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Voters in Ireland pave way for abortion on demand

DUBLIN (CNS)—Voters in Ireland have opted to remove the right to life of the unborn from the country's constitution, paving the way for abortion on demand through the first 12 weeks of an unborn child's life.



Bishop Brendan Leahy

Results from the nationwide referendum showed that 66.4 percent of citizens opted to remove the Eighth Amendment from the constitution, while 33.6 percent

voted to retain it. Turnout was 64.5 percent.

Voters inserted the original amendment in the constitution in 1983 by a margin of 2-1. The amendment "acknowledges the right to life of the unborn and, with due regard to the equal right to life of the mother, guarantees in its laws to respect, and, as far as practicable, by its laws to defend and vindicate that right."

That text will now be deleted and replaced with an article stating that "provision may be made by law for the regulation of termination of pregnancy."

Bishop Brendan Leahy of Limerick told Massgoers on May 26 that the result "is deeply regrettable and chilling for those of us who voted 'no.'"

He said "the final result of the referendum is the will of the majority of the people, though not all the people."

"It is a vote, of course, that does not change our position. Our message is one of love: love for all, love for life, for those with us today, for those in the womb," he said.

Referring to Pope Francis' upcoming Aug. 25-26 visit to Ireland, Bishop Leahy said: "In August, we will unite as a family, to renew that sense of family when the World Meeting of Families comes here. We have the privilege of Pope Francis coming, and today I cannot think of his visit being more timely: to come here and remind us of the importance of family, of the love we have of family, of the reality that, yes, families get bruised sometimes, but they should never be broken."

See IRELAND, page 7

'Live well. Laugh often. Love much.'



The 10 children of Jim and Ann Selby of St. Monica Parish in Indianapolis have been in Catholic schools across a span of 37 straight years—a span that will end on June 1 when their youngest child Jacob will graduate from Cardinal Ritter Jr./Sr. High School in Indianapolis. Nine of the 10 children are pictured here with their parents in a photo from 2014 when they threw a surprise party for their parents to celebrate their 60th birthdays. The children, from left to right, are Sarah, Patrick, Christopher, Maria, Andrew, Jacob, Anna, Caitlin and Matthew. The oldest child, Jon, was unable to attend. (Submitted photo)

Parents mark a span of 37 straight years of their 10 children in Catholic schools

By John Shaughnessy

When you're young and in love, there are certain plans that you just don't have.

Getting married at 18, Jim and Ann Selby didn't plan on having 10 children.

They also didn't plan on having one of the most amazing eight days in the history of Catholic parenting.

"Jon got married on a Saturday," Ann recalls about their oldest child. "Anna got baptized on a Wednesday at a school Mass at St. Monica. Christopher got confirmed on a Thursday. And Patrick made his first

Communion that Saturday."

The longtime members of St. Monica Parish in Indianapolis also didn't plan on their 10 children being in Catholic schools across a span of 37 straight years.

That's 37 consecutive years filled with packing lunches, checking homework, saying prayers, preparing their children for the sacraments, cheering at games and plays, sizing up their children's prom dates, being there for them through the tough times, and helping them celebrate their successes.

It's also 37 straight years marked

by Ann telling their 10 children before they leave the house, "Be a blessing and make good choices." And it's also 37 straight years marked by Jim reminding their children during the high school years, "Don't get in any trouble. I don't have any bail money."

Now, that incredible streak connecting their children and Catholic education will come to an end on the evening of June 1 when their youngest child Jacob will graduate from Cardinal Ritter Jr./Sr. High School in Indianapolis.

See SCHOOL, page 15

Educators work diligently to promote school safety

By Sean Gallagher

Recent school shootings in Noblesville, Ind., on May 25; in Santa Fe, Texas, on May 18; and in Parkland, Fla., on Feb. 14, have understandably raised concerns of parents of students across the country about school safety.

This is as true of parents of students in Catholic schools across central and southern Indiana as anywhere else.

Mary McCoy, an assistant superintendent in the archdiocesan Office of Catholic Schools (OCS), says that school leaders across the archdiocese as well as her colleagues in OCS see advancing school safety as one of their principal tasks.

