



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Fortnight for Freedom

Catholics urged to work for 'holiness of freedom,' page 3.

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'We point to Christ'



Archbishop-designate Charles C. Thompson poses with 21 newly ordained permanent deacons of the Church in central and southern Indiana on June 24 in SS. Peter and Paul Cathedral in Indianapolis after the Mass in which they were ordained. (Photos by Sean Gallagher)

21 men from across archdiocese ordained as permanent deacons

By Sean Gallagher

In a historic liturgy on June 24 at SS. Peter and Paul Cathedral in Indianapolis, Archbishop-designate Charles C. Thompson ordained 21 men as permanent deacons for service to the Church in central and southern Indiana.

It was only the third such ordination of permanent deacons in the history of the archdiocese—an ordination that was celebrated only 11 days after the announcement of the appointment of Archbishop-designate Thompson, who will be installed on July 28 at the cathedral.

While much of the attention of the nearly 850 worshippers at the cathedral was focused on the deacon candidates

and the newly appointed shepherd, Archbishop-designate Thompson invited all present to turn their hearts and minds to Christ.

"We point to Christ, not to ourselves," he said in his homily during the ordination. "We are to be the voice, not the Word. As these candidates are ordained today, ... we should be reminded of how we are to keep our focus on Christ and lead others to that personal encounter."

With the 21 men ordained on June 24, there are now 58 deacons ministering in 52 parishes across the archdiocese, including 16 faith communities that did not have deacons assigned to them before this ordination.

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Archbishop-designate Charles C. Thompson ritually lays hands on deacon candidate Reynaldo Nava, a member of Our Lady of the Greenwood Parish in Greenwood, during the ordination Mass.

Court's decision viewed as 'landmark victory for religious freedom' in U.S.

WASHINGTON (CNS)—Religious liberty prevailed in a major case on June 26 when the U.S. Supreme Court ruled that states cannot discriminate against religious institutions in the distribution of state funds for nonreligious activities.

The high court, in a 7-2 ruling in *Trinity Lutheran Church v. Comer*, sided with the church. Justices Sonia Sotomayor and Ruth Bader Ginsburg dissented.

Chief Justice John Roberts, writing for the majority, said that excluding Trinity Lutheran "from a public benefit for which it is otherwise qualified, solely because it is a church, is odious to our Constitution ... and cannot stand."

Archbishop William E. Lori of Baltimore, chairman of the U.S. bishops' Committee for Religious Liberty, said the decision was a "landmark victory for religious freedom."

"The Supreme Court rightly recognized that people of faith should not be discriminated against when it comes to government programs that should be made available to all," Archbishop Lori said in a statement.

The Supreme Court reversed what the 8th U.S. Circuit Court of Appeals decided in 2015, when it sided with the state of Missouri.

The case involves the preschool of Trinity Lutheran Church in Columbia, Mo., which, after applying for a Missouri state grant that provided schools with reimbursements for resurfacing playgrounds with recycled tire pieces, was denied the grant solely on the grounds that the school was owned by a church.

"The court held that Missouri's exclusion of Trinity Lutheran from the grant making process at stake here violated the free exercise clause [of the First Amendment]," said Hillary Byrnes, an assistant general counsel at the U.S. Conference of Catholic Bishops.

"So what the court's decision does is start to chip away at some of the Blaine amendments that are on the books now in almost 40 states," she told Catholic News Service in an interview.

"It doesn't completely eliminate them, but it says that states cannot interpret their amendments in such a way that they

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Special place leads Lentz to destiny—and honor

By John Shaughnessy

If we're lucky, there are moments when we see clearly the path of our life—and how a special place along that path put us on the road to our destiny.

For Annette "Mickey" Lentz, such a moment happened on June 3 as the chancellor of the archdiocese traveled west from Indianapolis to a place she considers home—a place where her past, her present and her purpose in life intersected on that spring evening.

As she drove onto the campus of Saint Mary-of-the-Woods College in St. Mary-of-the-Woods, the 75-year-old Lentz was returning to her alma mater to be honored by the Sisters of Providence for her longtime commitment to Catholic education, the sisters and the college.

She was also returning to the place that she considers the most influential in her life, a place where the roots of her

56 years—and counting—of service to children, families and the archdiocese took hold most firmly.

"It's much like going home," says Lentz, a 1976 graduate of the college who was also taught by the Sisters of Providence in her childhood at the former St. Patrick School in Indianapolis. "I think of how that institution really made me who I am as far as where I am today."

Smiling, Lentz adds, "The sisters shaped me from the time they pounded on my knuckles in grade school teaching me piano, to working with them and alongside them. I owe much to the sisters. I hope what I've been able to give back has been in heart and soul and passion—and care and concern—for those sisters who made a difference in my life and others."

That appreciation flowed from Lentz as she talked in her office, a few days after receiving the Saint Mother Theodore Guérin

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Annette "Mickey" Lentz receives the Saint Mother Theodore Guérin Award from Providence Sister Dawn Tomaszewski. (Submitted photo)

DEACONS

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Permanent deacons were ordained in the archdiocese for the first time in 2008, with a second group coming four years later.

Although the permanent diaconate is a relatively new phenomenon for the Church in central and southern Indiana, its roots stretch back to the earliest days of the Church when the Apostles, led by the Holy Spirit, selected the first six deacons and ritually laid hands on them in ordaining them for service to the faithful.

Archbishop-designate Thompson, the latest successor of the Apostles appointed to lead the archdiocese, continued that ancient ritual when he laid his hands on the heads of the 21 men ordained on June 24.

Silence reigned in the packed cathedral during the ritual. The deacon candidates simply walked, one by one, up to Archbishop-designate Thompson and knelt before him. He then laid his hands on their head, leaving them there for several seconds while he, they and the whole congregation prayed silently.

Deacon Kerry Blandford, archdiocesan director of deacon formation who was ordained in 2008, stood next to the newly appointed archbishop during the ritual.

"It's silent, but the sense of power, the sense of the Spirit's presence is so strong at that moment," Deacon Blandford said. "That was the most moving moment of the whole ordination."

Newly ordained Deacon Kenneth Smith, who will minister at St. Paul Parish in Tell City, likened the moment to the wedding day of him and his wife, Carol.

"Then you know it's real," said Deacon Smith of the laying on of hands. "It's like saying your vows at your wedding. It really happened."

Newly ordained Deacon Juan Carlos Ramirez, who will minister at St. Bartholomew Parish in Columbus, said he sensed the presence of the Holy Spirit during that moment.

"There were no words," he said. "But I know the Holy Spirit was saying, 'You are now my instrument.'"

The 21 new deacons now go forth as instruments of the Holy Spirit to minister in parishes and in the broader community at such places as jails, hospitals and nursing homes.

In the Church's worship, they will baptize, witness marriages and preside over funeral services. At Mass, they will be able to proclaim the Gospel and preach, but may not serve as celebrant or consecrate the Eucharist. In the ministry of the word, deacons teach the faith and serve as pastoral counselors. Their ministry, however, is focused on charity.

Carol Smith said after the ordination that she was excited to see how her husband will be "more involved in the Church, especially in ministry outside the Church, to serve where he's needed."

"It's an open field," Deacon Smith said. "I'm ready to go and see what happens. There's a lot to be done."

In his homily, Archbishop-designate Thompson reminded the 21 men that, whatever shape their ministry takes, it should always go forward into the community to lead others to Christ.

"Though all ministry and service is rooted



Archbishop-designate Charles C. Thompson, priests and deacons process on June 24 into SS. Peter and Paul Cathedral in Indianapolis at the start of a Mass during which 21 men were ordained permanent deacons for the Church in central and southern Indiana. (Photos by Sean Gallagher)

in baptism, setting each of us on the path of missionary discipleship, it is especially true for those to be ordained," said Archbishop-designate Thompson. "Ordained ministry is not a right, but a privilege. It is the Lord who calls. It is the Lord who sends.

"We are to lead others to encounter the person of Jesus Christ through personal witness to the joy of the Gospel."

The liturgy was an emotional one for many involved in it.

"It's such a bucketful of emotions," said newly ordained Deacon Gary Blackwell, a member of Most Holy Name of Jesus Parish in Beech Grove. "I don't know

whether to cry or to laugh, jump up and down or be humbled. It's indescribable."

"I never cease to be surprised by the power of the Holy Spirit in these things," said Deacon Michael East, archdiocesan director of deacons, who was ordained in 2008. "It just brought back so many memories of my own ordination. It's a thrill to see so many men stepping up and accepting the call."

(For a video of the diaconate ordination, more photos from it and profiles of all the new deacons, visit www.archindy.org/deacon.) †

Official Appointments

Effective July 1, 2017

Rev. Howard Remski, F.S.S.P., a member of the Priestly Fraternity of St. Peter, to administrator of SS. Philomena and Cecilia Oratory in Franklin County.

Rev. Brian Austin, F.S.S.P., a member of the Priestly Fraternity of St. Peter, to assistant at SS. Philomena and Cecilia Oratory in Franklin County.

Effective July 5, 2017

Deacon Francis C. Klauder, St. Thomas the Apostle Parish in Fortville, granted request to retire.

Deacon Brad Anderson, Holy Angels Parish in Indianapolis, to ministry at St. Mary Parish in Greensburg.

Deacon Thomas Horn, St. Mark the Evangelist Parish in Indianapolis, to ministry at Our Lady of Lourdes Parish in Indianapolis.

Deacon John Thompson, St. Augustine Parish in Jeffersonville, to ministry at Most Sacred Heart of Jesus Parish in Jeffersonville and continuing ministry at St. Augustine Parish.

Deacon David Bartolowits, to ministry at St. John the Evangelist Parish in Indianapolis.

Deacon Joseph Beauchamp, to ministry at St. Ann Parish in Indianapolis.

Deacon Robert Beyke, to ministry at St. Monica Parish in Indianapolis.

Deacon Gary Blackwell, to ministry at Most Holy Name of Jesus Parish in Beech Grove.

Deacon John Cord, to ministry at St. Ambrose Parish in Seymour.

Deacon Wilfredo de la Rosa, to ministry at Holy Angels Parish in Indianapolis.

Deacon Paul Fisherkeller, to ministry at St. Mark the Evangelist Parish in Indianapolis.

Deacon Charles Giesting, to ministry at St. Susanna Parish in Plainfield.

Deacon John Hosier, to ministry at Nativity of Our Lord Jesus Christ Parish in Indianapolis.

Deacon Martin Ignacio, to ministry at St. Mary Parish in New Albany.

Deacon Oliver Jackson, to ministry at St. Rita Parish in Indianapolis.

Deacon John Jacobi, to ministry at St. Michael Parish in Bradford.

Deacon Anthony Lewis, to ministry at St. Thomas the Apostle Parish in Fortville.

Deacon Jerome Matthews, to ministry at St. Barnabas Parish in Indianapolis.

Deacon John McShea, to ministry at St. Monica Parish in Indianapolis.

Deacon Reynaldo Nava, to ministry at Our Lady of the Greenwood Parish in Greenwood.

Deacon Juan Carlos Ramirez, to ministry at St. Bartholomew Parish in Columbus.

Deacon M. Thomas Scarlett, to ministry at St. Vincent de Paul Parish in Bedford.

Deacon Nathan Schallert, to ministry at SS. Peter and Paul Cathedral Parish in Indianapolis.

Deacon Kenneth Smith, to ministry at St. Paul Parish in Tell City.

Deacon Steven Tsuleff, to ministry at St. Teresa Benedicta of the Cross Parish in Bright.

Effective July 26, 2017

Rev. Joseph M. Minuth, O.P., a member of the Province of St. Albert the Great, Order of Preachers, to associate pastor at St. Paul Catholic Center in Bloomington.

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



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Baltimore archbishop reflects on English martyrs in opening 'Fortnight' Mass

BALTIMORE (CNS)—When Henry VIII, as England's reigning monarch, was declared "a defender of the faith," the future "must have seemed so bright to Thomas More and John Fisher," Baltimore Archbishop William E. Lori said in a homily on June 21.

He described an England which "seemed to have been spared the painful divisions that racked the Catholic Church on the continent of Europe." Under Henry,

he said, "monastic life and learning were flourishing" while "ordinary Catholics showed their love and loyalty to the Church."

"Who could have imagined the severe test More, Fisher and English Catholicism would face in so short a time?" Archbishop Lori asked.

He was the homilist at the opening Mass of the U.S. Conference of Catholic Bishops' Fortnight for Freedom, an annual observance highlighting the importance of religious liberty.

The Mass was celebrated on the vigil of the English martyrs' shared feast day at the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary in Baltimore.

The aforementioned saints of the 1500s were, respectively, the lord high chancellor (the equivalent of today's prime minister) and the bishop of Rochester, both of whom had enjoyed peace and security as they faithfully lived their vocations. They lost their heads for refusing their assent to Henry as the "defender of the faith" when he declared himself head of the Church in England.

While the West has not recently executed anyone for refusing to give up their beliefs, the archbishop borrowed Pope Francis' phrase—"polite persecution"—to describe the burdens

placed on schools, hospitals, employees, employers and other individuals and institutions that live and act according to their faith while navigating civil society.

Such fines, firings and threatened denials of accreditation indicate "kinship, solidarity with those suffering overt persecution round the world," Archbishop Lori said.

"St. Thomas More and St. John Fisher fulfilled their mission of bearing witness to Christ in their time, their place, their circumstances," he said. "Dear friends, we've gathered in prayer tonight asking to acquire in the power of the Holy Spirit, a greater measure of holiness, so that we too can use our freedom, not for ourselves and our own desires, but rather for Christ and the mission of spreading the Gospel far and wide."

In far too many parts of the world, Archbishop Lori said, the Catholic Church's mission "is conducted amid raging persecution." He cited a 2016 report from the University of Notre Dame, titled "Under Caesar's Sword," that chronicled the persecution of Christians in 25 countries around the world.

He said the "reality behind such statistics" is seen in the suffering of Christians and other religious minorities—including some Muslims, Chaldean Christians "beheaded in Iraq simply for professing their faith," and Coptic Christians in Egypt killed while praying in church on Palm Sunday.

"To be sure, we Christians in the West do not experience severe repression," Archbishop Lori said, but in recent years there have been serious curtailments of religious freedom with regard to sexuality, marriage and the sanctity of life.

