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

By Natalie Hoefer

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 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 Hoefer)

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

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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)

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 more about 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, 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 or our archdiocese, they will become some of our greatest leaders and take their faith with them to college, their workplace, wherever they go,” says Williams, who is 30.

“I really hope we can continue to develop a strong network of 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.”

—Scott Williams, director of youth ministry for the archdiocese

VATICAN CITY (CNS)—Missionaries are entrusted with bringing hope to poor communities while building 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 charity to project yourself with renewed zeal in the work of evangelization, in view of pastoral urgencies and new forms of poverty,” he said.

Founded by Blessed Giuseppe Aloyzio Baldisseri, a Jesuit, 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 consolatio, which is founded on Jesus and his Gospel, according to the order’s website. They carry out their mission by being with marginalized and beleaguered 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 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.

Diocese still witness of Jesus' love for human dignity, Pope Francis tells missionaries

...
Come, Holy Spirit, bring us joys that never end.

The Sequence for Pentecost Sunday, “Veni, Sante 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 again sin. 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 greatest miracle of our salvation and the true source of all joy. Many 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 on 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 “we have [hope] as a sure and steadfast anchor of the soul” (Heb 6:19).

Rejoice and be glad, for the kingdom of heaven is at hand!” (Mt 4:17).

With these words, Jesus began his public ministry. To commit oneself to 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 Sì,” Pope Francis recognizes the ecological crisis as a “suggestions to profound interior conversion.” He calls for Christians to underg 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 handwork 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 bring Christ’s pape’s call to care for our common home. Through a weekly bulletin insert, parishioners learn how the everyday lives we lead 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 businesses and organizations. Speakers came to St. Rose from two recycling centers, Kroger, Vectren Energy, and the Tippecanoe County Soil and Water Conservation District. Speakers at St. Thomas came from Marian University, Hoosier Burger, 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 the 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, 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 parish efforts by building a network of parishes committed to the principles set forth by Pope Francis in “Laudato Sì.” Contact us at Archdiocese Creation Care, or by e-mail at creationcare@archindy.org.

Jesus said, “I will not leave you orphans” (Jn 14:16). 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 Ministries.)

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 ‘deeply fails’ 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 about deficit, it’s not about debt.” 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 trillion of dollars, no loss to him and his paycheck? He doesn’t have to worry about his business being outsourced, hours cut, on wing 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—having to work hard, work hard and work hard—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 place, as some folks are now generationally dependent, see no reason to change, and feel entitled to the labor and goods that were provided to them.

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

It is too easy to think that 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

Resources for ecological conversion are available for archdiocesan parishes

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

Pope Francis佶eses 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/paul Haring)
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 hundreds of clients navigate the financial management of parishes and dioceses, so that they can become more effective in caring for the people in their charge.

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. The workshop, 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 efficiently and legally, that we are following our Catholic values and to be transparent about it,” Byrne said. “A pastoral associate at St. Mary Parish in Lanesville, echoed Byrne, saying that the standards can act as role models that our communities are effective in ministry.

“They want to know that we’re good stewards that the church is running efficiently and effectively,” she said. “That’s something that we can give back to the people that we are meeting these basic practices.”

Msgr. William F. Stumpf, archdiocesan administrator, participated in the workshop and said the see 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 were approved by the Baltimore-based Standards for Excellence Institute, which studies best nonprofit 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 really all about good leadership on behalf of the Church,” said Msgr. Stumpf. “Here we see the beginning of the movement in terms of planning and budgeting.”

“The movement of the Holy Spirit, also known as the Pentecostal movement, has clearly opened a new season, especially in relations with us.”

The Pentecostal renewal is “a current of repentance on the part of all Christians.”

“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 homily on June 3 at Our Lady of Fatima Retreat House in Indianapolis, saying that the standards can act as role models that our communities are effective in ministry.

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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)
June 13

Church of the Immaculate Conception, 1 Sisters of Providence, 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: 812-335-2952, provotary@spsmi.org.

St. John Paul II Parish, St. Joseph Chapel, 2065 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: mbogdorky@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: ThatManIsYou.com.