"Our schools have always been safe and they continue to be safe," McCoy said. "That's always been a priority to us. It's nothing new. We're going to do whatever it takes to keep our kids safe."

The tasks included in doing whatever

See SAFETY, page 16



Students at Father Thomas Scecina Memorial High School in Indianapolis sign a banner at the end of a March 14 prayer service to honor the victims of a Feb. 14 school shooting in Parkland, Fla.

(Photo by Sean Gallagher)

Free conference to offer information, resources on palliative, hospice care

By Natalie Hoefler

All are invited to participate in a free Palliative Care and Hospice Care Conference in the Evans Center at Marian University in Indianapolis from 8:30 a.m.-noon on June 26.

The conference will feature a talk and breakout discussions on case studies, both offered by hospice and palliative medicine physicians Dr. Colleen Brown from St. Vincent Health and Dr. David Mandelbaum from Franciscan Health. Both hospitals are in Indianapolis.

"This conference is for all those in the community who are interested in learning more about palliative care and hospice care," says Brie Anne Eichhorn, archdiocesan



Brie Anne Eichhorn

coordinator of the Office of Human Life and Dignity. "This [conference] is a kick off of an ongoing initiative [of the Archdiocese of Indianapolis, St. Francis Health and St. Vincent Health] that will provide education and resources for those who accompany individuals

and their families through chronic illness, suffering and the end stages of life."

One goal of the conference is to explain the difference between palliative care and hospice care.

"There are many misconceptions about what palliative care and hospice care are, how they are alike, and more importantly how they are different," says Scott Seibert, archdiocesan director of the Office of Marriage and Family Life. "We hope to dispel those misconceptions."

Another goal of the conference is "for those individuals who are personally suffering or have loved ones who are suffering from chronic illness or facing end of life issues, to give them confidence that they are not alone," says Eichhorn. "We want to equip them with knowledge that there is a community of resources and support

available during these difficult times."

Seibert adds that, "In our parish communities, we often want to support and journey with those struggling through this difficult time [of chronic illness and end of life issues], but are not exactly sure how to do so. We hope that this conference, and the ongoing follow-up we desire through this initiative, will better equip clergy, pastoral staff and lay leaders to accompany the individuals and families carrying this burden."



Scott Seibert

Check-in for the conference will take place at 8:30 a.m., with light refreshments provided. Archbishop Charles C. Thompson will offer an opening prayer at 9 a.m.

Drs. Brown and Mandelbaum will then give an overview of hospice and palliative care, followed by breakout case study discussions, which they will lead.

The final session of the day is a hospice and palliative care panel discussion. The panel will include Drs. Brown and Mandelbaum, a hospice nurse from Franciscan Health, St. Vincent Health ethicist Elliott Bedford and Father Joseph Rautenberg, archdiocesan consultant on ethics and bioethics.

The conference will conclude at noon.

Pre-registration is preferred for this free event, although walk-ins will be accepted. To pre-register, go to bit.ly/2IQXbjl (case-sensitive).

The Evans Center of Marian University is located on the corner of 30th Street and Cold Spring Road in Indianapolis. The center can be distinguished by two large stained-glass walls on its southwest corner, and by the words "Alan and Sue Leighton School of Nursing" on either side of the building.

For questions about the conference, contact Brie Anne Eichhorn at 317-236-1543, 800-382-9836, ext. 1543, or beichhorn@archindy.org. †

Cheating workers out of just wages, benefits is mortal sin, pope says

VATICAN CITY (CNS)—Loving wealth destroys the soul, and cheating people of their just wages and benefits is a mortal sin, Pope Francis said.

Jesus did not mince words when he said, "Woe to you who are rich," after listing the beatitudes as written according to St. Luke, the pope said in a morning homily.

If anyone today "were to preach like that, the newspapers the next day [would say], 'That priest is a communist!' But poverty is at the heart of the Gospel," Pope Francis said.


