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.

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.

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

Special place leads Lentz to destiny—and honor

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 lifelong 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.”

Saying, 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 Mother Theodore Guérin Award from the Sisters of Providence.

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)
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. Archdiocesan-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 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 humble. 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/deacons)
Baltimore archbishop reflects on English martyrs in opening ‘Fortnight Mass’

WASHINGTON (CNS)—When Henry VIII’s England’s monarch, was declared “a defender of the faith,” the future “must have seemed so bright to Thomas More and John Fisher,” said Archbishop William E. Lori. 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 over the English Reformation. Henry VIII, he said, “monastic life and learning were here, but that ‘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 homilitist at the opening Mass of the 11th English Martyrs Bishops’ Fortnight for Freedom, an annual observance highlighting the important 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 archbishop of Rochester, both of whom had enjoyed peace and security as they faithfully lived out their vocations. They lost their heads for refusing their assent to Henry as the “defender of the faith” when he declared “a defender of the faith,” the archbishop asked.

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

“We reject the reality behind such statistics,” he said. “We reject the evil that we do not experience severe repression,” Archbishop Lori said, but in recent years there have been frightening examples of religious freedom with regard to sexuality, marriage and the sanctity of life.

Archbishop Lori added that some have advised that Christians “withdraw from the fray.”

When he acknowledged the importance of rest and spiritual renewal, he once again turned to St. Thomas More and St. John 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 from us.”

“We have to act on what we believe,” said the archbishop. “This kind of shows, to everybody, that we have to act on what we believe.”


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-based mission of the Providence sisters.

In presenting the award to Lentz, Providence Sister Dawn Tomaszewski noted that Lentz’s 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 Indianapolis that offers a faith-based education to students from families with low incomes—consortium that is now known as the Notre Dame Alliance for Catholic Education (ACE) Academies.

Dawn noted that since her appointment as the archdiocese’s education coordinator in 2003, the archdiocese has 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 Executive Degree Program, which is offered by Saint Mary-of-the-Woods College.

“At that time, you could get your teacher’s license,” she said. “It was extremely expensive, but it was the only way I felt I could finish school and do what I wanted to do for the family and the family. And that’s how I did the 38 [credit] hours I needed to graduate. And that’s how I got connected with the sisters and the campus. I’ve always said that had it not been for the sisters and this program, everything that has happened…had it been my life.’”

“The bond is so strong that Lentz considers her college ring a 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] said I didn’t have a lot of money for a ring, but in my heart I wanted always to get it. So right after my first year of being official, Jim met me in church and we went to shop to buy a 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 my life’

“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 minds, 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 grandmother Puce received 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 such a role model to so many, just like Mother Theodore Guérin.”

She’ll never understand how much that meant to me. The afterwards, ‘You know, Grandma is a ‘Woodsie.’ Someday maybe that will resonate with her. It’s been a great connect.”

Lentz

Companions Award from page 1

The Criterion Friday, June 30, 2017

Page 3

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 commitments to the archdiocese.

The award is named in honor of the queen of France who was a major benefactor the congregation in the mid-1800s. Dr. Marilyn Rausch, a member of St. Michael the Archangel Parish in Indianapolis, received the Sarah and Joseph Thrall 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 Awards.

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

Annette Hickey” Lentz, chancellor of the Archdiocese of Indianapolis.

Margaret Ellroy, 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.

Providence sisters honor supporters
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 the cause of the environment in their June 16 “Letter to the Editor” is to be admired. However their lament for the Earth “The Climate is Diseased” is misplaced. Its costs are huge, and its results are inconsequential. And unlike the sisters’ claim 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 results in the burning of fossil fuels of the earth. Reducing these would “exercise a preferential option for the poor and care for creation” and “result in making the Earth habitable for all people.” But most of the Earth in its natural state is habitable, and the fossil fuels and reliable sources of energy from fossil fuels. This is not just to fuel our own industrial, technological and agricultural growth but to improve day-to-day life with refrigerators and air-conditioners. To make anyone 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 mitigation.