Archbishop Lori noted that some have advised that Christians "withdraw from the fray."

While he acknowledged the importance of rest and spiritual renewal, he once again turned to St. Thomas More and St. John



A woman prays during the opening Mass of the Fortnight for Freedom on June 21 at the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary in Baltimore. (CNS photo/Kevin J. Parks, Catholic Review)

Fisher, and urged Catholics to develop in their hearts "the holiness of freedom and freedom for holiness—an irrepressible spirit of freedom, courage and mission that no earthly power can take away from us."

"Then we shall be truly free," the archbishop said. "Then we shall be true missionary disciples."

Those gathered for the Mass included members of the Catholic Business Association, Legatus, the St. Thomas More Society and the Catholic Medical Association. Their presence illustrated their solidarity and involvement with the Fortnight for Freedom.

"This kind of shows, to everybody, that we have to act on what we believe," said Dr. Okan Akay, who recently completed his residency in internal medicine and had his hands blessed by Archbishop Lori

following the Mass. "It strengthens us in our ability to provide healing for people without having to go against what we believe in."

Akay said there is increasing pressure in his line of work for those who would opt out of prescribing contraception or performing an abortion, for example. He was lightly mocked, he added with a shrug, for attending the annual March for Life in Washington.

Interestingly, it was an overt display of faith—ashes on foreheads—that initially drew Akay, a former Muslim, now a basilica parishioner, toward the Catholic Church.

The Fortnight for Freedom ends on July 4. Archbishop Lori will celebrate another Fortnight Mass on July 3 in Orlando, Fla., for the Convocation of Catholic Leaders. †

LENTZ

continued from page 1

Companions Award from the Providence sisters during an annual dinner.

'Way beyond the call of duty'

The award is presented in honor of the five sisters who accompanied and supported St. Mother Theodore Guérin as she traveled from France to the United States to establish the educational and faith-filled mission of their order.

In presenting the award to Lentz, Providence Sister Dawn Tomaszewski noted the chancellor's previous roles as a teacher, a principal and as the head of the archdiocese's Office of Catholic Education before stating, "Like all of the Sisters of Providence foundresses, Lentz seems determined to provide education to those most in need."

The superior general of the Providence sisters shared with the audience of 300 people that Lentz "worked tirelessly" to establish the Mother Theodore Catholic Academies, a consortium of Catholic schools in the center-city of Indianapolis that offers a faith-based education to students from families with low incomes—a consortium that is now known as the Notre Dame Alliance for Catholic Education (ACE) Academies.

Sister Dawn also praised Lentz for her influence in establishing Providence Cristo Rey High School in Indianapolis, a private high school that combines a college preparatory education and a work-study program for students from low-income families.

Lentz has also "gone way beyond the call of duty in her role as chancellor," Sister Dawn said.

She noted the "important stability" that Lentz has provided in archdiocesan administration through the retirement of Archbishop Emeritus Daniel M. Buechlein in 2011, the transitional role of Bishop Christopher M. Coyne and the four years of leadership of Cardinal Joseph W. Tobin before he became Archbishop of Newark in late 2016.

"She is a steadfast presence," Sister Dawn said. "Everyone in the archdiocese owes her a debt of thanks, including the Sisters of Providence."

Honored and humbled by the award, Lentz insists that she's the one who owes the debt of thanks—to the Sisters of Providence—for the important role they played during a defining time in her life.

'A sense of pride and gratitude'

After attending two years of college, Lentz had started her teaching career in Catholic schools in Indianapolis in 1961—a time when a college degree and a teacher's license weren't required to teach. By 1975, those standards were required, and the then-superintendent of Catholic schools in the archdiocese told Lentz she needed to meet those requirements.

Married with two children, Lentz sought to find a college program that would fit with her life as a teacher, a wife and a mother. She found it in Women's External Degree (WED) program at Saint Mary-of-the-Woods College.

"At that time, you could get your teacher's license with it," Lentz recalls. "It was extremely expensive, but it was the only way I felt I could finish school and not do detriment to teaching and the family. And that's how I did the 38 [credit] hours I needed to graduate. And that's how I got reconnected with the sisters and the campus. I've always said had it not been for the sisters and this program, who knows what would have happened."

The connection with the Providence sisters grew stronger when she returned to teach at St. Patrick School and taught with some of the members of that religious order. It also continued to grow when she became executive director of Catholic education and faith formation for the archdiocese.

"Then I got involved in the 'Woods' and did some advisory work for the sisters," Lentz says. "So I got very affixed to the Sisters of Providence and then St. Mother Theodore Guérin. All of a sudden, she became my saint, if you will.

A lot of the prayers that I focus on are for her to intercede. So that attachment grew."

The bond is so strong that Lentz considers her college ring as a treasure.

"It's a source of pride," she says. "A class ring means you made it, and for a long time I didn't make it out of college. Not because I wasn't capable but because the opportunity hadn't presented itself. Finally, when I did, Jim [her husband] and I didn't have a lot of money for a ring, but in my heart I always wanted to get it. So right after my first year of being official, Jim got me the money to go purchase the ring. That was meaningful to me."

Touching the ring, she says, "I think it's how hard I had to work for it. Jim and I had to really struggle to pay for that and everything that went with it. So it was a sense of pride and gratitude that I was able to do it."

'It's been my life'

She has that same pride and passion for Catholic education, which has been the main focus of her 56 years of service to the archdiocese.

"It's been my life," she says. "Somewhere in the middle of being a teacher and transitioning to being a principal, it came to light that I could have such an impact on so many children, parents and teachers—to help them form kids, and help them form themselves. That's Catholic education. I've always believed in it and made it a part of me."

It's why the award from the Sisters of Providence means so much to her.

"Many of the sisters I taught with or taught were there," she says. "So that was another whole emotion. It was like, 'I hope I made them proud.'"

The moment was as moving as another one she experienced this spring—when she watched her granddaughter Paige receive a special honor during her eighth grade graduation from St. Barnabas School in Indianapolis.

"She received a \$2,000 scholarship to Roncalli [High School in Indianapolis] that was the Mother Theodore Guérin Award," Lentz says. "It was for her compassion

and work in school—and just always being a faithful follower and learner, just like Mother Theodore Guérin.

"She'll never understand how much that meant to me. I reminded her afterwards, 'You know, Grandma is a 'Woodsie.' Someday maybe that will resonate with her. It's been a great connect.'" †

Providence sisters honor supporters

The Sisters of Providence honored several individuals and a business during its annual Saint Mother Theodore Guérin Dinner at Saint Mary-of-the-Woods on June 3.

Sue and John Heck received the Queen Amelia Award for their financial contributions to the congregation. The award is named in honor of the queen of France who was a major benefactor of the congregation in the mid-1800s.

Dr. Marilyn Rausch, a member of St. Michael the Archangel Parish in Indianapolis, received the Sarah and Joseph Thralls Award for her volunteer efforts for the sisters—an award named for the family that provided a cabin for St. Mother Theodore and her five companions when they arrived at Saint Mary-of-the-Woods in 1840.

Four individuals received the Saint Mother Theodore Guérin Companions Award:

Dottie King, president of Saint Mary-of-the-Woods College.

Annette "Mickey" Lentz, chancellor of the Archdiocese of Indianapolis.

Fred Nation, for his years of service to the sisters.

Margaret McElroy, who still occasionally visits the sisters in Indiana even though she lives in Virginia.

Select Rehabilitation also received a Companions Award for the therapy it provides at Providence Health Care in Saint Mary-of-the-Woods. †



The Criterion

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Editorial



An advertising slogan for the Catholic Community Foundation of archdiocese focuses on "making a gift that will last forever."

CCF celebrates 30 years of helping to build a foundation of faith

"The Church's one foundation is Jesus Christ her Lord." These words begin the popular hymn, "The Church's One Foundation," composed in 1886 with lyrics by Samuel J. Stone and music written earlier by Samuel S. Wesley. The inspiration for this great hymn of hope is from St. Paul's First Letter to the Corinthians: "According to the grace of God given to me, like a wise master builder I laid a foundation, and another is building upon it. But each one must be careful how he builds upon it, for no one can lay a foundation other than the one that is there, namely, Jesus Christ" (1 Cor 3:11).

Built upon the one foundation that is Jesus Christ are many diverse structures including dioceses, parishes, schools and a whole host of religious and charitable organizations and institutions. All seek to build up the Body of Christ and to carry forward the mission and ministries of the one, holy, catholic and apostolic Church.

The Archdiocese of Indianapolis is blessed with hundreds of these structures. All are built on the foundation of Jesus Christ, and all have material needs (buildings, equipment and finances to cover operating costs). Supporting a growing number of these archdiocesan institutions are the 466 funds of the Catholic Community Foundation (CCF) which was established 30 years ago by the late Archbishop Edward T. O'Meara to provide financial stability and growth for the Church in central and southern Indiana as it carries out Christ's work now and in the future.

In 1987, the archdiocese was a pioneer in the diocesan foundation movement. The CCF was established at least 10 years before most of the other 143 diocesan foundations in existence today.

Archbishop Daniel M. Buechlein inherited the Catholic Community Foundation when he was installed as archbishop in 1992, but he recognized its value for parishes, schools and institutions of the archdiocese, and so he invested a significant amount of his time and energy in making it grow. From the beginning, the CCF, which now has net assets of more than \$161 million and over the years has distributed more than \$105.5 million, has benefited from outstanding lay leaders who guide the investment and distribution of funds and who work hard to make sure that principles of Christian stewardship are part of every decision made by the foundation's board.

Why establish a diocesan foundation? Why pool the resources of parish, schools, cemeteries and other archdiocesan agencies

under a single umbrella, the Catholic Community Foundation?

Evansville Bishop-Emeritus Gerald Gettlefinger was vicar general of the Archdiocese of Indianapolis in 1987, and he was a passionate advocate for the new foundation. He foresaw the advantages that would accrue to individual parishes and schools that were too small to build up sizeable endowment funds on their own. He also believed that the CCF presented an opportunity for Catholics from all regions of central and southern Indiana to unite in support of the long-term health and vitality of their archdiocese.

Unlike the United Catholic Appeal: *Christ Our Hope* which is necessarily focused on the immediate ministry needs of the Church, the Catholic Community Foundation takes the long view. Its mission is to provide financial health and stability for the future—especially for parishes, schools and agencies of the archdiocese that require the mutual support and solidarity of all members of the Catholic community.

According to the popular hymn, "The Church shall never perish! Her dear Lord to defend, to guide, sustain, and cherish, is with her to the end."

The Catholic Community Foundation is an expression of hope for the future. It is a sign that Catholics throughout the archdiocese are confident that today's parishes, schools and agencies will be equipped to serve the needs of people throughout central and southern Indiana now and well into the future.

In his first press conference, Archbishop-designate Charles C. Thompson spoke about his desire to build on the foundations of his predecessors as the new archbishop of Indianapolis. He also referred to his episcopal motto, "Christ the Cornerstone."

It is surely not a mere coincidence, but a sign of God's providence, that the 30th anniversary of the Catholic Community Foundation takes place in the same year as the installation of a new archbishop who has pledged himself to Christ the Cornerstone and to continuing to build on the vision and hard work of previous archbishops, CCF trustees and staff, and generous Catholics in all regions of central and southern Indiana.

May God bless the Catholic Community Foundation. May the Holy Spirit continue to guide the growth and financial stability of the Church in central and southern Indiana for many years to come!

—Daniel Conway

Letters to the Editor

Trying to find a balance to the challenge of climate change that the world faces

The Sisters of Providence of St. Mary-of-the-Woods championing of the righteous cause of the environment in their June 16 "Letter to the Editor" is to be admired. However their lament for the Paris Climate Accord is misplaced: its costs are huge, and its results are inconsequential. And unlike the sisters' claims of a consensus on the catastrophic effects of global warming, the science is dubious, so there is much dissent on the topic.

For the sisters, the warming blanket of greenhouse gases principally from carbon released in the burning of fossil fuels is the culprit. Reducing these would "exercise a preferential option for the poor and care for creation" and result in "making the Earth inhabitable for all people." But most of the Earth in its natural state is barely habitable and requires extensive transformation through the burning of fossil fuels to reduce its threats and utilize its resources.

As for the poor, ask them what they want, and it isn't windmills. What they do want is what we have in abundance—cheap and reliable sources of energy from fossil fuels. This is not just to fuel their own industrial,

technological and agricultural progress but to improve day-to-day life with refrigerators and stoves. More than 3.1 million people die an early death from indoor air pollution resulting from the burning of dirty fuels like coal, wood and dung. Compare this to the nebulous number of unknown deaths at some time in the future from climate change mentioned by the sisters.

For the economic stagnation and resultant poverty of the Third World poor to end, the use of cheap and reliable sources of energy will be needed and these will be fossil fuels for the foreseeable future. The trade-off is a dirtier environment, but only for a time. Perhaps a heavy investment in green energy research will have yielded results by then.

China is exploring thorium reactors widely believed to be safer than the current ones. Can we not celebrate the fracking revolution and its bounty of natural gas which is one half as polluting as coal? Being resilient and resourceful need not conflict with being good stewards of the earth and grateful for its abundant gifts.

Colleen Butler,
St. Joan of Arc Parish in Indianapolis

Boys and girls can deepen their faith, grow closer to Christ as altar servers

During my three years at St. Malachy Parish in Brownsburg, I have been an altar server. I started in this role when I was in fifth grade.

I served as a master of ceremonies ever since Father Vincent Lampert came to our parish and instituted this idea. This position serves as a mentor and leader to other altar servers. At times, I served weekly for months in a row.

I have served at school Masses, Sunday Masses and, recently, at funerals. Through my time altar serving, Father Vince as well as Father David Marcotte, Father Jegan Peter, Deacon Daniel Collier and Deacon Richard Renzi have not only instructed me as a server, but have taught me more about the meaning of the Mass.

Altar serving has taught me how to be a leader, as well as how to problem-solve

when a mistake happens during the Mass. Being a part of the Mass in this role has instilled in me a deeper reverence for the Eucharist.

Additionally, I felt I was being called to deepen my relationship with God and requested permission to begin catechesis at home in preparation for the sacrament of confirmation, which I received in sixth grade.

Overall, altar serving has greatly influenced my faith as well as my relationship with Christ and others. I strongly encourage other young boys and girls to consider commitment to this service to the Church.

You will be blessed because of it!

