York City.

Dietzen, a Catholic, received the James Keller Award, named after The Christophers' founder, Maryknoll Father James Keller. The award recognizes individuals who are positively shaping the lives of children.

Dietzen has been doing that all his life, thanks to the influence of his parents, who took in 150 foster children over 20 years. Regarding his mother and father, who were committed to living out their faith, he said, "My parents didn't preach giving and caring for others. They demonstrated it on a regular basis."

Dietzen decided to pursue a medical career in pediatrics. His background in sports led him to physical rehabilitation as a specialty, working with children who are disabled. His mission expanded even more in 1997, after an encounter with Mother Teresa. From her, he learned, "Be ordinary, but have an extraordinary mission."

That experience prompted Dietzen to ask himself, "Why did God put me here?" The answer he came up with was, "I'm here to save every child I can, and do what I can to relieve suffering. But the other part of that is revealing to others that we weren't all born to be doctors and nurses, but we were all born to be healers."

He also received a Christopher Award for his recent book, *Pint-Sized Prophets: Inspirational Moments That Taught Me We Are All Born to Be Healers*.

His book shares poignant, heartfelt and often humorous moments between Dietzen and the patients he has treated around the world. It chronicles the stories

about the young patients who have taught him lessons about living his own life to the fullest—from little Abby's struggle with life-threatening cancer to 17-year-old Margie's role as a guardian angel.

Dietzen believes his interactions with sick children and disadvantaged children have helped him be a better person.

"I think the beauty of this work is when you allow yourself to get close enough to these kids, your heart will be broken and, at the same time, healed," Dietzen said.

"They are incredible souls who were sent here to make us better, to make us more compassionate, more kind, more human," he added.

Tony Rossi, director of communications for The Christophers, said the beauty of Dietzen's work is that he was able to get close enough to the children to gain their confidence and hear their personal stories, which seems to be a lost art in the current health care environment.

"The power of relationships is one thing Dietzen believes is being lost in the modern health care system and worries that we are strangling 'care' out of health care with all the current documentation, litigation, regulation and legislation," Rossi said.

A nonprofit organization, The Christophers was founded in 1945 by Father Keller on a doctrine of religious tolerance, with publications generally relevant to those of all faiths. It is rooted in the Judeo-Christian tradition of service to God and humanity. The ancient Chinese proverb—"It's better to light one candle than to curse the darkness"—guides its publishing, radio and awards programs.

The Christopher Awards were created in 1949 to celebrate authors, illustrators, writers, producers and directors whose work "affirms the highest values of the human spirit."

Active in both work and community, Dietzen is the chief of pediatric rehabilitation medicine and medical



Dr. Chuck Dietzen is pictured with Father Jonathan Morris of The Christophers on May 16 in New York. Dietzen received the organization's James Keller award, and a Christopher Award for his recent book, *Pint-Sized Prophets: Inspirational Moments That Taught Me We Are All Born to Be Healers*. He is the first person to receive two awards from the organization in the same year. (Submitted photo by Charles Schisla)

director for inpatient rehabilitation at Riley Hospital for Children at Indiana University Health.

He has also received the Indiana School of Medicine's Distinguished Medical Alumni Award in recognition of his contributions on a national and global scale.

He is a member of St. Alphonsus Liguori Parish in Zionsville, Ind., in the Lafayette Diocese.

(More information about The Christophers is available at www.christophers.org.) †

Pope Francis will not make South Sudan visit this year, spokesman says

VATICAN CITY (CNS)—Pope Francis will not visit South Sudan in October with Anglican Archbishop Justin Welby of Canterbury as he had hoped, the Vatican spokesman said.

Greg Burke, the spokesman, told reporters on May 30 the trip "was not for this year."

With the civil war worsening and famine spreading, Pope Francis already in March had expressed doubts about the possibility of making the trip. In an interview published on March 8 with Germany's *Die Zeit* newspaper, he said

visiting South Sudan would be "important," but he added, "I don't believe that it is possible."