For the economic stagnation and resultant poverty of the Third World poor, the cost of cheap and reliable sources of energy will be needed and these will be fossil fuels for the foreseeable future. It may well be that the Earth is habitable after all.

China is exploring thorium reactors widely believed to be safer than the current ones. They “will help the environment and its bounty of natural gas which is one half as polluting as coal.” Barring an occasional and personal 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

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

You can see this approach for yourself. Visit the council’s Mission 27 programs 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 funds the “Changing Lives” program.

Unfortunately, not all programs are self-sustaining and some may need to make a heavy investment in green energy that will not yield results by then. Perhaps a preferential option for the poor and care for creation needs to be on the agenda. Perhaps we need to push for a heavy investment in green energy for the Earth inhabitable for all people.” But most of the Earth in its natural state is habitable, and the fossil fuels and reliable sources of energy from fossil fuels. This is not just to fuel our own industrial, technological and agricultural growth but to improve day-to-day life with refrigerators and air-conditioners. To make anyone 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 mitigation.

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Ben Sanders

Indianapolis

Letters Policy

Letters from readers are published in The Criterion as part of the newspaper’s commitment to “the responsible exchange of many viewpoints as possible.” Letters may be edited for clarity in language, space limitations, and factual accuracy. Letters cannot exceed 200 words. Letters do not need to come from people who are members of the Church or have regular contact with the Church. Letters should 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. Letters will be accepted and published according to space availability. Outlines will not be entered. 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, personal sensitivity and content (including spelling and grammar). Readers are encouraged to submit original opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise and well-reasoned points are more likely to be printed. Letters must be signed, but, for serious reasons, names may be withheld.

Daniel Conway

Boy 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 even since Father Vincent Lampert came to our parish and instilled in us all the duties of his position serves as a mentor and leader to other altar servers. At times, I served weekly for months.

I have served at school Masses, Sunday Masses and, recently, at funerals. Through my time altar serving, Father Vincent 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 catechizing 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. It has also strongly encouraged young boys and girls to consider commitment to this service to the Church and to others.

You will be blessed because of it!

Ben Sanders

Indianapolis

The Archdiocese of Indianapolis is blessed with hundreds of such programs. All are built on the foundation of Jesus Christ and all have material needs that will last "making a gift that will last forever.

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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 S. Wesley. The inspiration for this great hymn of faith and 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 such structures. All are built on the foundation of Jesus Christ and all have material needs that will last "making a gift that will last forever.

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Serra Club vocations essay

Priest is ‘living definition’ of a disciple for student

By Xavier Wilson
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?

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 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. Thus, 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 Wilson, 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.)
## Retreats and Programs

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<th>Location</th>
<th>Coordinator</th>
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<tr>
<td>July 14-16</td>
<td>St. Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad</td>
<td>Father Andrew Costello</td>
<td>$325</td>
<td>317-545-7681, ext. 107 or <a href="mailto:mzoeller@saintmeinrad.edu">mzoeller@saintmeinrad.edu</a></td>
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<td>July 14-21</td>
<td>Our Lady of Fatima Retreat House, 5533 E. 56th St., Indianapolis</td>
<td>Benedictine Father Andrew Costello</td>
<td>$345</td>
<td>317-545-7681, ext. 107 or <a href="mailto:mzoeller@saintmeinrad.edu">mzoeller@saintmeinrad.edu</a></td>
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<td>July 21-24</td>
<td>St. Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad</td>
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<td>St. Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad</td>
<td>Father Andrew Costello</td>
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<td>St. Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad</td>
<td>Father Andrew Costello</td>
<td>$325</td>
<td>317-545-7681, ext. 107 or <a href="mailto:mzoeller@saintmeinrad.edu">mzoeller@saintmeinrad.edu</a></td>
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<td>August 22-24</td>
<td>St. Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad</td>
<td>Father Andrew Costello</td>
<td>$325</td>
<td>317-545-7681, ext. 107 or <a href="mailto:mzoeller@saintmeinrad.edu">mzoeller@saintmeinrad.edu</a></td>
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## VIPS