Ben Sanders
Indianapolis

Helping others help themselves guides society's efforts toward the poor

This is in response to the letter to the editor in the June 9 Criterion in which the writer takes issue with the article, "Catholic leaders find proposed federal budget largely fails the moral test," in the June 2 issue of *The Criterion*.

The writer makes admirable points about overcoming a disadvantaged childhood in which he, his family and, in particular, his father refused to let determine their lives. Likewise, he credits welfare and food stamp programs being helpful in a time of need.

Opinions can be perception. Not long ago, then-Indianapolis Archbishop [Joseph W.] Tobin, in one of his weekly columns for *The Criterion*, argued for a transitional approach to helping the poor. The Indianapolis Council of the Society of St. Vincent de Paul took him up on it. The council works on the principle of "helping others help themselves."

You can see this approach for yourself. Visit the council's Mission 27 Resale store. Hear the witness of the volunteers who get to know personally the clients. Better yet, listen to the clients themselves. Observe classes in the "Changing Lives Forever" program as the well-prepared trainers teach clients to pull themselves out of poverty through wise decision making. You can see the hope in the eyes of the graduates. Mission 27 sales fund the "Changing Lives" program.

Unfortunately, not all programs are self-funded. The bishops don't advocate throwing money at problems. They just have a problem with cutting funding for worthwhile programs.

Terry Daley,
Nativity of Our Lord Jesus Christ Parish in Indianapolis

Letters Policy

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

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters

that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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

Send letters to "Letters to the Editor," *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202. Readers with access to e-mail may send letters to critterion@archindy.org. †

Serra Club vocations essay

Priest is 'living definition' of a disciple for student

By Xavier Wilsom

Special to *The Criterion*

How have I learned what it means to be a disciple through the ministry or witness of a man or woman in consecrated life, a priest or a deacon?



Xavier Wilsom

My answer to that question is Father James "Jim" Wilmoth. Father Wilmoth is our pastor and spiritual leader at St. Roch Parish and School.

He does wonders for our school, including handling our money. The four important traits that I have witnessed that make Father Wilmoth the living definition of a disciple are that Father puts his faith first, always makes people smile, pushes us to live our faith, and that he never stops praying.

Father always puts his faith first. He always plans the Mass, and you can tell by his expression that he really does enjoy celebrating it. Father worships the Lord constantly

whether it be by prayer, through the Eucharist or song.

When I serve with him, I feel like I'm standing next to Jesus himself. You can just feel the positive energy coming out of him and affecting you, too. Most of Father's happiness comes from his faith.

Father always makes people smile. Usually, by around 8 a.m. Father Wilmoth is in the computer lab, talking to our computer and technology teacher, Mrs. DeArmond, with a Diet Coke in hand. People will make jokes or stories, and he will laugh and laugh.

Even if you aren't in the room, if you hear his bubbly laugh, you'll always have a smile on your face. Even by just talking to him yourself and the kindness that he shows to you is enough to make you gleam.

Father pushes us to live our faith. One of the most memorable things about Father Wilmoth is that he loves to help others through clothing, food and Birthline drives. During his homily, you can usually hear him say "pray" a lot. Father really emphasizes that idea to us.

Father never stops praying. A few years ago, Father Wilmoth was diagnosed with prostate cancer. It did not

look good for him at all. Most people said he was on his deathbed. I was really scared. I wasn't allowed in the hospital either, so my mother couldn't take me to see him.

But the one thing I know, the one thing that he kept repeating, was to always pray. During that time, he prayed a lot, too. Not only for him, which he knew we were doing back at school, but also for us. This, I feel, is an act of a true disciple. He is so selfless that he, even though he was about to die, prayed for us.

The four reasons Father Wilmoth is the living definition of a disciple are that he puts his faith first, always makes people smile, he pushes us to live our faith, and he never stops praying. I am blessed every day that this "living disciple" has a positive impact on my life.

(Xavier and his parents, Trevor and Amy Wilsom, are members of St. Roch Parish in Indianapolis. He completed the seventh grade at St. Roch School in Indianapolis last spring, and is the seventh-grade division winner in the Indianapolis Serra Club's 2017 John D. Kelley Vocations Essay Contest.) †

U.S. Supreme Court agrees to slice into cake controversy

WASHINGTON (CNS)—The U.S. Supreme Court said on June 26 that it will hear arguments next term on whether a Denver baker unlawfully discriminated against a same-sex couple in declining to make them a wedding cake.

The justices agreed to hear an appeal from Jack Phillips, owner of Masterpiece Cakeshop, after lower courts ruled he had violated Colorado's anti-discrimination law. Phillips has contended that the law violated his rights to freedom of speech and the free exercise of religion.

Similar cases in courts across the country have involved florists and other service-oriented business owners who say their religious beliefs prohibit them from providing services to same-sex couples. The owners have met with little success in the courts, which have determined that public businesses must comply with anti-discrimination laws.

The Supreme Court had considered whether to hear the Phillips case for weeks. Justices declined in 2014 to review a New Mexico Supreme Court case that found that a photographer violated a state civil rights law when she declined to photograph a lesbian couple's commitment ceremony.

Since then, the court has ruled that marriage is a fundamental right and marriage licenses cannot be denied to same-sex couples nationwide.

In the cake case, Charlie Craig and David Mullins approached Masterpiece Cakeshop to order a cake for their wedding reception. They had planned to marry in Massachusetts, where same-sex marriage was legal at the time, and hold a reception in Colorado.

Phillips refused to discuss the request, telling Craig and Mullins that his religious beliefs would not allow him to provide the cake. He said other bakeries could accommodate the request though.

The couple filed a complaint with the Colorado Civil Rights Commission, which decided that the baker's action violated state law. The Colorado Court of appeals upheld the commission's decision. The shop owner petitioned the Colorado Supreme Court to review the case, but the court declined.

In July 2016, the bakery asked the U.S. Supreme Court to review the case, which is called *Masterpiece Cakeshop v. Colorado Civil Rights Commission*.

In another case, the justices reversed an Arkansas Supreme Court ruling, saying the state must list same-sex parents on birth certificates. The argument centered on whether a state violates the 14th Amendment by denying married same-sex couples the same right afforded to married opposite-sex couples under state law to have the name of the birth mother's spouse entered as the second parent on their child's birth certificate. †



People gather outside the U.S. Supreme Court on June 26 in Washington. On that day, the high court issued two of its most-awaited decisions, involving the Trump administration's travel ban and the suit by a Missouri Lutheran preschool denied a state grant for creating a safer playground. (CNS photo/Jim Lo Scalzo, EPA)



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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.

July 4

St. Mary Parish, 311 N. New Jersey St., Indianapolis. **Fourth of July Ole!** Festival, 3-11 p.m., live music, entertainment, American and Latino food, bingo, games, piñatas. Information: 317-637-3983.

St. Barnabas Church, 8300 S. Rahke Road, Indianapolis. **"Fortnight for Freedom" Closing Liturgy**, 8:30 a.m., Information: www.stbindy.org, 317-882-0724.

July 5

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and older, single, separated, widowed or divorced. New members welcome. 6 p.m. Information: 317-243-0777.

July 7

Women's Care Center, 4901 W. 86th St., Indianapolis. **First Friday Mass**, 5 p.m., Msgr. Mark Svarczkopf presiding, optional tour of

center to follow. Information: 317-829-6800, www.womenscarecenter.org.

SS. Peter and Paul Cathedral chapel, 1347 N. Meridian St., Indianapolis. **Lumen Dei Catholic Business Group**, 6:30 a.m. Mass, 7:15-8:30 a.m. breakfast at Lincoln Square Pancake House, 2330 N. Meridian, Indianapolis. Information: 317-435-3447 or lumen.dei@comcast.net.

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

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday** celebration of the Most Sacred Heart of Jesus, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 9 p.m., sacrament of reconciliation available.

Information: 317-888-2861 or info@olgreenwood.org.

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **First Friday Charismatic Renewal Praise and Mass**, praise and worship 7 p.m., Mass 7:30 p.m. Information: 317-546-7328, mkeyes@indy.rr.com.

Cathedral High School, 5225 E. 56th St., Indianapolis. **Serra Club, Mass for Vocations**, 8 a.m., followed by continental breakfast and fellowship. Information: smclaughlin@holyspirit.cc.

July 7-8

St. Benedict Parish, 111 S. 9th St., Terre Haute. **Community Festival**, Fri. and Sat. 5 p.m.-midnight, live music, family games, casino games, food booths, beer garden, handmade quilt raffle, 50/50 raffle, silent auction, raffle tickets sold for drawings of \$10,000, \$5,000, \$2,000, \$1,000 and \$750. Information: 812-232-8421, www.stbenedictch.org.

July 9

St. Therese of the Infant Jesus (Little Flower) Church,

4720 E. 13th St., Indianapolis. **Class of '63 monthly gathering**, 6 p.m. Mass, optional dinner afterward. Information: 317-408-6396.

Harrison County Fairgrounds, 341 S. Capital Ave., Corydon. **St. Joseph Tri-Parish Picnic**, 10 a.m.-3:30 p.m., chicken dinner, homemade noodles, desserts, dinner tickets \$10 adults and \$5 children, air conditioned dining, games, booths, children's area, silent auction, Granny's Attic flea market, quilts, raffle for \$5,000, \$1,000, \$500 and \$300, Kubota raffle. Information: 812-738-2742.

St. Lawrence Parish, 542 Walnut St., Lawrenceburg. **Chicken Fest**, 11 a.m.-5:30 p.m., chicken dinners, \$12 adults, \$10 ages 10 and under, jumbo split pot, raffle. Information: 812-537-3992.

July 11

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.

Mission 27 Resale, 132 Leota St., Indianapolis. **Senior Discount Day**, every Tuesday, seniors get 30 percent off clothing, 9 a.m.-6 p.m., ministry supports Indianapolis St. Vincent de Paul Society Food Pantry and Changing Lives Forever program. Information: 317-687-8260.

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, 12:30 p.m. Information: 317-223-3687, vlgmimi@aol.com.

July 13

St. John Paul II Parish, St. Joseph Chapel, 2605 St. Joe Road W., Sellersburg. **100th Anniversary of Fatima**, procession singing Marian songs (13th of each

month through Oct.), 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 Oct. Information: mbdoughert@aol.com.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Pilgrimage to Oldenburg** with Father James Farrell, celebrating the 100th Anniversary of Our Lady of Fatima, 9 a.m. departure, return by 5:30 p.m., Mass, lunch at the Brau Haus, prayer and shopping, \$59 includes bus, light breakfast and lunch. Information, registration: www.archindy.org/fatima or 317-545-7681. †

Retreats and Programs

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

July 14-16

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. **A Weekend with Mary, Our Blessed Mother**, Benedictine Father Noël Mueller presenting, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

July 14-21

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Silent Directed Retreats**, choose from a 3- to 8-day retreat, registration fee varies and includes accommodations, all meals, use of common areas and Mass, and daily meeting with a spiritual director. Information and registration: 317-545-7681, ext. 107 or www.archindy.org/fatima.

July 17-21

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. **Bringing to Life the Word of God in Song**, Benedictine Father Columba Kelly presenting, \$465 single, \$735 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

July 21-23

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Tobit Marriage Preparation Weekend**, \$298 includes separate room accommodations for couple, meals, snacks and materials. Information, registration: www.archindy.org/fatima/calendar/tobit.html, Marcia Johnson@archindy.org or 317-545-7681, ext. 107.

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. **A Step 11 Retreat for Recovering Alcoholics and Alanons**,

Dave Maloney presenting, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

July 24

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Silent Self-Guided Day of Reflection**, 8 a.m.-4 p.m., \$32 includes room for the day, continental breakfast, lunch and use of common areas, additional \$37 extends stay to include the night before or night after day of silence and includes light dinner. Information and registration: 317-545-7681, ext. 107 or www.archindy.org/fatima.

July 24-28

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. **Bringing to Life the Word of God in Song**, Benedictine Father Columba Kelly presenting, \$465 single, \$735 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

July 25-27

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. **Forgiven and Forgiving**, Benedictine Father Zachary Wilberding presenting, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

August 11-13

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Retrouvaille Weekend**, \$150. Information and registration: 317-489-6811 or www.retroindy.com.

August 18-20

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. **Benedictine**

Spirituality, Benedictine Father Adrian Burke presenting, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

Mount St. Francis Center for Spirituality, 101 St. Anthony Dr., New Albany. **Worldwide Marriage Encounter Weekend**, Fri., 7 p.m.-Sun., 4 p.m., \$75 application fee. Apply online www.wvme.org. Information: 317-435-5986, jbradleylevine@msn.com.

August 21

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Day of Prayer**, Father James Farrell presenting, 8 a.m.-3 p.m., \$42 includes continental breakfast and lunch. Information and registration: 317-545-7681, ext. 107 or www.archindy.org/fatima.

August 22-24

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. **Pray Your Way to Happiness**, Benedictine Father Maurus Zoeller presenting, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

August 23

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Parenting: A Little Encouragement Along the Way**, Father Jeffrey Godecker and Mary Schaffner presenting, 9 a.m.-noon session, \$42 includes continental breakfast and lunch, 6-9 p.m. evening session, \$35 includes continental breakfast and lunch. Add an afternoon of silence from 1-5 p.m. to either session at no charge. Information and registration: 317-545-7681, ext. 107 or www.archindy.org/fatima. †

VIPs



David and Jeanne (Moorman) Moran, members of Holy Spirit Parish in Indianapolis, celebrated their 60th wedding anniversary on June 29.

The couple was married in Our Lady of Lourdes Church in Indianapolis on June 29, 1957.

They have six children: Patricia Gibson, Carol Mitchell, Kathryn Pille, Jeanine Stanley, Susan Weber and Larry Moran.

The couple also has six grandchildren and two great-grandchildren. †

Theology on Tap for young adults in Indianapolis scheduled through August

The archdiocesan Office of Young Adult and College Campus Ministry will offer Theology on Tap at Bent Rail Brewery, 5301 Winthrop Ave., in Indianapolis, at 7 p.m. on July 12 and 26, and Aug. 9 and 23.

Come meet other young adults in the Indianapolis area, share food and drinks while hearing great Catholic speakers talk about abundant life in Christ. All young adults ages 18-35 are welcome.