Still, a small team from the Vatican visited Juba in May to study the situation and see if it might be possible even to do something only for a few hours at the Juba airport.

"Vatican security already did their inspection," Archbishop Paulino Lukudu Loro of Juba told the Italian station Radio InBlu. "I'm sorry the pope cannot come. The country certainly will be disappointed by this news."

In October, the Catholic archbishop, Episcopal Archbishop Daniel Deng Bul Yak of South Sudan and Sudan and the Rev. Peter Gai Lual Marrow, moderator of the Presbyterian Church of South Sudan, came to the Vatican to explain the situation in their country and to invite the pope.

They suggested the pope and Archbishop Welby could visit together to bring a message of peace and brotherly love directly to the people and the squabbling members of the government and political parties. †

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Employment

~ POSITION OPENING ~

The Indianapolis Council of St. Vincent de Paul is now seeking candidates for its presidency. This position is voluntary in nature and has a 3-year term beginning October 1, 2017.

Candidates for this position must be able to:

- lead a team of Vincentians who are committed to helping the needy within the Central and Southeastern communities of Indiana.
- work through District and Conference Presidents, as well as operating unit leaders and board members, to be the Council's voice to the Catholic, social services, and legislative communities (at both regional and local levels).

The president's responsibilities also include the spiritual growth of its members, financial solvency of the organization, and compliance with governance requirements.

Interested candidates are invited to send a letter of interest to:

Society of St. Vincent de Paul
Attn: Council President Nominating Committee
3001 E. 30th St. - Indianapolis, IN 46218
or one can email: cnm.2007@hotmail.com



Principal St. James Catholic School Louisville, KY

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Please send resumé, references and cover letter by **June 9** to:

Ken Rosenbaum, Chair
St. James Principal Search Committee
PO Box 201 • Harrods Creek, KY 40027
Or email: kgrosenbaum@bellsouth.net

Meet our future deacons

On June 24, the third class of permanent deacons for the Archdiocese of Indianapolis will be ordained at SS. Peter and Paul Cathedral in Indianapolis. There are 21 men from across central and southern Indiana who will be ordained.

This week's issue of *The Criterion* completes a series of profiles of these men. To see previous profiles, go to www.archindy.org/deacon. †



Permanent Deacons
Archdiocese of Indianapolis



Nathan Schallert

Age: 65
Wife: Kathryn
Home Parish: SS. Peter and Paul Cathedral Parish, Indianapolis
Occupation: Retired from working in information technology for Eli Lilly and Onan Corporation



Kenneth Smith

Age: 65
Wife: Carol
Home Parish: St. Paul Parish, Tell City,
Occupation: Director of Perry County Recycling Management District

Who are the important role models in your life of faith?

My role models in faith include my two great uncles who were priests, Father Peter Jentges of the Archdiocese of Milwaukee and Father Charles Schumacher of the Diocese of LaCrosse, Wis.; my grandmother Mary Schumacher; Dean Tierney, an uncle; and Father Robert Dobihal of the Archdiocese of St. Paul and Minneapolis. I've also been influenced by the late Father Noah Casey, Benedictine Sister Cathy Ann Lepore, and Paul and Clara Kachinski.

What are your favorite Scripture verses, saints, prayers and devotions?

Among my favorite parts of the Bible are the Beatitudes in the Gospel of St. Matthew, the penitential psalms (Psalms 6, 32, 38, 51, 102, 130 and 143) and the letters of St. Paul. My favorite

saints include St. Paul, St. Clare, St. Anthony of Padua, St. John XXIII and St. Augustine and all the early Church fathers. The Lord's Prayer, the rosary and eucharistic adoration are among my favorite prayers and devotions.

Why do you feel that God is calling you to become a deacon?

My call to the diaconate probably started long before I was paying attention. There have been a number of "stepping stones" on this incredible journey for me. Each step came quicker than the previous one and with higher and higher expectations.

How do you hope to serve through your life and ministry as a deacon?

I enjoy working with people in my ministry, especially in small groups. However, these past five years have stretched me in directions I never expected. I am open to new and challenging experiences. †

Who are the important role models in your life of faith?