Celebrating Mass in the chapel of the Domus Sanctae Marthae on May 24, Pope Francis focused his homily on the day's first reading from the Letter of James (Jas 5:1-6) in which the Apostle

scolds the rich. Not only has their wealth "rotted away," the decay and corrosion of their material possessions "will be a testimony against you" on judgment day, the passage says.

James criticized employers who withheld wages from their workers, the pope said, and those workers' cries reached the ears of the Lord.

People today mistakenly might think James is "a union representative," Pope Francis said, but he is an Apostle whose words were inspired by the Holy Spirit.

Even in Italy, there are those who leave people out of work to protect their assets, but whoever does this, "Woe to you!" not according to the pope, but according to Jesus, he said. †



Public Schedule of Archbishop Charles C. Thompson

June 2 – 16, 2018

<p>June 2 — 10 a.m. Priesthood ordination of transitional Deacon Jeffrey Dufresne, at SS. Peter and Paul Cathedral, Indianapolis</p> <p>June 2 — 4 p.m. Mass of Solemn Profession of Vows, at The Carmel of St. Joseph Monastery, Terre Haute</p> <p>June 3 — 10:30 a.m. Mass and reception at St. Joseph Parish, Shelbyville, in celebration of its 150th anniversary</p> <p>June 4 — 3 p.m. Strategic Planning Steering Committee meeting, Archbishop Edward T. O'Meara Catholic Center, Indianapolis</p> <p>June 5 — 11 a.m. Meeting of the archdiocesan deans, Archbishop Edward T. O'Meara Catholic Center, Indianapolis</p> <p>June 5 — 5 p.m. Mass at the Sarto Retreat House Chapel, Evansville</p> <p>June 7 — 10 a.m. Leadership Team Meeting, Archbishop Edward T. O'Meara Catholic Center, Indianapolis</p>	<p>June 7 — 11:30 a.m. Legal Review Meeting, Archbishop Edward T. O'Meara Catholic Center, Indianapolis</p> <p>June 7 — 7 p.m. Catholic Theological Society of America Convention, at the Indianapolis Downtown Marriott</p> <p>June 8-10 Region VII, V Encuentro Mass and Regional Encounter gathering, at the University of Notre Dame, Notre Dame, Ind.</p> <p>June 11-15 United States Catholic Conference of Bishops general meeting, Fort Lauderdale, Fla.</p> <p>June 16 — 10 a.m. Archdiocesan Pastoral Council Meeting, at St. Agnes Parish, Nashville</p> <p>June 16 — 5 p.m. Confirmation of youths of Holy Family Parish, at Holy Family Church, New Albany †</p>
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(Schedule subject to change)

Gazans more desperate than ever after border clashes, says CRS official

JERUSALEM (CNS)—Already in a precarious state, Gaza's health system faces a medical emergency, with more than 1,000 people injured in the recent Gaza border demonstrations that flared up since March 30.

Hilary Dubose, country representative for Catholic Relief Services (CRS), said hospitals had already been suffering from lack of medicine, proper medical equipment and enough electricity to run them, but the sudden swelling of injured patients has pushed the hospitals over the edge.

"They were pushed to the breaking point even before the demonstration injuries," said Dubose, who visited Gaza on May 22. "The injuries have pushed them [past] that point now. It is important that humanitarian actors support the medical system."

Humanitarian organizations such as CRS, the U.S. bishops' international relief and development agency that receives some of its funds from the U.S. government, are hampered in their work, she said. The government has withheld funds not only to the United Nations Relief and Works Agency, the U.N. organization tasked with providing assistance to Palestinians refugees and their descendants, but also has put a hold on all U.S. funding to Palestinians

pending an "administrative review."

"We can't provide any humanitarian aid. It is making the situation worse. We don't know what impact it will have," Dubose said, noting that there are 155,000 people going without humanitarian assistance in Gaza because of the freeze.

CRS has had to make drastic cuts in its programs, she said, and has retained only a skeleton staff in its Gaza office. CRS programs in the West Bank are not affected because those do not receive U.S. government funding, she said.