The topics are as follows:

- July 12: Community and Authentic Friendship by Jake Teitgen, young adult minister at Our Lady of Grace Parish in

Noblesville (Diocese of Lafayette, Ind.).

- July 26: Life and Faith by Joe Reitz, retired offensive tackle for the Indianapolis Colts.

- Aug. 9: Service to Others: Serving Those in Need by archdiocesan director of Refugee and Immigrant Services Heidi Smith and Operation Leftover coordinator Andrew Costello.

- Aug. 23: Dating Authentically, led by a panel of married couples.

Admission is free, and drinks and food are available for purchase.

For more information, contact mkinast@archindy.org. †

Mass in French changes location

Starting in July, the monthly archdiocesan Mass in French will be celebrated at 12:30 p.m. on the second Sunday of each month at St. Thomas Aquinas Church, 4625 N. Kenwood Ave., in Indianapolis. The first Mass in French at St. Thomas Church will take place on July 9.

The Mass, which is sponsored by the Apostolate of French-Speaking Catholics of the Archdiocese of Indianapolis, is celebrated by Father Michael Hoyt, who will become administrator of St. Thomas Aquinas Parish in July.

For more information, contact Nathalie Godinot at 317-627-7729. †

Carmelite monastery in Terre Haute invites all to pray novena on July 8-16

The Carmelite nuns in Terre Haute will host their annual novena in honor of Our Lady of Mount Carmel at their monastery, 59 Allendale, in Terre Haute, at 7 p.m. on July 8-16.

The evening services begin with the rosary and novena prayer, followed by Mass. The sacrament of reconciliation will be available from 6-7 each evening.

The novena preacher this year is Benedictine Father Mark O'Keefe, chaplain to the nuns. His theme for the novena is "The Blessed Virgin Mary in the New Testament, Lessons for Christian Living."

All are invited to pray with the nuns at their monastery, or in their homes if unable to visit the monastery. †



The Face of Mercy

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

By Daniel Conway

Let's keep our eyes on heaven, but our feet on the ground

Pope Francis has a way with images. He knows just how to make the teaching of Jesus practical for us. He brings the message of the Church home to us, and applies it to our daily lives.

Last month in one of his weekday morning homilies at the Casa Santa Marta (the Vatican guest house where he lives instead of the traditional home of popes, the Apostolic Palace), Pope Francis said that we Christians are called to keep our eyes on heaven but our feet on the ground. With this image, the pope makes Christian spirituality something very practical.

The Holy Spirit comes into our hearts to help fulfill our longing for the Risen Jesus who is now in heaven preparing a place for us. By the power of God's grace, we recognize heaven as our true home, but like the first disciples, we are not permitted to just stand there gazing heavenward.

We are called to be missionary disciples—witnesses of Christ's

resurrection who are sent throughout the whole world to proclaim his victory over sin and death. The power of the Holy Spirit enables us to be bold and courageous in our joy-filled proclamation that Christ is risen and we have been set free.

When Jesus ascended into heaven, he did not cut himself off from us. "Physically, yes, but he is always joined to us by interceding for us," Pope Francis says. "He shows the Father his wounds, the price he has paid for us, for our salvation. And so we must ask for the grace to contemplate heaven, the grace of prayer, the relationship with Jesus in prayer, that in the moment he hears us, he is with us." This is the heavenward gaze that characterizes faithful Christians, the confident hope that drives us forward to union with our Lord.

But Pope Francis is uncomfortable with any form of spiritual stargazing. Christian life is active—as well as

contemplative. It moves us beyond our comfort zones "to the peripheries," the margins of human culture and society where too many people live in exile, without the hope of Christ and without the aid and comfort of Christian disciples.

At the time of his Ascension, Jesus said to his disciples: "Go into the world and make disciples." Pope Francis repeatedly tells us to "Go!" We are not to sit still or to stand by silently gazing at the heavens. "Go: the Christian's place is in the world in order to proclaim the Word of Jesus, in order to say that we are saved, that he is come to give us grace, to bring us all with him before the Father."

So, we might say that Pope Francis sees Christians as people who look beyond the here-and-now, but who never lose sight of the fact that we are called to action, to make a difference in the world here and now.

"A Christian must move in three

dimensions," the pope says. "First, we must say to the Lord, 'Don't let me forget the moment when you chose me, don't let me forget the moment we met.' Second, we must pray, looking to heaven because he is there, interceding. He intercedes for us. And third, we must be sent on mission—not necessarily to the foreign missions—but, rather 'going on mission' is living and bearing witness to the Gospel, it is making Jesus known to all people. And doing so through witness and through the Word: because if I tell people about Jesus, and about the Christian life, and then live like a pagan, that won't do. The mission will not go forward."

May we always look to heaven while remaining grounded in the mission to proclaim the Gospel through our words and our actions here on Earth!

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

El rostro de la misericordia/Daniel Conway

Mantengamos la mirada en el Cielo, pero los pies en la tierra

El papa Francisco es muy hábil para crear imágenes. Sabe exactamente cómo lograr que las enseñanzas de Jesús adquieran una dimensión práctica para nosotros: nos presenta el mensaje de la Iglesia y lo aplica a nuestras vidas cotidianas.

El mes pasado, durante una de sus homilias matutinas entre semana en Casa Santa Marta (la casa de huéspedes del Vaticano en la que reside el Sumo Pontífice, en lugar de en el hogar tradicional de los papas, el Palacio Apostólico) el papa Francisco dijo que los cristianos estamos llamados a tener la mirada en el Cielo pero los pies en el mundo. Mediante esta imagen, el papa convierte la espiritualidad cristiana en algo muy práctico.

El Espíritu Santo entra en nuestros corazones para contribuir a llenar el anhelo del Cristo Resucitado que ahora se encuentra en el cielo preparándonos un lugar. Mediante el poder de la gracia de Dios, reconocemos el cielo como nuestro verdadero hogar, pero al igual que los primeros discípulos, no se nos

permite sencillamente quedarnos de pie contemplando el cielo.

Estamos llamados a ser discípulos misioneros, testigos de la resurrección de Cristo que se diseminan por todo el mundo para proclamar su victoria sobre el pecado y la muerte. El poder del Espíritu Santo nos permite ser valientes y audaces en nuestra proclamación llena de alegría de que Cristo ha resucitado y somos libres.

Cuando Jesús ascendió al cielo, no se separó de nosotros. "Físicamente sí, pero está siempre unido a nosotros para interceder por nosotros", nos dice el papa Francisco. "Le hace ver al Padre las llagas, el precio que ha pagado por nosotros, por nuestra salvación. Por lo tanto, debemos pedir la gracia de contemplar el Cielo, la gracia de la oración, la relación con Jesús en la oración que en este momento nos escucha y está con nosotros". Esta es la contemplación del cielo que caracteriza a los cristianos fieles, la esperanza confiada que nos impulsa a unimos con nuestro Señor.

Pero al papa Francisco le incomoda todo tipo de contemplación espiritual, pues considera que la vida cristiana es activa aunque también contemplativa. Nos saca de nuestra comodidad y nos lleva a "la periferia," a los márgenes de la cultura humana y de la sociedad donde existen demasiadas personas que viven en el exilio, sin la esperanza de Cristo y sin la ayuda ni el consuelo de los discípulos cristianos.

Al momento de su Ascensión, Jesús dijo a sus discípulos: "Vayan al mundo y hagan discípulos." Así pues, el papa Francisco nos dice repetidamente: "¡vayan!". No debemos quedarnos sentados ni mantenernos apartados contemplando el cielo. "Vayan: el lugar del cristiano es el mundo, para anunciarle la Palabra de Jesús, para decirle que hemos sido salvados, que Él ha venido para darnos la gracia, para llevarnos a todos con Él ante el Padre".

En este sentido, podríamos decir que el papa Francisco considera a los cristianos como personas que ven más allá del aquí y ahora, pero que jamás pierden de vista el hecho de que

están llamados a la acción, a marcar la diferencia en el mundo aquí y ahora.

"Un cristiano debe moverse en estas tres dimensiones", afirma el Santo Padre. Primero, debemos decirle al Señor "Que no me olvide del momento en que Tú me has elegido, que no me olvide de los momentos en que nos hemos encontrado. Después rezar, mirar hacia el Cielo porque Él está para interceder, allí. Él intercede por nosotros. Y después ir a la misión, lo que no quiere decir que todos deben ir al extranjero; salir en misión es vivir y dar testimonio del Evangelio, es hacer saber a la gente cómo es Jesús. Y esto, con el testimonio y con la Palabra porque si yo digo como es Jesús, como es la vida cristiana y vivo como un pagano, aquello no sirve. La misión no va".

Que miremos siempre hacia el cielo mientras nos mantenemos firmes en la misión de proclamar el Evangelio a través de nuestras palabras y nuestras acciones en la Tierra.

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

Challenges are part of the work of evangelization, Pope Francis says

VATICAN CITY (CNS)—Bringing the Gospel to the world isn't a walk in the



Pope Francis

to him," the pope said before praying the *Angelus* on June 25 with people

park; it will lead to ridicule and contempt, even persecution, Pope Francis said.

But Christians must never be afraid and must keep on going since "Jesus never leaves us on our own because we are precious

gathered in St. Peter's Square.

The pope's reflection centered on the day's readings (Jer 20:10-13 and Mt 10:26-33), which speak about God always being with his people no matter what. In fact, in the Gospel reading, Jesus tells his disciples three times to not be afraid and to "proclaim on the housetops" what has been revealed to them in a whisper.

The Lord still tells people today to never be afraid, the pope said. Christians must never forget that; especially "when we have some ordeal, persecution, something that makes us suffer, let us

listen to Jesus' voice in our heart."

Going on mission is not a form of "tourism" or a vacation where life will be carefree, he said; there may be failure and pain as people may refuse the Gospel message or persecute the messenger.

"This is a bit frightening, but it's the truth," the pope said.

The pope reminded everyone that persecution against Christians was still happening today. He asked people to pray for those who endure persecution and "continue to give witness to the faith with courage and fidelity."

Each disciple is called to conform his

or her life to Christ, and since Christ was refused, abandoned, persecuted and killed, disciples must be prepared for the same, he said.

"There is no such thing as Christian mission marked by tranquility," the pope said. "Difficulties and tribulation are part of the work of evangelization, and we are called to find in these things an occasion to ensure the authenticity of our faith and our relationship with Jesus."

Enduring trouble in Christ's name is an opportunity to grow in trusting in God, who "does not abandon his children" in the midst of the storm, he said. †



Left, With family members and friends kneeling behind them, 21 deacon candidates from across central and southern Indiana lay prostrate in prayer during the June 24 Mass at SS. Peter and Paul Cathedral in Indianapolis during which they were ordained as permanent deacons. (Photos by Sean Gallagher)

ONE POINT TO CHRIST



Archbishop-designate Charles C. Thompson elevates the Eucharist during the ordination Mass. Retired Father Jeffrey Godecker (partially obscured) concelebrates the Mass.

Newly ordained Deacon Oliver Jackson right, a member of St. Rita Parish in Indianapolis, ritually receives a Book of the Gospels from Archbishop-designate Charles C. Thompson during the ordination Mass. Assisting at the Mass are, from left, deacons Patrick Bower and Kerry Blandford and Father Patrick Beidelman.



Gabriela Ramirez, a member of St. Bartholomew Parish in Columbus, proclaims the second reading during the ordination Mass. She is the wife of newly ordained Deacon Juan Carlos Ramirez.



Father Sean Danda, pastor of St. Michael Parish in Brookville and St. Peter Parish in Franklin County, places a stole on newly ordained Deacon Steven Tsuleff, a member of St. Teresa Benedicta of the Cross Parish in Bright.



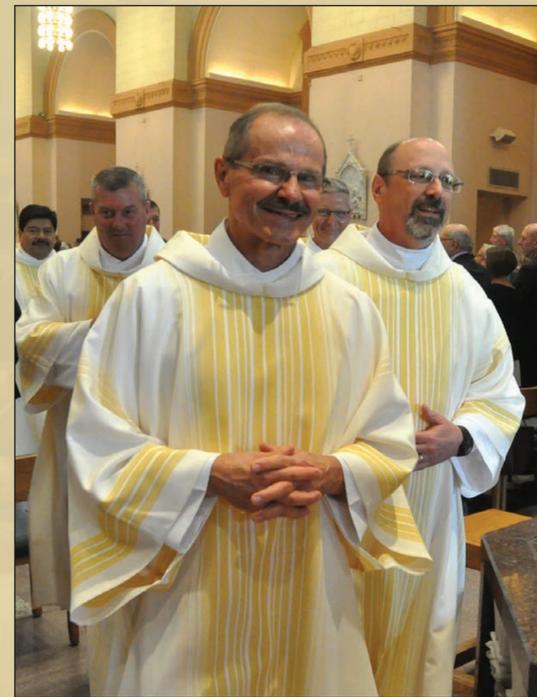
Right, Deacon candidate Robert Beyke and his wife, Beth, members of St. Monica Parish in Indianapolis, process hand-in-hand into the cathedral at the start of the ordination Mass.



Archbishop-designate Charles C. Thompson exchanges a sign of peace with newly ordained Deacon Kenneth Smith, a member of St. Paul parish in Tell City, during the ordination Mass.



Deacon Gary Blackwell, a member of Most Holy Name of Jesus Parish in Beech Grove, is all smiles while holding his granddaughter, Addie Blackwell, after the ordination Mass during a reception at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis.



Newly ordained deacons Anthony Lewis, left, Jerome Matthews and Robert Beyke smile while processing out of the cathedral after the ordination Mass. The deacons are, respectively, members of St. Thomas the Apostle Parish in Fortville, St. Barnabas Parish and St. Monica Parish, both in Indianapolis.



Deacon Wilfredo de la Rosa, a member of Holy Angels Parish in Indianapolis, distributes Communion during the ordination Mass.



Archbishop-designate Charles C. Thompson speaks with Nathalie Nava, left, and Kyla Scarlett after receiving offertory gifts from them during the ordination Mass. Nathalie is the daughter of newly ordained Deacon Reynaldo Nava, a member of Our Lady of the Greenwood Parish in Greenwood. Kyla is the daughter of newly ordained Deacon Tom Scarlett, a member of St. Vincent de Paul Parish in Bedford.



Stoles and dalmatics, the liturgical vestments of a deacon, rest on chairs in the cathedral during the ordination Mass. They were placed on the 21 deacon candidates who were ordained during the Mass.