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 p.m. $425. Information and registration: wwwнатivityindy.org.formation, 317-359-6075.

June 15


Northside Knights of Columbus, 2100 E. 71st St, Indianapolis. Catholic Business Exchange, local author Bill Paradise presenting, Mass, breakfast and program, 7-9 a.m., 20 members, $21 non-members, breakfast included. Reservations and information: www.catholicbusinessexchange.org.

June 15-17
Mykonos Parish, 1210 E. Main St., Plainfield. Parish Festival, Thursday, 6-10 p.m.; Friday, 6-11 p.m.; Saturday, 4-10 p.m., midnight. Thurs., international foods, Fri. pulled pork dinners, Sat. ribeye steak dinners, carnival rides, kids games, boot 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 Car Road), Information and raffle tickets: 317-839-3333 or www.mykonosparish.org.

June 16
St. Charles Borromeo Parish, 222, 3rd St., Bloomington. County Western Hog Roast and Beer Garden, 4-5 p.m., food, beer, live music, silent auction, 50/50 raffle, door prizes, $10 parking/$12 at the door. Information: 812-336-6846.

Northside Knights of Columbus, 2100 E. 71st St, Indianapolis. Fatima message (Submitted photo)

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Northside Knights of Columbus, 2100 E. 71st St, Indianapolis. Fatima message (Submitted photo)

June 16-17

June 17
St. Anthony of Padua Parish, 316 N. Sherwood Ave., Clarksville. Parish Picnic, noon-2 p.m., chicken dinner in air conditioning 2-8 p.m., cakes, quilts, bingo, children’s play area, photo op, 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, $300 fourth place, $150 fifth place, live music with “100% Poly” band 8-11 p.m. Information: 317-282-2290.

June 17
St. Monica Parish, St. Augustine Rose Ann Brown, 6311 N. Michigan Road, Indianapolis. “Marriage in Focus” Marriage Enrichment for engaged and married couples 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.

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June 17

6:30-8:30 p.m. on June 20. A procession while reciting the rosary will be held in the parish courtyard from 7-8 p.m. on June 20. June 21
A Fortnight for Freedom closing Mass will be held in the church at 8:30 a.m. on June 21.

Jim and Helen (Collinus) 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 a vow of Mass on June 10 and with an open house hosted by their children. †

June 20 will address new archdiocesan Ministry of Consolation

A newly developed archdiocesan Ministry of Consolation team will host a sharing group to have information and ideas at the Archbishop Edward T. O’Meara Catholic Center, 1400 N. Meridian St., in Indianapolis, from 6:30-8 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 ministry 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 divergels/archdiocese@archindy.org. An RSVP is appreciated for planning reasons, but is not required. †

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 creative 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 Crossways Books.

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 Jon VanWetering and attend workshops and seminars with novelists John DeGieslar 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 25% discount. There is a discounted registration combined with a CWG membership. To register or for more information, go to catholticwritersguild.org/live-conference, or contact Ann Lewis at 317-755-2693. †
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 reignite and renew the missionary spirit and action of the Catholic Church.

Writing 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 text was 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 more people 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, he wrote, 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 whole world need men and women known for their “ zeal and holiness” to proclaim the Gospel and show mercy to everyone, he added. 

The Criterion  Friday, June 9, 2017

Daniel Conway is a member of The Criterion’s editorial committee.
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. ‘Everybody, give generously to the 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 8,000 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 served, 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!’ they would shake the tambourines saying, ‘Alms for the poor! Alms for the Poor!’” recalled Morey Boler.

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 our special order’. The Sisters of the Poor, the St. Augustine Home for the Elderly Poor in Indianapolis was located from November 1967 to 1976. The wall in the background was built around the home. (Photos by Natalie Hoeker)

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‘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 troop 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 Emelia Szlachowski, 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.

“Get to it,” was his simple statement, “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.

So I step forward in confidence. On our wedding day, my husband and I made a covenant to share this love with each another, “In good times and in bad,” and with our future children who we must love, 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 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).