People are at the end of their ropes, said Dubose. Gazans get only four hours of state-provided electricity per day; 95 percent of water in Gaza is contaminated; unemployment in Gaza is 44 percent among the general population and 62 percent among young people. †

Correction

The names of six catechumens were not included on the "Welcome, new Catholics" list for St. Bartholomew Parish in Columbus. They are Angela Collett, Ivory Collett, Olivia Collett, Travis Collett, Dimple Hall and Brelin Michelle Stevens. †



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6/1/18

'Culture of giving' celebrated at 'Circle of Giving' event

By Natalie Hoefler

On May 9, Catholics from various parts of the archdiocese gathered to celebrate a pattern that becomes a "circle of giving."

Addressing the crowd, Jolinda Moore explained how this circle begins.

"As children, we wanted to be the one to drop that small envelope in the Sunday collection," said Moore, archdiocesan



Jolinda Moore

executive director of stewardship and development. "We didn't know what was inside of it, but we knew whatever it was held great value.

"We all give today because someone fostered that [habit] in us when we were young. [That]

generosity is creating a culture of giving that will continue to serve the Church for many generations."

Moore's words, and those of other speakers highlighted below, are applicable to all who donate their time, skills or funds to the Church.

But at this annual event—aptly called "Circle of Giving"—Moore addressed two particular groups of charitable donors: members of the Miter Society and of the Legacy Society.

These two groups represent a circle of giving in terms of how each helps provide for the Church in central and southern Indiana. Miter Society members contribute \$1,500 or more to the United Catholic Appeal (UCA), which meets the present needs of the local Church.

Turning to the future, Legacy Society members are those who help sustain the local Church for generations to come by making a planned gift of a will, trust, life insurance or charitable gift annuity

through the archdiocesan Catholic Community Foundation (CCF).

The "Circle of Giving" event began with Mass at SS. Peter and Paul Cathedral in Indianapolis with Archbishop Charles C. Thompson as the principal celebrant. A reception followed across the street at the Archbishop Edward T. O'Meara Catholic Center, where Moore and others spoke.

In her address, CCF director Elisa Smith spoke of the next step in the circle, after children are taught about and included in giving.

"It is amazing what can happen when we as parents, friends or teachers plant the seeds of generosity," she said. "I oftentimes see families coming together to make a gift to their preferred Catholic ministry, whether it's a husband and wife including a bequest for their parish in their will, or siblings gifting a part of their inheritance of Mom's estate to [an endowment for] the Catholic school that she attended."



Elisa Smith

Smith noted that 2017 marked the 30th anniversary of the CCF's creation. The foundation now consists of nearly 500 endowment funds, \$180 million in assets, and distributions of more than \$112 million during the last 30 years. The funds benefit archdiocesan parishes, schools and other Catholic agencies. Smith added that the assets of the foundation "are invested according to guidelines established by the United States Conference of Catholic Bishops for socially responsible investing."

To perpetuate the pattern of giving for the local Church, Smith offered this advice: "Look for those teachable moments as you involve your children



Above, Deacon Robert Beyke assists Archbishop Charles C. Thompson at Mass in SS. Peter and Paul Cathedral in Indianapolis on May 9 prior to the "Circle of Giving" event. Deacon Steven Gretencord stands at left, and concelebrant Father Patrick Beideman, rector of the cathedral parish, stands at right. (Photos by Natalie Hoefler)



Right, Muriel Watson of Holy Angels Parish in Indianapolis partakes of the Precious Blood during communion at SS. Peter and Paul Cathedral in Indianapolis on May 9.

or grandchildren, nieces or nephews in giving. By doing so, you too can instill a culture of giving both for today and a lifetime."