Catholic groups voice concern about court's ruling on travel ban

WASHINGTON (CNS)—The chairman of the U.S. Conference of Catholic Bishops' Committee on Migration said the country's Catholic bishops are "deeply concerned" about the consequences of the U.S. Supreme Court's decision to allow a partial ban on foreign nationals as it reviews the constitutionality of a wider ban.

"Today's decision will have human consequences," said Bishop Joe S. Vasquez, of Austin, Texas, following the U.S. Supreme Court's announcement that in October it will hear a case involving President Donald Trump's travel ban, which seeks to delay entry into the country by immigrants, including refugees, from six majority-Muslim countries. It also seeks to suspend, for a time, the entry of all refugees.

The court announced on June 26 that until it hears the case in the fall and weighs a decision, it would allow part of the ban to be implemented, and some "foreign nationals" will be barred from entering the country, but that determination will be made depending on the applicant's previous relationships with a person or institution in the U.S.

The administration says it needs to implement the ban while it reviews the refugee resettlement program and its vetting procedures.

Bishop Vasquez said the bishops are "deeply concerned about the welfare of the many other vulnerable populations who will now not be allowed to arrive and seek protection during the proscribed pause, most notably certain individuals fleeing religious persecution and unaccompanied refugee children."

He urged the Trump administration to include refugee service providers as well as national security and immigration experts in a timely, transparent and efficient review of the existing refugee resettlement program.

"We believe it is vital to utilize the full expertise of the existing resettlement program when conducting such an important evaluation," he said in a statement issued on June 26.

The court said the partial ban it has allowed to go forward allows "foreign nationals who have a credible claim of a bona fide relationship with a person or entity in the United States" to apply for entry, but "all other foreign nationals are subject to the provisions of [the executive order]."

That means a person with family or a tie to an organization, such as a university or employer, is not affected by the ban.

The court seemed to be taking into consideration the hardships the ban would create for an "American party," such as a family member, whose relatives are denied entry, or for a university or employer, while also trying to consider the administration's arguments that it's necessary to do so in the interest of national security.

Denying entry to immigrants with no connection to the country "does not burden any American party," the court said. And though the order is seeking to cap the number of refugees allowed into the country at 50,000, the court said that if a person with one of the previously mentioned connections to the U.S. is seeking refuge, "such a person may not be excluded ... even if the 50,000 has been reached or exceeded."

Leaders of groups such as Catholic Relief Services, the international humanitarian agency of the Church in the United States, expressed disappointment with the ruling.

"This ruling will devastate some of the most vulnerable people in the world, innocent people who are fleeing the exact kind of violence that this executive order seeks to protect against," said



A young girl dances with an American flag at Dallas/Fort Worth International Airport in Dallas on Jan. 29 as women pray during a protest against a travel ban imposed by U.S. President Donald Trump's executive action. (CNS photo/Laura Beckman, Reuters)

Bill O'Keefe, CRS' vice president for government relations and advocacy. "The facts tell us that that these refugees already undergo significant vetting—more than anyone who enters the United States—and none has gone on to commit acts of violence."

It also reinforces the false idea that refugees are dangerous, O'Keefe said. "We outright reject the idea that refugees are implicitly dangerous," he said. "At a time of such unprecedented need around the world, we should be doing more to help and resettle those who are in danger and need, not less."

Christopher G. Kerr, executive director of Ignatian Solidarity Network, a national social justice education and advocacy organization based in Ohio, said the high court's decision "does not reflect our country's spirit of compassion and welcome."

"When we create uncertainty for those seeking safety from conflict and persecution, we compromise their dignity as fellow people of God," said Kerr. "We continue to stand with those seeking refuge and safety here in the United States."

The troubled executive order went into litigation almost as soon as it was issued on Jan. 27, just a week into the new president's term. It was revised in March, but those revisions, too, have faced legal challenges.

In a statement after the court's announcement, Trump said the high court's decision was a "clear victory" for national security.

"It allows the travel suspension for the six terror-prone countries and the refugee suspension to become largely effective," he said.

In a partial dissent, Justice Clarence Thomas said he worried that "the court's remedy will prove unworkable" and that the "compromise will burden executive officials with the task of deciding—on peril of contempt—whether individuals from the six affected nations who wish to enter the United States have a sufficient connection to a person or entity in this country."

It also may "invite a flood of litigation until this case is finally resolved," he said.

The U.S. Supreme Court's decision came a day before it ended its current term. The new court term begins in October. †

LIBERTY

continued from page 1

would be discriminating against a church-run institution or religious organization," added Byrnes, who is lead staff for the bishops' Committee for Religious Liberty.

The Blaine amendments to the Missouri Constitution and other state constitutions prohibit government aid to assist religiously affiliated educational institutions. Similar Blaine amendments exist in 37 other state's constitutions, after Rep. James Blaine of Maine's unsuccessful attempt for a similar amendment in the U.S. Constitution in 1875.

"The Missouri Constitution's Blaine amendment should act as a shield against the establishment of an official state religion," said Mike Hoey, executive director of the Missouri Catholic Conference, in a statement applauding the U.S. Supreme Court's decision.

The amendment "should not act as a bar to a religious organization receiving a nonsectarian grant, like the one offered through the scrap tire program, that do nothing to establish a religion," he said.

According to Byrnes, the Trinity Lutheran case did not attack Blaine amendments directly.

"My hope is that we have a case that squares up that issue, looks at the history of the Blaine amendments, and says that these provisions were passed with a really

discriminatory intent, and so they shouldn't be relied on at all by states in a pluralistic society that we have nowadays," Byrnes said.

In the case, Trinity Lutheran argued its school had been discriminated against because of its religious identity. The church filed on the grounds it was a violation of the First Amendment's guarantee of the free exercise of religion as well as a violation of the 14th Amendment's equal protection clause.

"This is an extremely important case just because of the way that the law has been going under the Free Exercise Clause and sometimes being subsumed by the Establishment Clause. ... They're certainly both there, but they're both there to protect religious freedom and not discriminate against religious freedom or discriminate against the people of faith or religious organizations," said David Cortman, vice president of U.S. litigation at Alliance Defending Freedom, in a news conference.

Alliance Defending Freedom is an advocacy group dedicated to fighting and winning cases for religious liberty. The organization argued on behalf of Trinity Lutheran in court.

"We didn't ask for special treatment, we asked for equal treatment for people of faith," said Michael Farris, who is the alliance's president, CEO and general counsel, in a statement. "And the court agreed that the government cannot discriminate against people of faith by treating them unequally."

The effects of the *Trinity Lutheran* ruling may have been

seen on June 27 when the U.S. Supreme Court ordered back to state supreme courts in Colorado and New Mexico three cases related to public funding being denied to students in faith-based schools. The justices ordered that the cases be re-examined in light of the *Trinity Lutheran* ruling.

Andrea Picciotti-Bayer, a legal adviser with the Catholic Association, said in a statement that such a blow against state Blaine amendments was long overdue.

"America's beacon of liberty shines brighter today, and our communities will be stronger for it," Picciotti-Bayer said in a statement. "Like the Missouri law at issue in *Trinity Lutheran*, 36 other states have Blaine amendments that deny state funds to groups simply because their good work is done as part of their faith community."

"Americans of all creeds live our faith not just where we worship but by serving our neighbors at soup kitchens, rehab programs, crisis pregnancy centers and even—like the petitioners in *Trinity Lutheran*—preschools with outdoor playgrounds. Today's decision recognizes the important contributions made in America by faith-based groups."

U.S. Sen. Roy Blunt, R-Missouri, commended the court's decision, which he said "affirms that the government cannot categorically deny benefits to *Trinity Lutheran*, or any religious organization, simply because they are religious."

This victory allows for the doors to remain open between religious institutions and state governments, according to Byrnes.

"I think this is a really great victory for religious liberty," Byrnes told CNS. "If the court had gone another way, we could have seen lots of challenges to programs that we have partnerships with between Catholic institutions and state and local governments, even the federal government."

"We partner with the government in order to provide services to people that sometimes the government cannot do as well on its own, as faith-based institutions can do," she said. "Thankfully, this decision went the right way, and it accounts for that work to continue and not be threatened by further lawsuits that claim the government shouldn't be funding religious organizations." †

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Suffering can be redemptive when borne in faith

By David Gibson

Profound suffering, like a howling wind sweeping over and around people, is a force to contend with. It shakes people, knocks them off balance and causes them to feel uncertain what to do or which way to turn.

Harsh suffering damages the hope that people require and leaves them feeling isolated in their anguish—alone, misunderstood, weakened and struggling.

It seems important to state that human suffering is painful. The terms “pain” and “suffering” are frequently linked, as if to suggest they are twins.

Christians take the pain of suffering most seriously. The crucifix behind or above the altar in a Catholic church vividly reminds believers that Christ suffered an utterly painful death on a cross.

Yet, the Christian view of suffering is complex. A church’s central crucifix, after all, is also a reminder that Christ’s death was redemptive. He suffered for others.

While suffering is not a goal in itself, Christians hold nonetheless that our suffering can be Christ-like—that times of suffering can become times for doing good and growing as persons.

The First Letter of St. Peter says to believers that Christ “suffered for you, leaving you an example that you should follow in his footsteps” (1 Pt 2:21).

The Sermon on the Mount in the Gospel of St. Matthew brings the paradoxical, thought-provoking dimensions of suffering to the fore. “Blessed are they who mourn,” the beatitudes inform us. Blessed, too, “are they who are persecuted for the sake of righteousness” (Mt 5:4, 10).

Fear tends to be suffering’s travel companion—a fear, often, of not knowing what the future holds.

A seedbed for fear is provided by a sense of powerlessness over the cause of one’s suffering: a job loss; a debilitating illness; the seeming inability to communicate effectively with a family

member; the damage done by a natural disaster.

Suffering assumes countless forms, and those who suffer include individuals, families, entire cities and even nations. A dominating image of suffering at this time depicts refugee families fleeing violence in their homelands and fearing for their survival.

Augmenting their pain is the lack of anywhere to go—anywhere they will be welcomed or wanted, that is.

Pope Francis mentioned many forms of suffering in his November 2016 apostolic letter for the conclusion of the Church’s Holy Year of Mercy. Titled “Mercy and Misery” (“*Misericordia et Misera*”), the letter invited an unleashing of “the creativity of mercy.”

“Whole peoples suffer hunger and thirst, and we are haunted by pictures of children with nothing to eat,” the pope wrote. “Thronging of people,” moreover, “continue to migrate from one country to another in search of food, work, shelter and peace” (#18).

Disease, the pope pointed out, “is a constant cause of suffering that cries out for assistance, comfort and support.” He called attention to prisons as places where confinement often “is accompanied by serious hardships due to inhumane living conditions” (#18).

Illiteracy, the pope noted, “remains widespread, preventing children from developing their potential and exposing them to new forms of slavery” (#18).

Everyone needs consolation, the pope commented. For, “no one is spared suffering, pain and misunderstanding.” The cause may be “a spiteful remark born of envy, jealousy or anger.” The cause may also be “the experience of betrayal, violence and abandonment” (#13).

Suffering “need not only be physical,” Pope Francis observed during a June 2016 holy year celebration for the sick and people with disabilities. “One of today’s most frequent pathologies is also spiritual,” he stressed. “It is a suffering



Syrian refugees arrive at a refugee camp in May 2016 at the Jordan border with Syria. The Christian faith recognizes the depths of human suffering, yet teaches, through the death of Christ, that it can be redemptive. (CNS photo/Jamal Nasrallah, EPA)

of the heart; it causes sadness for lack of love.”

When individuals suffer, others in their lives often suffer too, though differently. Part of the challenge for these people is found in wanting to be of genuine assistance, but not knowing exactly what to do or feeling frustrated over whatever they attempt.

The playwright Florian Zeller depicted this kind of situation in his recent play *The Father*. The harsh wind carrying an old man’s suffering—his Alzheimer’s-like dementia—sweeps over the play’s other characters too, his adult daughter particularly. Her suffering, impatience and pain become palpable.

All her best plans for her father seem to come to naught. What should she do for him, for herself, for the others who are part of her life? She cares greatly, but her confused understanding of her father’s symptoms is great too.

“Blessed are the merciful,” the Gospel of St. Matthew proclaims in its list of the beatitudes (Mt 5:7). But what does mercy look like in a situation like the one *The Father* describes?

Clearly, not just the father, but his daughter too required the mercifully kind action of others.

In others who suffer pain it is possible to touch “the suffering flesh of Christ,” Pope Francis wrote in “The Joy of the Gospel,” his 2013 apostolic exhortation (#24).

“Sometimes we are tempted to be that kind of Christian who keeps the Lord’s wounds at arm’s length,” the pope said. “Yet Jesus wants us to touch ... the suffering flesh of others” (#270).

He wants us to “enter into the reality of other people’s lives and know the power of tenderness.”

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

The Book of Job explores the depths of the mystery of suffering

By Mike Nelson

Except for the crucifixion itself, the saying “Bad things happen to good people” was never exemplified more than in dear old Job, whose trials and tribulations forever brought new meaning to “the suffering of the innocent.”

A “blameless and upright” man (Jb 1:1), Job was used by God (and the devil) as sort of a test case for faith. Without warning, his children die, his livelihood vanishes—and yet he refuses to blame God.

“The Lord gave and the Lord has taken away,” he surmises (Jb 1:21). “Blessed be the name of the Lord!” When his wife demands he “curse God and die,” Job responds, without rancor, “We accept good things from God; should we not accept evil?” (Jb 2: 9-10).

Even so, Job is not without confusion, frustration and even anger at what has befallen him. “Why did I not die at birth, come forth from the womb and expire?” he laments (Jb 3:11). “I have no rest, for trouble has come!” (Jb 3:26).

In Job’s time—and in ours, in some cases—it was assumed that God “paid you back” for some sort of misdeed or sin. Several of Job’s friends, in fact, insist that he must have done something to warrant such calamity, and plead with him to remember and repent.

Job, however, doubts such thinking. Wicked men, he notes, grow old and “become mighty in power” (Jb 21:7). Clearly, he needs a better explanation than tit for tat.

Above all, even amid his immense suffering, Job believes in God and trusts that, somehow, God has his

best interests at heart and will not let him down.