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.

Pope Francis calcifies newlywed Katie Rutter and her husband Brian Rutter in St. Peter’s Square at the Vatican on May 3. (Photo courtesy L’Osservatore Romano)
Archdiocesan administrator issues decree on former Indianapolis parish

**DECREES**

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 extinction 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 property of St. Bernadette be relegated to profane but not sold 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 sold 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 Consultants on the question of the relegation of St. Bernadette Church to profane but not sold use; and

Whereas in the consideration of the questions of the 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 by the former St. Bernadette Church, 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 Consultants voted unanimously to recommend that St. Bernadette Church be relegated to profane but not sold 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 sold use:

1. The parish church of the former St. Bernadette Parish shall be relegated to profane but not sold 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.

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

Annette “Mickey” Lente, Chancellor

VATICAN CITY (CNS)—Young people often are judged too easily, even though with their limitations they are still among the most promising and valuable part of the world, Pope Francis said.

Do not forget how often God 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, consulates 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 care and support,” he said, “especially if they feel cut off from 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.

“Social priests are not just replacements to ‘fill empty posts,’” the pope said.

“Never fill these posts with people who are fragile, disoriented or paralyzed by problems and worry,” he said.

“With all of their limitations, they are a great asset to society,” he 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 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 and generously throw their hat into the ring,” he said.

“Their focus on the future is a good antidote to the resignation and helplessness 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 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.”

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

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

Carla Hill, Archdiocese of Indianapolis

Chancellor

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For more information, please log on to

www.archindy.org/layministry
Faith Alive!

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 has 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 teaching the essentials in every parent-child relationship.

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 every parent. 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. Parents 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 command.

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 trust children place in 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 unshakable.

“We’re a sign of which is a sign of the love of Jesus” (#162).

“Parents’ 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 grandchildren, 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 knew “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 his calling to the best of his ability on his own. 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. Parents are listeners, too. A remark of Pope Francis to four British

thoughts on the question.

I believe the answer is in the words of the Divine Word Church in Huntington, 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.

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

Recentlly, I’ve written series of columns on the Old Testament, the New Testament, and the history of the Catholic Church in the United States. It is a fascinating subject. I hope the reader will enjoy it.

It seems appropriate, then, to begin with 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 this book.

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. French missions were sent to the coast in the 17th century, and they introduced Catholicism in Michigan and Illinois, and then down the Mississippi River. The Catholic Church was established in New Orleans.

Finding God through the love of our fathers
Cynthia Dewes
History of the Catholic Church in the United States

Mother’s Day has past, and now we approach Father’s Day in a week or so. It seems that Mother’s Day is yet another day of attention, but Father’s Day barely graces our calendars at all. Often it’s chopped liver next to the Big M.

Surely fathers are equally important as mothers, since they’re both created 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 has been all-but ignoring the father.

When women mostly stayed at home and raised the kids, the men’s job was to go out and provide for the family. They focused on their wife and children from want, and were responsible for their general well-being. But now men are home more often.

Some of this is by necessity because living on one income has become too hard for many young families. In addition, we have now 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 auto Industry.

Some men may feel somewhat emasculated by this turn of events. While women’s jobs have become more important, the role of bearing and nourishing children, it seems that men’s previous role as provider and protector is now being taken over 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 women. They go down 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

The Human Side/Fr. Eugene Henrick

People conflicts and combating untruthfulness

“Niles, is everything going well?” I asked our superintendent of education.

“Gene, it would be great if only there weren’t people,” he replied.

Life can be a friendly territory where everyone can be an enemy. “People conflicts” are everywhere. They stem from differing opinions, touchiness, envy, jealousy and hatred. We all have them. If we’re wise, we’ll live a battle for balance and peace.

Increased suicides make us wonder about today’s dosity. Is it causing heightened anxiety and lack of a little desire to live? Where do we find harmony in an advanced civilization that seems to be spiritually repressed?

The answer comes from Christ the Truth. As wonderful as it is, it’s irritating. “Surely fathers are equally important as mothers, since they’re both created 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 has been all-but ignoring the father.