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<tr>
<td>David and Jeanne (Moorman) Moran</td>
<td><a href="mailto:moran@archindy.org">moran@archindy.org</a></td>
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## Calendar of Events

- **July 4**: St. Mary Parish, 311 N. New Jersey St., Indianapolis. Fourth of July Festive, 5-11 p.m., live entertainment, American and Latino food, bingo, games, pilates. Information: 317-637-3983.
- **July 5**: St. Barnabas Church, 8301 Red Road, Indianapolis. “Fortnight for Freedom” Closing Liturgy, 8:30 a.m. Information: www.s Bianchi.org, 317-882-0724.
- **July 7**: Women’s Center, 4901 W. 86th St., Indianapolis. Final Friday Tea for Widowed or Divorced. New 50 and older, single, separated, widowed or divorced. Information: 317-637-3983.
- **July 8-7**: National Shrine of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. Class of ‘63 monthly gathering, 6 p.m. Information: 317-887-2661 or info@edgewoodcare.org.
- **July 10**: St. Lawrence Church, 6944 E. 46th St., Indianapolis. First Friday Charismatic Renewal Praise and Mass, praise and worship service. Mass, 7 p.m. Information: 317-436-7328, unkwee@indycom.net.
- **July 13**: Archbishop Edward O’Mealia Catholic Center, 1 Center, 200 Hill Dr., St. Meinrad. Solemnity of Mary, Queen of Heaven. Information: 317-687-8260.
- **July 14**: Our Lady of Fatima Retreat House, 5533 E. 56th St., Indianapolis. Pilgrimage to Our Lady of Lourdes Church in Indianapolis on June 29, 1957. They have six children: Patricia Gibson, Carol Mitchell, Kathryn Peil, Jeanine Stanley, Susan Weber and Larry Moran. The couple also has six grandchildren and two great-grandchildren.
- **July 16-23**: Our Lady of Fatima Retreat House, 5533 E. 56th St., Indianapolis. Tobit Marriage Encounter Weekend, $298 includes separate room accommodations for couples, multiple breakfasts and dinners. Information: www.archindy.org/retreats. All are invited to pray with the nuns and novices. All are invited to pray with the nuns and novices.
- **July 21-27**: Our Lady of Fatima Retreat House, 5533 E. 56th St., Indianapolis. Tobit Marriage Preparation Weekend, $298 includes separate room accommodations for couples, multiple breakfasts and dinners. Information: www.archindy.org/retreats. All are invited to pray with the nuns and novices.
- **July 22-24**: Our Lady of Fatima Retreat House, 5533 E. 56th St., Indianapolis. Holy Days of Obligation, $325 includes separate room accommodation and lunch. Additional afternoon of silence from 1-5 p.m. Information: 317-545-7681, ext. 107 or mzoeller@saintmeinrad.edu.

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

The Carmelmele nun 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. The novena theme for this year is “The Blessed Virgin Mary in the New Testament, Lessons for Christian Living.”

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

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## 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 Our Lady of Grace Parish, 4625 N. Kenwood Ave., in Indianapolis. The first Mass in French at St. Thomas Church was on July 9.

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

For more information, contact Nathalie Godinot at 317-627-7729.
Pope Francis has a way with images. He knows how just to make the teaching of Jesus practical for people. On June 25 with people 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 life to Christ’s resurrection who are sent throughout the whole world to proclaim his victory over death. The power of the Holy Spirit enables us to be bold and courageous in our joyful 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, 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. Jesus’ life is active—as well as contemplative. It moves us beyond our comfort zones “to the peripheries,” the margins of human existence, to a 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, when I am sent out to proclaim the Gospel, 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 resto de la misericordia

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: mediante la relación que se establece entre la Iglesia y lo aplicable a nuestras vidas cotidianas.

Los discípulos están pasados, durante una de sus homilías 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 donde reside el Sumo Apóstol) 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 anuncian el poder del pecado y la muerte. El poder del Espíritu Santo nos permite ver valientes y audaces en nuestra proclamación, llena de alegría 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 lágrimas, 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 unirnos con nuestro Señor.