“If he tested me, I should come forth like gold,” Job declares. “My foot has always walked in his steps; I have kept his way and not turned aside” (Jb 23:10-11).

In the end, God speaks directly to Job and gives him, if not a clear explanation for what has happened, a new perspective with which to evaluate his life and his faith—namely, the unfathomable wonder of creation itself and the deeper mystery of his creation of it.

“Where were you when I founded the Earth? Tell me, if you have understanding. ... Have you comprehended the breadth of the Earth?” God asks. “Tell me, if you know it all” (Jb 38:4, 18).

In other words, there is a lot more to life with God than Job, or any of us who have come after him, can ever realize or appreciate. Our role, ultimately, is to trust in God, that somehow, even amid the turmoil, he will bring us well to the other side of suffering.

Which, for Job, is what happened. “The Lord showed favor to Job” (Jb 42:9), restoring his family and his livelihood, and he lived to an old age.

What Job’s experience shows us, all too clearly (and, yes, painfully), is that life with God is not a series of rewards and punishments based on our conduct. It’s



An incense fire burns as an Omani sheikh stands next to the Tomb of Job that is housed in a mausoleum outside Salalah, Oman. The Old Testament Book of Job explores the mystery of suffering seen in the light of faith in God.

(CNS photo/Mike Nelson, EPA)

complicated and often mysterious, but in the end, it is about faith and trust, in good times and bad, not just hoping but believing—like Job—that we, too, will “come forth like gold.”

(Catholic journalist Mike Nelson writes from southern California.) †

From the Editor Emeritus/John F. Fink

The Franciscan martyrs of Georgia killed in 1597

Last week, I wrote about the Jesuit martyrs who were killed by Powhatan Indians in Virginia in 1571. Twenty-six years later, in 1597, Guale Indians killed five Franciscan missionaries in the coastal area of Georgia.



Father Pedro de Corpa was the regional superior of a 50-mile mission area. Father Blas de Rodriguez

lived at the same mission.

The Indians' rampage began after the two priests decreed that the Indian Juanillo should not be permitted to succeed his uncle as chief. Juanillo had married two women, and the priests decided that the practice of bigamy would undermine the faith in the mission. This enraged Juanillo, who organized opponents of the new religion.

One night, the Indians found Father Corpa praying quietly at Mission Tolomato. They tomahawked him, decapitated him and put his head on a spear at the canoe landing area. Juanillo gave a speech, saying, "He would not have been killed had he let us live as we

did before we became Christians. Let us return to our ancient customs." The Indians then raped the Christian women and looted the mission.

From Tolomato, the Indians went to Mission Santa Clara, where they told Father Rodriguez that they were going to kill him. He asked if he could say Mass before he died, and the Indians permitted him to do so. They also allowed him to live for two more days.

During that time, he told them, "My sons, for me it is not difficult to die. Even if you should not cause it, the death of this body is inevitable. All of us have to die some day. But what does pain me is that the evil one has persuaded you to do this offensive thing against your God and Creator."

The Indians tomahawked him to death on Sept. 16, and threw his body where dogs might eat it. But faithful Indians recovered the body and buried it.

There were two missionaries at St. Catherine's Island. The chief there warned them that Juanillo was on the warpath and offered a canoe to escape. For whatever reason, they refused. When the Indians arrived, they first killed Brother Antonio, then Father Miguel de Anon.

Father de Verascola had gone to St. Augustine, Fla., for supplies, unaware of what was happening. When he returned, the Indians sprang on him. He was a strong man, known by his brother missionaries as "the giant from Cantabria," but the Indians overpowered him, bound him and put him in an animal's cage. Eventually, they hacked him to death with an ax.

Father Francisco de Avila was still left. He learned what was happening and hid in the forest by his mission, now Jekyll Island. He was captured and the Indians decided to keep him as a slave, which they did for nine months.

The Spanish governor at St. Augustine sent soldiers to find the rebels. Juanillo was caught and killed. Father Avila was rescued and returned to St. Augustine where he wrote down the events as he knew them.

By 1605, nine years after the massacre, the Franciscan missions were operating again.

(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.) †

Faith and Family/Sean Gallagher

Religious liberty is a cornerstone of the United States

Religious liberty, which Catholics are currently celebrating through the fifth annual Fortnight for Freedom, is a cornerstone of our United States of America.



Our ancestors built upon this cornerstone to make our country a place where all the people who come to these shores may thrive, using well the gifts that God gave them to promote their

own and the common good.

I pray that, at the bottom of our hearts, each of us values religious liberty for ourselves and all people. For it is through this freedom that all of us may hand on to our children, their children and those who will come after them the chance to fulfill our founders' bright vision of liberty and brotherhood.

But from the time of the founding of our nation to the present, religious freedom has been marked by social tension. Catholics and other religious minorities in the colonies and those of later generations had their own liberties curtailed through legislation as well as broader social attitudes. Religious freedom today is more commonly looked upon with suspicion in the broader society.

Religious freedom has also been an occasion of friction within families. I know this from my own history.

My Catholic grandfather was coming of age in Johnson County in the early 1920s when the anti-Catholic Ku Klux Klan held sway in the state. He experienced the social intimidation so central to the Klan when some of its members burned a cross in a field across the road from his family's farm.

At the same time, a great-grandfather on my mother's side of the family was a Klan member and a representative in the Indiana General Assembly.

A generation later, my maternal grandfather, who died before my parents met, maintained an anti-Catholic attitude that had marked the Klan in the 1920s. My mom told me as I was growing up that if he had been alive when she dated my father, he would have raised serious objections to their relationship on religious grounds.

By the time my parents met in the early 1960s, though, Catholics in America had been accepted enough by the broader society that a Catholic, John F. Kennedy, was elected president.

So my parents married and my mom, raised as a nominal Presbyterian, chose to be received into the full communion of the Church. She embraced the Catholic faith, did much to raise my sister and me in it, and worked for decades as secretary for St. Joseph School in Shelbyville, which she dearly loved.

I also knew from my earliest days her respect for people who held beliefs different from her own, and how she taught my sister and me to do the same.

My wife, Cindy, and I have tried to instill this same respect in our five sons, while at the same time nurturing in them a deep love for their Catholic faith.

Maintaining both of these is a challenge in our society because it is becoming increasingly polarized and marked by a secularization which devalues any distinctiveness in faith.

As our children become adults and make their way in society, perhaps one of the greatest ways that they can build upon the cornerstone of religious freedom is to show others, through their example, that it is possible to be both a faithful believer and respectful of those who believe differently.

If more of us parents seek with the help of God's grace to form our children to be both faith-filled and respectful of people of other beliefs, then we'll do much to build on the legacy of religious liberty. †

Making A Difference/Tony Magliano

My story as a Catholic conscientious objector

As I was trying to discern what God wanted me to write about, I walked into my 16-year-old son's bedroom to discover



a military calendar hanging on the wall. It highlighted young men and women in combat fatigues, fighter jets, an aircraft carrier battle group and plenty of American flags.

I knew from personal experience and deep soul-searching that hidden behind this calendar of military glitter was centuries of death and destruction. And as I removed this calendar, I knew exactly what God wanted me to write about.

Many years ago as a young man in my 20's, I found myself in the midst of U.S. military basic combat training at Fort Dix, N.J.

While firing my M-16 weapon at lifelike pop-up targets, it occurred to me the army was not training me to hit pop-up targets, but was training me to kill some poor guy like me in a far-off country who got caught up in the propaganda of his own country's war machine.

I came to realize this was all wrong. And I knew that in my desire to imitate the nonviolent Jesus, I could kill no one.

I spoke to my drill sergeant about these deep anti-war feelings I had, and my desire to apply for conscientious objector status. He urged me to wait until I completed basic training and apply for conscientious objector status when I arrived at Fort Benjamin Harrison in Indianapolis for Advanced Individual Training.

At Fort Ben, I was being trained as a broadcaster for Armed Forces Radio in Germany. But that inviting future did not deter me. My broadcast instructors tried to convince me that the chances of my having to shoot someone from a radio station were extremely remote. And although they were technically correct, I knew my role as a military journalist and radio disc jockey would be to boost the morale of those who would be pulling the triggers and dropping the bombs. And I knew that I could have nothing to do with this unholy enterprise.

In my appeal for discharge as a conscientious objector, I had to write a research paper stating my position from the perspective of Catholic teaching on war.

Unfortunately, since the Catholic Church for the last 1,700 years has not been a totally traditional peace Church, renouncing all war—like the Amish, Mennonites and Church of the Brethren—

it made my case much more difficult. However, since total active nonviolence is at least a part of Catholic doctrine, as clearly exemplified by the first 300 years of its history, I was able to make my case.

After undergoing cross examinations by a military officer and a psychiatrist, being interviewed by three U.S. Army chaplains, and having my appeal go up and down the chain of command several times, it was finally ascertained that I was a sincere conscientious objector, and I was granted an honorable discharge.

My experience in appealing for conscientious objector status was relatively painless. But many Christians have suffered harsh prison sentences like the late Catholic American Ben Salmon. And some conscientious objectors have even been executed, like Blessed Franz Jagerstatter of Austria, rather than take the lives of others.

For a deeply inspiring testimony of nonviolent Christian witness and heroic conscientious objection in the early Catholic Church, read the authentic ancient Roman trial of St. Maximilian.

(Tony Magliano is an internationally syndicated social justice and peace columnist. He is available to speak at diocesan or parish gatherings. Tony can be reached at tmag@zoominternet.net.) †

The Human Side/Fr. Eugene Hemrick

Look up, use charity to raise another's humanity

After the rain, I checked my garden and found everything I planted had jumped up significantly. Not only did I



jump with joy, but I took a second look at the word "up" to learn why it often connotes delight.

The dictionary defines it as going from a lower to a higher place, to be away from or to be out of the ground. In

the Bible, it can signify heavenly thoughts and spaces: Elijah is taken up in a fiery chariot, and Christ ascends in a cloud to heaven.

In the encyclical "Charity in Truth," Pope Benedict XVI states "the whole Church, in all her being and acting—when she proclaims, when she celebrates, when she performs works of charity—is

engaged in promoting integral human development." In other words, charity is best when its aim is to raise up another's humanity.

This insight brought back memories of my upbringing and those who constantly worked at raising up my humanity. At dinner, my parents often passed on wisdom aimed at making us good human beings: "Always play with those who can better you." "Be a gentleman at all times." "Thank God for the food on our table."

Lessons aimed at making us a better person hygienically included: "Brush your teeth, wash your hands before eating and keep your room clean."

Others responsible for improving my humanity were teachers who strived to make us good students so we would have a more fruitful and enjoyable life. Among those teachers were religion teachers imbuing us with moral lessons and reverence for God.

When I worked various jobs, there was always someone looking out for me. "This is how you can do it better and save yourself extra work." "Watch me and try to follow my example." Oh yes, I had my ups and downs, but more ups than downs, thanks to caring people.

Charity is envisioned as helping someone, and at its best, this translates into raising up their humanity. It is one thing to give money to a homeless person, yet another to see him or her as a human person whose humanity needs repairing and to connect with them heart to heart to make this happen.

We have to believe if there was a little more "promoting integral human development," we would see an increase in people who were once downtrodden walking tall with heads held high.

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

Thirteenth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, July 2, 2017

- 2 Kings 4:8-11, 14-16a
- Romans 6:3-4, 8-11
- Matthew 10:37-42



This weekend's first reading is from the first of two books in the Bible that bear a name suggesting that they are about the kings of Israel. Kings are mentioned, but from a very particular view. Kings were judged on how well they led the people to abide by the covenant and to love and obey God.

Nothing else in life was as important.

So, the prophets were very important, as they taught the people to follow God. This reading is about Elisha, who visits a household of a wealthy woman. She receives him. She has no children, but the prophet assures her. She will bear a child. And it would come about by divine power.

In the second reading from St. Paul's Epistle to the Romans, the Apostle encourages and challenges the Christians of that city.

He reminded them that to live with Christ also meant dying with Christ, and then they would rise with Christ. Death is inevitable for all human beings, but it had an especially fearful context for Christians in Rome. Christianity was a crime. Death was the penalty, and unless the Christian were a citizen, as was Paul—and few of the first believers were citizens—executions were brutally agonizing.

The Gospel reading from St. Matthew begins quite solemnly. Indeed, it can be puzzling. Jesus says that if anyone loves father or mother more than the Lord, they are not worthy to be his disciple. He says that the true disciple must also carry a cross.

Put these verses in the context in which they were written. Families were divided, maybe often, when a member converted to Christianity. Anyone convicted of being a Christian literally had to carry her or his cross and be crucified like Jesus had been.

When the first Christians heard these words, they knew very well that people considered very dear, for self-survival, might desert them, and that crucifixion

was the preferred way of getting rid of anyone who broke the law.

Paul's reassurance said that such terrible consequences were worth the price of being with the Lord forever.

Indeed, he himself proved the point. He was martyred, but as a citizen, he was entitled to be executed without pain through beheading.

Reflection

A line in the musical *Oklahoma!* says that "everything's up to date in Kansas City!" Well, in the first decades of Christianity, everything was up to date in Rome, more than in any other place on Earth. It was a glittering city, with every opportunity and comfort the human heart could desire.

But it was impossible for Christians to enjoy all the wonders and pleasures of Rome while being true to the Gospel.

As if this were not enough, professing Christianity was a capital crime. Roman justice operated on the hunch, as does American justice today, that the death penalty deterred others from committing similar crimes, namely becoming Christian and living the Christian life.

The example of countless martyrs proved the folly of this hunch, but still the temptation to forsake the Lord was heightened by the aspect of dying for the crime of Christianity, and executions were horrifying in the Roman system. Crucifixion was not the only way "criminals" were killed in agony and horror.

As had the prophets of old, St. Paul insisted that living in obedience to God was the only thing that mattered, and its reward humbled all the glories and the pleasures of mere human existence, even if this existence occurred in Rome, the very crown of human life at the time.

The readings call us to reality. Win the lottery. Receive three hundred million dollars. Will it subtract one week from an aging life? Will it erase the pain of grief? Will it give a sense of purpose to life? It will not.