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The interplay of male and female
Daily Readings

**Sunday, June 11, 2017**

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

**The Sunday Readings**

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

*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.*

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 the Trinity.

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. *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.*

**Question Corner**

Fr. Kenneth Doyle

Catholics suffering from dementia may ordinarily receive Communion

Q 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.

A 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 and doctor of the Church, one must have the use of reason and judge of the Church, although he was considered an intellectual 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)

A 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 and judge of the Church, although he was considered an intellectual and, in fact, rejected the Church, although he had a thirst for justice and continued to treasure the Church's teachings on human rights.

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**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

*The Most Holy Trinity/Mgr. Owen F. Campion*

**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 planned it all
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)
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 accord smudgs the needs of impoverished people around the world and weakens responsibility to begin addressing the causes of global warming.

In a joint statement issued May 28, leaders of Catholic organizations asked Trump to reconsider his decision to withdraw from the accord, which entered into force on Nov. 4. Under rules of the agreement, no nation can withdraw until November 2020 and then must wait one-year notice period. The earliest total withdrawal can be accomplished is in November 2020.

Catholic leaders focused on the United States’ unique position in the need for the mass action 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 live a better life and to 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 noted that the welfare of each person is integral to human life and the future of the planet. The article itself was a brief news story, but the headline, L’Osservatore Romano, the Vatican newspaper ran Trump’s 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 bishops 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 pursue concrete ways to address global climate change and promote environmental stewardship.”

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 change.”

—Jesuit Institute, 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 effects: says 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.”

—Catholic Climate Covenant, Conference of Women Religious, National Catholic Climate Covenant, Conference of Women Religious, National Catholic Conference of Women Religious: “Today’s decision makes a mockery of our economy and to respond to the Holy Father’s call to care for creation.”

—Catholic Charities USA, Carmelite NGO Health Association of the United States, Catholic Conference of Women Religious, National Catholic Climate Covenant, Conference of Women Religious: “The imperative to act now is clear as we see record-breaking temperature and weather patterns or rising sea levels. Instead, Trump “looks to his base: to the factory workers in Pennsylvania crushed” by the economic crisis. Instead, Trump “looks to his base: to the factory workers in Pennsylvania crushed” by the economic crisis.

—Franciscan Action Network: “When large companies and other governments and organizations invest in clean energy, do their part to curb global temperature rise, we are turning the corner on climate change.”

—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.”

—Patrick Carolan, executive director, Franciscan Action Network: “When large companies and other governments and organizations invest in clean energy, do their part to curb global temperature rise, we are turning the corner on climate change.”

—Cardinal O’Connor, executive director, Global Catholic Climate Movement: “Trump’s withdrawal from the Paris accord 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.”

—Sister Patricia O’Connell, executive director, Global Catholic Climate Movement: “Trump’s withdrawal from the Paris accord 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.”

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Pediatrician wins national awards for work with children, book

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 was named as the recipient of the First Annual James Keller Award, named after The Christophers‘ founder, Maryknoll Father James Keller. The award recognizes individuals who are positively shaping the lives of children who are disabled. His mission expanded even more in 1997, with the addition of rehabilitation as a specialty, working with children who were 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.

The award recognizes Dietzen’s healing mission, the Christophers...
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 24 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.

Nathan Schallert
Age: 45
Wife: Kathryn
Home Parish: SS. Peter and Paul Cathedral Parish, Indianapolis
Occupation: Retired from working in information technology for Eli Lilly and Company

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 Jengoes 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 Dobiwal of the Archdiocese of St. Paul and Minneapolis. I’ve also been influenced by the late Father Noah Casey, Benedictine Sister Cathy 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, 58, 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.

Kenneth Smith
Age: 65
Wife: Carol
Home Parish: SS. Peter and Paul Parish, Tell City
Occupation: Director of Perry County Recycling Management District

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.

Steven Tsuleff
Age: 34
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 role model for me in my faith and in how I live my life. He taught me to love, be respectful, kind, helpful and to always treat others the way 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?
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.