Pero al papa Francisco le incomoda todo tipo de contemplación espirtual, pues considera que la vida cristiana es activa aunque también contemplativa. Nos saca de nuestra comodidad, 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.

A nuestro momento de 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 mantenemos 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 un cristiano 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 Él está para interceder, allí. Él intercede por nosotros. Y después ir a la misión, lo que no quiere decir que todos deban 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.
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.

(Accessory photo: Gallagher)


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.

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.

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.

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

Newly ordained priests Anthony Lewis, 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.

Archbishop-designate Charles C. Thompson speaks with Nathaliie Nava, left, and Kyla Scarlett after receiving offertory gifts from them during the ordination Mass. Nathaliie 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.
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 Trump administration’s ban on refugees. The court issued an emergency stay allowing part of the ban to take effect.

“This day’s decision will have implications for the future of the Blaine amendment, which has been the subject of litigation in state supreme courts in Colorado and New Mexico three years ago,” said Andrea Picciotti-Bayer, a legal adviser with the Catholic Association of Laypeople. “The justices ordered that the cases be re-examined in light of the Trinity Lutheran decision.”

“The Missouri Constitution’s Blaine amendment should act as a shield against the establishment of an official state religion,” said Christopher G. Kerr, executive director of the Catholic University of America’s Law School Center for Law and Religion.

“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 in order to prevent religious freedom and discriminate against religious freedom or discriminate against the people of faith or religious organizations,” said David Cortman, vice president of the Alliance for 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.”

Bill O’Keefe, CRS’ vice president for government relations and advocacy, said “The Missouri Constitution’s Blaine amendment should prevent religious discrimination or discriminate against the people of faith already underway significant vetoing … 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 ought not 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 resettlement those who are in danger and need.”

Christopher G. Kerr, executive director of Ignatius Solidarity Network, a national social justice education and advocacy organization, 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 religious freedom or discriminate against religious freedom or discriminate against the people of faith or religious organizations,” said David Cortman, vice president of the Alliance for 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, when the federal judge who had blocked the earlier version of the travel ban imposed by U.S. President Donald Trump’s executive action.

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

At least 25 other lawsuits have been filed against the travel ban, after a federal judge blocked the order in late January. The Trump administration appealed the judge’s ruling to the federal appeals court, which later restored the ban.

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Faith Alive

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. Yet 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, for all, is also a reminder that Christ’s death was not just about him, but also about us. 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 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.

"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 for me” (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. But some 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 that.

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 I 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 —resolves 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 in God.

“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 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.)

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.

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Above all, even amid his immense suffering, Job believes in God and trusts that, somehow, God has his heart; it causes sadness for lack of love.”

When individuals suffer, others in their life 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.)

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/Ariel KSECOND, EP)
The Franciscan martyrs of Georgia killed in 1597

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

Father Pedro de Correa was provincial superior of a 50-mile mission area. Father Blas de Rodrigo lived at the same mission.

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

The mission. This enraged Juanillo, who organized opponents of the new religion.

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 wanted them to be executed. The Spanish governor at St. Augustine sent soldiers to the rebels. Juanillo was killed and caught. 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.

Faith and Family/Sean Gallagher

Religious liberty is a cornerstone of the United States

Religious liberty, which Catholics are currently fighting for through the U.S. Occupational Frontline 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 come together with the hope of using the gifts God gave to promote their own and the common good.

I pray that, at the bottom of our hearts, each member of our families and ourselves and all people. For it is through this freedom that all of us may hand on to our children and grandchildren 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 to face overt discrimination as well as 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 Los Charros 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 his members burned a cross in a field across the street from his house.

At the same time, a great-grandfather on my mother’s side of the family was a Klan leader. He was 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 mother discovered that my great-grandfather was killed in World War II that he had been alive when she dated my father, he would have raised serious questions about their relationship on religious grounds.

By the time my parents met in the early 1940s, the atmosphere 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 a secretary for St. Joseph School in Shelbyville, which she dearly loved.