My wife Carol has been a great role model for me. Her love and guidance through this process, as well as our marriage, have been an inspiration. My parents were also role models in valuing their Catholic faith enough to sacrifice to provide 12 years of Catholic education for each of their eight children.

What are your favorite Scripture verses, saints, prayers and devotions?

My favorite Scripture passage is 1 Cor 13:4-8, 11-13. St. Jude and St. Peter are my favorite saints. Among my favorite prayers are the Lord's Prayer and the Liturgy of the Hours. My favorite devotion would have to be the rosary.

Deacons often minister, formally or informally, to others in the workplace. How have you experienced that already?

I work in a small office with only two women. I listen to their concerns and

offer to pray for them. Since both of these women are not Catholic, they often ask about the teachings and beliefs of the Church. I always enjoy answering their questions.

Why do you feel that God is calling you to become a deacon?

I have always enjoyed helping people, and I have had a strong commitment to serve God through the Church since my youth. Throughout most of my life, I felt God was calling me to a deeper commitment. After attending a Cursillo weekend and becoming acquainted with several permanent deacons, I felt drawn to the diaconate.

How will being ordained a deacon have an impact on your life and family?

I am already seeing an impact in my marriage. Although my wife and I have always shared our faith journey throughout our marriage, we have grown even closer since formation began. †

Marriage ANNOUNCEMENTS

Be a part of our Fall Marriage Edition July 14, 2017, issue of *The Criterion*

If you are planning your wedding between July 1 and Dec. 31, 2017, or if you were married between Jan. 1 and June 30, 2017, and did not have your engagement announced in *The Criterion*, we invite you to submit the information for an announcement on the form below or electronically at www.archindy.org/criterion/local/forms3/wedding-form.html.

E-mailed photos

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

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

Deadline

All announcements and photos must be received by 10 a.m. on Friday, June 23, 2017. (No announcements or photos will be accepted after this date.)

— Use this form to furnish information —

Clip and mail to: BRIDES, *The Criterion*, ATTN: Cindy Clark, 1400 N. Meridian Street, Indianapolis, IN 46202-2367
Deadline with photos: Friday, June 23, 2017, at 10 a.m.
Please print or type:

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



Steven Tsuleff

Age: 54
Wife: Kara
Home Parish: St. Teresa Benedicta of the Cross Parish, Bright
Occupation: Commercial/Program Video Editor for WKRC TV in Cincinnati

Who are the important role models in your life of faith?

My dad Nick Tsuleff was a real important role model for me both in my faith and in how I live my life. He taught me to love, be respectful, kind, helpful and to always treat others how you want to be treated. He was the person of Jesus for me. My other role model is my spiritual director, Father Sean Danda.

What are your favorite Scripture verses, saints, prayers and devotions?

I really do not have any "favorite" Scripture verses, I just love reading Scripture. St. Teresa of Calcutta is someone I hold dear, especially in my ministry to the sick and homebound. Among my favorite prayers, in addition to the Liturgy of the Hours, are the Serenity Prayer and the Prayer of St. Francis.

Deacons often minister, formally or informally, to others in the workplace. How have you experienced that already and what do you anticipate doing in the future?

In my office I have a crucifix, a statue and an icon of Mary, a photo of St. John Paul II and a Bible. Anyone who enters my office knows that I am a follower of Christ. When asked about my faith, I speak freely about it and don't hesitate to inform people that I am going through formation to become a permanent deacon.

Why do you feel that God is calling you to become a deacon?

I often ask myself the same question. I have no idea. All I know is that I constantly feel his presence directing me to do this. I have always wanted to help people, especially the sick and elderly. Perhaps it's because I am open to Christ's will, and will do what is needed to bring him to others. †



Pope Francis' prayer intentions for June

- **National leaders**—That national leaders may firmly commit themselves to ending the arms trade, which victimizes so many innocent people.

(To see Pope Francis' monthly intentions, go www.apostleshipofprayer.org/2017-intentions) †