Only the spiritual rewards endure. The world will pass away. †

Daily Readings

Monday, July 3

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

Tuesday, July 4

Genesis 19:15-29
Psalm 26:2-3, 9-12
Matthew 8:23-27

Wednesday, July 5

St. Anthony Zaccaria, priest
St. Elizabeth of Portugal
Genesis 21:5, 8-20a
Psalm 34:7-8, 10-13
Matthew 8:28-34

Thursday, July 6

St. Maria Goretti, virgin
and martyr
Genesis 22:1b-19
Psalm 115:1-6, 8-9
Matthew 9:1-8

Friday, July 7

Genesis 23:1-4, 19; 24:1-8,
62-67
Psalm 106:1-5
Matthew 9:9-13

Saturday, July 8

Genesis 27:1-5, 15-29
Psalm 135:1b-6
Matthew 9:14-17

Sunday, July 9

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

Question Corner/Fr. Kenneth Doyle

Heaven exists but cannot be precisely described in this life

QI am 86 years old. I was raised and educated as a Catholic and still practice my faith.



One of your recent columns troubled me and my family.

You wrote that there is no "specific" heaven, something that I have desired all of my life to go to when I die. Has my faith all been in vain? (Virginia)

AI went back and reread the column in question, asking myself if I might have expressed anything differently. Faith is a precious and a fragile thing; I want, of course, always to treat it with reverence and not threaten it.

The writer of the letter has a certain picture of heaven as a place and that is fine. But the futility comes with trying to express transcendent ideas in human pictures and words.

I did say in the column that heaven is not "some remote geographic corner of the physical universe." I quoted the *Catechism of the Catholic Church*, that heaven "does not mean a place ('space') but a way of being," and St. John Paul II, who said that heaven is "neither an abstraction nor a physical place in the clouds, but a living, personal relationship with the Holy Trinity."

I want to assure the letter writer that I believe with all my heart that heaven does exist—and that my highest hope is one day to reach that goal, to be united with God in everlasting and perfect joy. What exactly that will look like, I do not know; I only know that it will be a whole lot better than I could ever dream it to be.

QI am a Catholic priest who has long been puzzled by Leviticus 20:9-21. In that passage, God gives Moses a long list of people who should be put to death: those who curse their parents, adulterers and many others.

In my own mind, God could not have given this order for two reasons: First, he would have been violating his own Fifth Commandment, which says "You shall not kill"; and secondly, these offenses do not deserve the death penalty.

I once asked a noted Catholic biblical scholar about this, and he said that this passage—like so many in the Old Testament—is a mystery, echoing the words of St. Augustine regarding

the deception Jacob used to gain the inheritance of Esau. ("It's not a lie, but a mystery.")

This matter is very relevant since the Church has been trying for decades to have the death penalty abolished. Your comments, please. (Arkansas)

AI would not look to the Old Testament alone to situate the Church's current position on the death penalty. In fact, that position has developed over the centuries, to the point where now it is virtually one of total opposition.

Some of the Church's greatest theologians (notably St. Augustine and St. Thomas Aquinas) supported the right of society to use the death penalty, and even the current *Catechism of the Catholic Church* says that the death penalty may be used if that is the only possible way of defending society against an unjust aggressor.

However, that same section of the catechism (#2267) is quick to point out—quoting St. John Paul II's encyclical "*Evangelium Vitae*" ("The Gospel of Life")—that in today's society, cases in which the execution of the offender is an absolute necessity "are very rare, if not practically nonexistent."

In June 2016, Pope Francis told the World Congress Against the Death Penalty that "nowadays the death penalty is unacceptable, however grave the crime of the convicted person."

I would look instead to the New Testament—to St. Matthew's Gospel, for example, where Jesus teaches (Mt 5:38-39): "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I say to you, offer no resistance to one who is evil. When someone strikes you on [your] right cheek, turn the other one to him as well."

Passages like this one seem to argue for leaving vengeance and violence to God, the author of life. As to why the Old Testament differs so sharply, I would agree that it is something of a mystery.

Perhaps it had to do with the culture of the time and what people could then accept and understand. (I am reminded of the explanation Jesus gave in Mt 19 for why Moses had allowed divorce—because of the "hardness" of people's hearts.)

(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

We Encounter You, Christ Jesus

(This hymn can be sung to the tune used for "Let All Mortal Flesh Keep Silence.")

By Ken Ogorek

We encounter You, Christ Jesus
Living in our midst this day.
Present in Your Church to teach us,
Present as before You we pray.
When we teach the Faith You give us
Your command we humbly obey.

When we do the work of worship
And we see conversion progress
We enjoy a deeper communion.
Jesus we adore and bless.
In His name we teach the nations.
And our Faith we gladly profess.

Sharing faith to build God's kingdom
He is love, by love we are bound.
Solidarity with neighbor
Echoing a peace profound.
So we teach today and always.
Let the Spirit's voice resound!



(Ken Ogorek is a member of St. Pius X Parish in Indianapolis and is director of catechesis for the Archdiocese of Indianapolis. A monument stands in Quebec City in honor of St. Francois de Laval, first bishop of Quebec at a time when the diocese spread from northern Canada to New Orleans. Bishop Laval played a major role in spreading the faith in North America in the 17th and 18th centuries.) (Photo by Natalie Hoefler)

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.

ABELLADA, Gabriel S., 73, St. Mary, Greensburg, June 18. Husband of Lydia Abellada. Father of Geraldine Thomas, Aldwin and Bernard Abellada. Son of Gabriel Abellada, Sr. Brother of Thelma Delacruz, Estrelita Kintanar, Nancy Lontok, Alfredo and Mario Abellada. Grandfather of five.

BAUE, Joan M., 60, Nativity of Our Lord Jesus Christ, Indianapolis, June 9. Wife of Rick Baue. Mother of Nicholas Baue. Sister of Julie Miles, Terry, Chris, Jerome and Robert Mattingly. Grandmother of two.

BRIGGS, Ella J., 90, St. Mary, Greensburg, June 12. Mother of Melanie, Lance and Thomas Briggs. Grandmother of eight. Great-grandmother of seven.

BROCK, John E., 81, St. Teresa Benedicta of the Cross, Bright, June 4. Husband of Grable Ford-Brock. Father of Carla Meyer and Kurtis Brock. Grandfather of six. Great-grandfather of two.

CALLAHAN, Gabriel S., 49, St. Bartholomew, Columbus, June 11. Mother of Jimmy Callahan. Daughter of Yasuto and Kiyoko Uchihori. Sister of Hikaru Uchihori.

CORRIDEN, Lucille E., 93, St. Therese of the Infant Jesus (Little Flower), Indianapolis, June 6. Mother of Sharon Ybarra, Sheila, John III and Kevin Corriden. Sister of Charlene Phillips. Grandmother of seven. Great-grandmother of nine.

CROUCH, Charles L., 86, St. Jude, Indianapolis, June 11. Husband of Patricia Crouch. Father of Joyce Emrich, Mary Neffle, Daniel and Michael Crouch. Grandfather of 18. Great-grandfather of 20.

DEITSCH, Ruth M., 82, St. Mary-of-the-Knobs, Floyd County, June 18. Mother of Peggy Jenkins, Becky Lenz, Andy and Ted Deitsch, Jr. Sister of Betty Hutchinson and Mary Loftus. Grandmother of

eight. Great-grandmother of five.

DWENGER, Mary Lou, 86, St. Bartholomew, Columbus, June 9. Mother of Wendy Baldwin, Dr. Randall, Rick and Ronald Dwenger. Sister of Carmie Meyer, Judy Owens, Dan and Michael Gindling. Grandmother of 12. Great-grandmother of nine.

EVERSMAN, Dr. Philip J., 67, St. Christopher, Indianapolis, June 11. Husband of Cynthia Eversman. Father of Emily, Eric and Matthew Eversman. Son of Julia Eversman. Brother of Debbie, Paul and Greg.

GABONAY, Doris M., 94, Good Shepherd, Indianapolis, June 7. Mother of Kathy Cobb, Judy Gillespie, Jeanne and David Gabonay. Sister of Thelma Rutledge. Grandmother of six. Great-grandmother of 13.

GROSS, Albert E., 87, St. Pius V, Troy, June 13.

HESSION, Anna C., 90, St. Malachy, Brownsburg, June 6. Wife of Bernard Hession. Mother of Marijane Armbruster, Kathleen Broderick, Bernadette Davidson, Michael Bray, Andrew, Anthony, Matthew and Timothy Hession. Sister of Helen Disney, Regina Watson and John Wiley. Grandmother of 20. Great-grandmother of nine.

HEYSE, Dorothy L., 91, St. Malachy, Brownsburg, June 14. Wife of Marvin Heyse. Mother of John, Robert, Jr. and Thomas Reckel. Grandmother of several.

JANSON, Timothy M., 74, St. Mary-of-the-Knobs, Floyd County, June 13. Husband of Jeanne Janson. Father of Gregory and Matthew Janson. Brother of Patricia Roy, Juanita Scherer, Ben, Marianist Father Chris, Jack and Teddy Janson. Grandfather of eight.

JONES, William, 98, St. Elizabeth Ann Seton, Richmond, June 4. Father of Douglas and Kevin Jones. Grandfather of four.

MANUS, John B., 84, Our Lady of Perpetual Help, New Albany, June 7. Husband of Mary Jane Manus. Father of Cheryl Gettelfinger, Sue Ellen Stauble and Mark Manus. Brother of Connie Fox, Susan White and Steve Manus. Grandfather of five. Great-grandfather of five.

MAPPES, Daniel L., 65, St. Roch, Indianapolis, June 6.



Prayers at a priest's tomb

Pope Francis prays at the tomb of influential 20th century Italian Father Primo Mazzolari on June 20 at St. Peter the Apostle Church in Bozzolo, Italy. (CNS photo/L'Osservatore Romano)

Husband of Patricia Mappes. Stepfather of Connie McCombe and Sean Magee. Brother of Kathleen Rozens, Elaine Shaw, Jennifer Thacker, Steve and Thomas Mappes. Step-grandfather of six.

MCDERMOTT, William F., 92, St. Monica, Indianapolis, June 15. Father of Carrie Bezek, Kathleen Gilbert, Eileen Kamp, Maureen Mancina, Julie Rudolf, Brian, Daniel, David, Mark and Patrick McDermott. Brother of Jack McDermott. Grandfather of 29. Great-grandfather of 26.

MCILVAINE, Richard W., 76, St. Vincent de Paul, Bedford, June 15. Husband of Lyla McIlvaine. Father of Stormy Li, Robert and Richard McIlvaine. Brother of James and Ralph McIlvaine. Grandfather of seven.

MILLER, John A., 87, St. Roch, Indianapolis, June 15. Husband of Delores Miller. Father of Judi Delk, Anna Everroad, Mary Moyer, Ruth White and John Miller. Brother of Helen Chalupa, Rosie Clark, Della Downing, Mary Lula Wheeler and Theresa Whitby. Grandfather of several.

NOVOTNY, Pauline A. (Pflumm), 92, Holy Spirit, Indianapolis, June 8. Mother of Anne Messer and Claire Paddock. Sister of Paul Pflumm. Grandmother of five.

OBERMEYER, Ronald J., 70, Holy Family, Oldenburg, June 12. Husband of Darlene Obermeyer. Father of Lori Bauer, Lisa Fitzpatrick, Sara, Mark, Ryan and Todd Obermeyer. Brother of Geraldine Slone, Charlie and Donald Obermeyer. Grandfather of eight. Great-grandfather of one.

O'MALLEY, Steve, 70, Holy Trinity, Edinburgh, May 27. Husband of Linda O'Malley. Father of Holly Howard, Wendy Neville and James Turner, Jr. Brother of Laura Day, Joyce Hernandez and Steve Conley. Grandfather of eight.

POWELL, Conrad A., 82, Holy Trinity, Edinburgh, June 8. Husband of Marguerite Powell. Father of Angelia Watts, James and Robert Powell. Grandfather of six. Great-grandfather of one.

REIFENBERG, Thomas P., 87, St. Bartholomew, Columbus, June 10. Father of Julie

Halvorsen, James and Robert Reifenberg. Grandfather of six. Great-grandfather of four.

ROWE, Dixie R., 71, St. Malachy, Brownsburg, June 17. Wife of Michael Rowe. Mother of David Hall and Michael Rowe. Sister of Julie Browning, Judith Gibbons, Kristyne Grayson, Bonnie Kirkbride, Karen Pieper, Andrew, Douglas and Frederick Horsley. Grandmother of nine. Great-grandmother of one.

SCHENCK, Mary A. (Frakes), 55, St. Joseph, Corydon, June 19. Wife of Bernie Schenck, Jr. Mother of Amanda Uhl. Daughter of Cora Frakes. Sister of Becky Welsh. Grandmother of two.

SPRINGMAN, Donna (Conner), 89, St. Jude, Indianapolis, June 8. Mother of Kathryn Moll, Karen Ross and Keith Springman. Grandmother of six. Great-grandmother of three.

STAGGS, Harold L., 88, St. Patrick, Terre Haute, June 16. Father of Janet Campbell, Linda Johnson and Michael Staggs. Grandfather of 11. Great-grandfather of 14. Great-great-

grandfather of two.

SWAIN, Ronald W., 68, St. Therese of the Infant Jesus (Little Flower), Indianapolis, June 1. Husband of Linda Swain. Father of Kristen Deiwert and William Swain. Son of Anna Swain. Brother of Chris, Rick, Terry and Tim Swain. Grandfather of two.

VENNE, Mary R., 88, St. Mary-of-the-Knobs, Floyd County, June 17. Mother of Eva Andres, Sara Edwards, Jane, Ernie and Mark Venne. Sister of Helen Bube and Hilda Loftus. Grandmother of six. Great-grandmother of eight.

VOGEL, Desmia E., 84, St. John Paul II, Clark County, June 7. Mother of Lisa Clark, Danette Kellner, Laura Lantrip, Kevin and Michael Vogel. Grandmother of 15. Great-grandmother of 12.

WEBB, Christine, 49, St. Jude, Indianapolis, June 3. Wife of Randall Webb. Mother of Josh Webb. Daughter of Steve and Nancy Trego. Sister of Mary Paporcki, Darlene Sharp, Elizabeth Thorpe, Gary, Mark and Steven Trego, Jr. †

Senate health care plan is 'simply unacceptable,' bishops say

WASHINGTON (CNS)—The nonpartisan Congressional Budget Office, in its analysis of the Senate health care bill, said on June 26 the measure would leave 22 million more people without insurance.