I know that my earliest days of respect for people who hold beliefs different from her, and how she taught my sister and me to be the same.

My wife, Cindy, and I, have tried to instill this same respect in our five sons, which led them to be missionaries in a deep love for their Catholic faith.

Maintaining both of these is a challenge in our time as we find that 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 we can express the cornerstone of religious freedom is to show others, through our example, that it is possible to find respect for and even to be 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 faithful and respectful of people of other beliefs, then we will do much to build on the legacy of religious liberty.
This week’s reading is from the first of two books in the Bible that might desert them, and that crucifixion of Christ 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 explains the consequences 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 a special meaning for those who lived in Rome. Christianity was a crime. The penalty was, and unless the Christian were executed, as was Paul—a crime lifted by a few of the believers was—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, and 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 crucified. When the first Christians heard these words, they knew very well that people considered very dear to them, 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.

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 justice today. It was entitled to be executed without pain through beheading.

Reflection

A line in the musical Oklahoma! says that “very little 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.

So we teach today and always.

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 Ogorék

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 see conversion progress We enjoy a deepening 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, 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 Ogorék 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 Hoefer)
WASHINGTON (CNS)—The nonpartisan Congressional Budget Office released a report on the "discussion draft" of the Senate health care proposal, indicating the measure could leave 22 million more people without insurance. "This measure would pass with little or no 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.

The Congressional Budget Office released a report on the “discussion draft” of the Senate health care proposal, indicating the measure could leave 22 million more people without insurance. “This measure would pass with little or no 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.

The Senate released its health care reform bill—called the Better Care Reconciliation Act—on June 22. On June 27, Republican Senate leaders decided to postpone a vote on the plans until after the July 4 respite. 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, Bishop Dewane noted. The Senate bill sets an 85 percent funding-to-date. Under the Affordable Care Act, the government had guaranteed that its share would remain at 90 percent of its cost. 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 longstanding and widely supported Hyde Amendment protections. All Hyde protection is essential and must be included in the final bill.”

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

As the U.S.CCB has consistently argued, 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.”

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Indianapolis pastor shares in diocesan anniversary in Guatemala

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 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 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 Guatemalan descent,” said St. Gabriel parishioner Clare Bain, who accompanied Father O’Mara along with several other parish members.

“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 a 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 Iiom, one of the 24 communities that comprise the parish. The community of Iiom, 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 Iiom, 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 Iiom.

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

Leo Monteverde, director of the Guatemalan mission outreach for St. Gabriel Parish, shared that more mission trips are 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 communities 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.

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 education.
• have strong organizational, verbal, and written communication skills with the ability to collaborate with all departments.

Interested and qualified applicants should submit their resume to Jeanne Lausten, Director of Human Resources, Jlausaten@dl-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 Ministries 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 liturgical 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
• Classical musicians maturing in Roman Catholic Liturgy
• Basic competence in voice, keyboard, guitar, or chorale performance
• Valid Indiana teaching license preferred but not required
• Knowledge of working with adults

Interested applicants should send a cover letter and resume to: Rebecca Makowski St. Joseph Catholic Church 125 East Broadway Street • Shelbyville, IN 46176 rebecca@sjssshelbyville.org

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Closing

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Five Saint Meinrad monks celebrate anniversaries

The Benedictine monks of Saint Meinrad Abbey in St. Meinrad celebrated the jubilees of five of their confessors on May 28. Honored were Father German 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 German 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 German 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 German served for four years as prior of Los Pinos.

From Peru, Father German 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 German 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 these 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 1985, 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 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 Saint’ 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 adjunct professor for Saint Meinrad Seminary and School of Theology.

Father Ephrem, a native of Toledo, Ohio, professed vows on Aug. 13, 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 Saint’ 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 suposhir (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.

Friday Evening Mass, Banquet, Keynote Address

9045 - Chicken $50.00
9043 - Fish $50.00

Saturday Conference, Mass, Luncheon, Vendors’ Displays

9030 - Conference $15.00
9031 - Lunch $20.00

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