"This moment cannot pass without comment," said Bishop Frank J. Dewane of Venice, Fla., chairman of the U.S. Conference of Catholic Bishops' Committee on Domestic Justice and Human Development.

"Today, the Congressional Budget Office released a report on the 'discussion draft' of the Senate health care proposal, indicating that millions of people could lose their health insurance over time," he said in a statement issued in response to the analysis.

"As the USCCB has consistently said, the loss of affordable access for millions of people is simply unacceptable," the bishop said, noting he would continue to study the

full CBO report. "These are real families who need and deserve health care."

He added, "We pray that the Senate will work in an open and unified way to keep the good aspects of current health care proposals, to add missing elements where needed, and to not place our sisters and brothers who struggle every day into so great a peril on so basic a right."

The Senate released its health care reform bill—called the Better Care Reconciliation Act—in "discussion draft" form on June 22. On June 27, Republican Senate leaders decided to postpone a vote on their plan until after the July 4 recess.

In a statement on June 22, Bishop Dewane said the Senate version contains "many of the fundamental defects" that appeared in the House-passed American Health Care Act "and even further compounds them."

"As is, the discussion draft stands to cause disturbing damage to the human beings served by the social safety net," Bishop Dewane said. "It is precisely the detrimental impact on the poor and vulnerable that makes the Senate draft unacceptable as written."

One part of the bill cuts the federal government's share of funding for Medicaid to 57 percent of its cost over the next seven years. States have picked up the balance of the funding to date.

Under the Affordable Care Act, the government had guaranteed that its funding for adults newly eligible for Medicaid would fall to no lower than 90 percent of their costs. Many states expanded Medicaid coverage for all adults ages 18-65 with incomes up to 133 percent of the federal poverty level.

Bishop Dewane criticized the "per-

capita cap" on Medicaid funding, which would no longer be an entitlement but have its own budget line item under the Better Care Reconciliation Act. The effect, he said, "would provide even less to those in need than the House bill. These changes will wreak havoc on low-income families and struggling communities, and must not be supported."

He indicated the Better Care Reconciliation Act at least partially succeeds on conscience rights by "fully applying the long-standing and widely supported Hyde Amendment protections. Full Hyde protections are essential and must be included in the final bill."

However, the bishops "also stressed the need to improve real access for immigrants in health care policy, and this bill does not move the nation toward this goal," Bishop Dewane said. †

Indianapolis pastor shares in diocesan anniversary in Guatemala

Criterion staff report

For Father Michael O'Mara, a trip to Guatemala earlier this year became an opportunity to connect St. Gabriel the Archangel Parish in Indianapolis with its sister parish in that Central American country.

As pastor of St. Gabriel, Father Michael O'Mara traveled to the Colegio Rosario in Santa Cruz, in the Quiche region of Guatemala, in late April to witness the eucharistic celebration of the 50th anniversary of the Quiche Diocese.

Father O'Mara attended the April 27 liturgy thanks to an invitation from Quiche's Shepherd, Bishop Rosolino Bianchetti.

Ten thousand people gathered for the celebration of the mission of the Church in northern Guatemala. Father O'Mara, who is fluent in Spanish, was invited to share his testimony of the mission of this diocese at the vigil, attended by approximately 3,000 people.

The reason for this honor dates back to 2015. In January of that year, five members of St. Gabriel Parish traveled to Guatemala to explore the possibility of developing a sister relationship with Our Lady of Guadalupe of the Martyrs Parish in Chel, Quiche, which borders Mexico. They visited the quasi-parish, which includes 24 communities in the rugged mountains of northern Guatemala.

"We were received with love and affection by these beautiful people of Mayan descent," said St. Gabriel parishioner Clare Bain, who accompanied Father O'Mara along with several other parishioners. "It was a profound experience of unity to celebrate the Eucharist in their

very humble chapels with tin roofs and often having only dirt floors.

"The children were full of joy, the hope of their communities for a better future."

St. Gabriel parishioner Charles Braganza also remarked on the joy he witnessed in the community.

"The beautiful Guatemalan people who were not rich in material things had an abundance of faith, love, joy, family and community," he said. "They shared with us what little they had, and showed us that wealth and happiness do not come from material things."

The missionaries heard story after story of the violence that occurred in Guatemala from 1960-96. The army suppressed an uprising by torture and by burning entire villages and crops. Thousands were massacred as the indigenous Mayan descendants sought better living conditions.

St. Gabriel and Our Lady of Guadalupe of the Martyrs parishes are now in their third year as sister parishes.

Through the generosity of its parishioners, the Indianapolis parish has been able to sponsor two major projects.

The first was the purchase of the *Centro Educativo Mixto Bilingüe Intercultural* (Intercultural Mixed Bilingual Educational Center), which is a small parcel of land and three small buildings that are used for education of the local people.

The second project was the rebuilding of the chapel in Ilom, one of the 24 communities that comprise the parish. The community of Ilom, like Chel, was burned to the ground during the period of violence.

The loss of the chapel in the 1990's came at a time when the area was aggressively proselytized by evangelical churches from the United States. There are now more than 20 evangelical churches in this village of 2,500 people, but only seven Catholic families. By rebuilding the chapel in Ilom, the Church seeks to revive its presence and reclaim its sheep.

"The Mass on Sunday, April 30, was the first step in this process," said Father O'Mara. "It was a sign of the living spirit of the Catholic Church that is centered on word and sacrament. It was a reminder that the Church who suffered and died with the people has risen again."

The celebration included the confirmation of 16 young people from various villages around Ilom.

Bishop Bianchetti, the parish's pastor and the local Catholic coordinator of Ilom, thanked the people of St. Gabriel for supporting this project and the twinning parishes' efforts.

Leo Montserrat, the chair of the Guatemala mission outreach for St. Gabriel Parish, shared that more mission trips are



Members of Our Lady of Guadalupe of the Martyrs Parish in Chel, Quiche, which includes 24 communities in the rugged mountains of northern Guatemala, process to the new chapel in Ilom on April 30. (Submitted photos)



Father Michael O'Mara, pastor of St. Gabriel the Archangel Parish in Indianapolis, back row, is pictured on April 29 with the students, faculty and board members of the Intercultural Mixed Bilingual Educational Center in Chel, Guatemala. Members of St. Gabriel Parish sponsored the purchase of the land for the educational facility.

being planned, and that "our main focus will be on developing [the educational center] through land purchases and buildings, developing a scholarship fund, and helping to rebuild some of the chapels in the villages."

St. Gabriel Parish is also planning a pilgrimage to Oklahoma City for the Sept. 23 beatification of Father Stanley Roether, who was slain as a martyr on July 28, 1981, in Santiago Atitlan, Guatemala, where he was a missionary. He will be the first U.S.-born person to be beatified.

All are invited to join the pilgrimage. For more information, contact St. Gabriel Parish at 317-291-7014. †



Shawn is the new chapel in the community of Ilom, a chapel that was rebuilt thanks to the generosity of parishioners from St. Gabriel the Archangel Parish in Indianapolis.



Father Michael O'Mara, pastor of St. Gabriel the Archangel Parish in Indianapolis, distributes Communion during the April 27 Mass celebrating the 50th anniversary of the Quiche diocese in Guatemala.

Classified Directory

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

Employment

Associate Superintendent of Catholic Schools

The Diocese of Lafayette-in-Indiana is currently seeking candidates for the position of *Associate Superintendent of Catholic Schools*. This position will assist the Superintendent in the administration of Catholic schools in the Diocese of Lafayette-in-Indiana. Candidates should:

- be a practicing Catholic with a working knowledge of Church Doctrine, Law and Organization.
- have a Master's degree, an administrative license, and additional course work in educational leadership.
- have at least five years of administrative or related experience (required), in addition to experience in project management, and strategic and operational viability.
- be familiar with current trends and curriculum in Catholic education.
- have strong organizational, verbal, and written communication skills with the ability to collaborate with all departments.

Interested and qualified applicants should submit their resumé to

Jeanne Lausten, Director of Human Resources, jlausten@dol-in.org.

Director of Liturgical Music Ministries and Elementary Music Teacher Saint Joseph Catholic Church • Shelbyville, Indiana

Saint Joseph Catholic Church has an opening for a full-time Director of Liturgical Music for the Parish and Elementary Music Teacher. The primary goal is to strengthen and support the Catholic parish and school of Saint Joseph by providing music ministry in both the parish (approximately 25 hours) and the preschool through 5th grade elementary school (approximately 15 hours). The Director of Liturgical Music Ministries and Elementary Music Teacher is responsible for the effective preparation, coordination, performance, and leadership of music within the liturgical celebrations of the parish and teaching the appreciation of music in the elementary school.

Qualifications include:

- Basic pastoral, musical, liturgical, and organizational skills
- Bachelor's Degree or equivalent including knowledge and training in music theory and history.
- Basic knowledge and training in Roman Catholic Liturgy
- Basic competence in voice, keyboard, guitar, or choral performance
- Valid Indiana teaching license preferred but not required
- Knowledge of working with students

Interested applicants should send a cover letter and resumé to:

Rebecca Makowski

Saint Joseph Catholic Church

125 East Broadway Street • Shelbyville, IN 46176
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Five Saint Meinrad monks celebrate anniversaries

Criterion staff report

The Benedictine monks of Saint Meinrad Archabbey in St. Meinrad celebrated the jubilees of five of their confreres on May 28. Honored were Father Germain Swisshelm, 60 years of monastic profession; Father Sebastian Leonard and Father Aurelius Boberek, 60 years of priesthood ordination; and Father Matthias Neuman and Father Ephrem Carr, 50 years of priesthood ordination.

Father Germain is a native of Orrville, Ohio. He professed vows on Aug. 15, 1957, and was ordained on Sept. 25, 1960. He completed a bachelor's degree in philosophy and a bachelor's in history at Saint Meinrad Seminary and School of Theology. He also did graduate studies at Indiana University, Oklahoma University and San Marcos University in Lima, Peru.

From 1960-62, Father Germain taught at the former Placid Hall at Saint Meinrad. In 1962, he was a founding member of Saint Meinrad's mission in Huaraz, Peru. He taught at the seminary and high school in Huaraz, and was an associate pastor at San Juan de Lurigancho Parish in Lima. Father Germain served for four years as prior of Los Pinos.

While in Peru, Father Germain studied Quechua, an indigenous language in Peru and was founder of *Estudios Culturales Benedictinos*, which produced a Quechua-Spanish dictionary and several other texts, including a nine-volume manuscript of the New Testament in Quechua.

Since 1979, Father Germain has worked in the carpenter shop at the monastery and is custodian of its Mass intentions.

Father Sebastian is a native of Indianapolis and grew up in the former Holy Cross Parish. He professed vows on Aug. 1, 1952, and was ordained on May 3, 1957.

Father Sebastian earned a bachelor's

degree from the former Saint Meinrad College and a baccalaureate in sacred theology from The Catholic University of America. He has a master's from Georgetown University and a doctorate from the University of Oxford, both in history.

For 25 years, Father Sebastian taught modern Church history at Saint Meinrad Seminary and School of Theology. During some of those years, he also taught history at Saint Meinrad College and served as choirmaster for the monastic community. In 1983, he was appointed associate pastor at St. David Parish in Davie, Fla.

In 1995, Father Sebastian became a chaplain and teacher at the Canterbury School in New Milford, Conn. When he retired in 2015, he was the school's longest-serving chaplain.

Father Aurelius is a Brooklyn, N.Y., native. He professed vows on Aug. 1, 1952, and was ordained on May 3, 1957. Father Aurelius received a master's in liturgical studies from the University of Notre Dame and a master's from Indiana University.

Father Aurelius was a professor and dean of students at Saint Meinrad College for many years. Following graduate studies, he was a professor, pre-theology dean and vice rector of Saint Meinrad Seminary and School of Theology. He was also master of ceremonies and assistant director of the oblate program for the archabbey.

He taught at the American College of Louvain in Belgium from 1997 to 2008 as director of liturgy and professor of homiletics, as well as two years as vice rector. When he retired, he was awarded the college's first Archbishop Fulton Sheen Medal.

Father Matthias is a native of Huntingburg, Ind. He came to Saint Meinrad in 1955 to attend high school. He earned a bachelor's degree in philosophy



The five Saint Meinrad monks celebrating anniversaries this year pose in this May 23 photo. They are Benedictine Fathers Germain Swisshelm, left, Aurelius Boberek, Sebastian Leonard, Ephrem Carr and Matthias Neuman. (Submitted photo)

from Saint Meinrad College in 1964, a master's of divinity from Saint Meinrad School of Theology in 1967, and licentiate and doctorate degrees in systematic theology at Sant' Anselmo in Rome.

He joined the monastery in 1961, professed vows on Aug. 15, 1962, and was ordained a priest on Sept. 24, 1967. He taught theology at Saint Meinrad Seminary and School of Theology from 1969 to 1981. The next year, he began an eight-year stint as professor of theology and director of the pre-theology program at Saint Meinrad College.

Other assignments have included director of Saint Meinrad's Summer Session Program, its director of continuing education, and associate pastor and pastoral resource theologian for the Diocese of Nashville, Tenn. Currently, he serves as chaplain for Our Lady of Grace Monastery in Beech Grove and as an adjunct professor for Saint Meinrad Seminary and School of Theology.

Father Ephrem, a native of Toledo, Ohio, professed vows on Aug. 15, 1963, and was ordained a priest on Sept. 24, 1967. He received a licentiate in Eastern Church studies in 1970 from the Pontifical Oriental Institute in Rome. In 1978, he received his doctorate in theology from Sant' Anselmo in Rome.

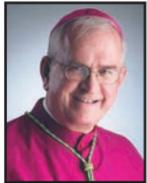
In addition to teaching at Saint Meinrad from 1970-78 and 1981-87, he served as its academic dean for six years. He also served as subprior (third in leadership) of the monastery from 1978-86.

Father Ephrem was on the faculty at Pontifical Athenaeum Sant' Anselmo from 1986-2013, where he taught courses in Oriental liturgy, Oriental monasticism, and Syriac. He also is the author and editor of many scholarly articles and books. From 2008-12, he served as president of the Pontifical Institute of Liturgy in Rome.

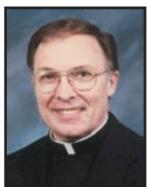
Currently, he is on the faculty of Institutum Liturgicum in London. †



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