In his homily, Archbishop Thompson reminded those present that "our call to growth in holiness is one where we allow the Spirit to speak to us ... and [help us discern] how God is asking us to be good stewards of our gifts, our talents, our

See CIRCLE, page 10

HOLY ROSARY CHURCH PRESENTS THE ETHNIC EVENT OF THE SUMMER

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Editorial



Pope Francis places a red biretta on then-newly-created Cardinal Joseph W. Tobin during a consistory in St. Peter's Basilica at the Vatican on Nov. 19, 2016. The pope recently announced the designation of 14 new cardinals. (CNS photo/L'Osservatore Romano, handout)

New cardinals from 11 nations show universality of Church

On June 29, the Solemnity of Saints Peter and Paul, Pope Francis will elevate 14 Church leaders from 11 diverse nations—Iraq, Spain, Italy, Poland, Pakistan, Portugal, Peru, Madagascar, Japan, Mexico and Bolivia—to the College of Cardinals. The pope's choices confirm his commitment to broaden the base of those who will elect his successor and, in so doing, more closely reflect the universality of the Roman Catholic Church.

Pope Francis is following—and expanding—a tradition that began in the 12th century when the first cardinals were selected from outside Rome. Prior to this, all cardinals were local prelates who served the Church of Rome. Even today, regardless of where they live, all cardinals are given titular assignments within the Diocese of Rome as a sign of their participation in the pope's pastoral care for his diocese. Cardinal Joseph W. Tobin, former archbishop of Indianapolis, for example, was given the Roman parish of Santa Maria delle Grazie al Trionfale as his titular church.

The profession of faith and oath of fidelity professed by new cardinals binds them in obedience to the successor of St. Peter, and commits them “always to remain in communion with the Catholic Church.”

So, while each cardinal has a special relationship to the Bishop of Rome and his local Church, there is a clear sense that a cardinal's responsibility is to help the pope in his ministry to the worldwide Catholic community, the Church universal. That's one important reason why Pope Francis is looking for cardinals whose perspective is not narrowly limited by the points of view of established regions or cultures.

In the process, some dioceses that have traditionally been led by cardinals—for example Venice and Milan in Italy or Baltimore and Philadelphia in the United States—are not represented among the dioceses chosen as the residence of one who will elect the next pope. This should not be seen as a commentary on the diocese or its current bishop. It's simply the pope's way of reaching out to local churches that are historically and culturally distant (for example, Iraq and Pakistan, Japan and Madagascar) to include them in his governance of the universal Church.

The Church's *Code of Canon Law* proscribes that “those to be promoted

Cardinals are freely selected by the Roman Pontiff who are at least in the order of priesthood and are truly outstanding for doctrine, virtue, piety and prudence in practical matters; those who are not already bishops must receive Episcopal consecration” (Can 351.1).

Church history shows that these norms have not always been strictly observed, and that some cardinals have abused their authority by preferring immense wealth, worldly pleasure and political power to the humble service that “doctrine, virtue, piety and prudence in practical matters” demands. This may in and of itself be a good reason to diversify membership in the College of Cardinals—to help ensure that no one who wears the red hat or the cardinal's ring is tempted to feel entitled to special privilege as a Prince of the Church.

Three of the pope's nominees, Archbishop Sergio Obeso Rivera, the retired Archbishop of Xalapa, Mexico; Bishop Toribio Ticona Poro, retired prelate of Corocoro, Bolivia; and Spanish Claretian Father Aquilino Bocos Merino, are over the age limit and will not be permitted to vote for the next pope. Their selection as cardinals is the pope's way of honoring them and recognizing their distinguished service to the Church.

When the 14 new Cardinals are invested on June 29, the College of Cardinals will have expanded beyond the limit of 120 established by Blessed Pope Paul VI to 125. Other popes have exceeded this limit over the years without feeling the need to change the acceptable number formally, but it's interesting to note that in just five years, Pope Francis has appointed nearly half the number of Cardinals (59 who are currently under the voting age limit of 80) who presumably will elect his successor. This means that the current pope's style and influence will almost certainly be a factor in the selection of the new pope.

Let's pray for Pope Francis and for all those chosen by him to join the College of Cardinals, that their ministry serve both the Church of Rome and the universal Church in continuity with St. Peter and all the Apostles appointed by our Lord to guide and direct the people of God as good shepherds and humble servants. And may they carry out their new responsibilities as responsible stewards of the mysteries of God.

—Daniel Conway

Reflection/Sean Gallagher

Grace combined with will power make us winners in the race of life

As good as a driver as he was and as fast a car as he was driving, Will Power couldn't make it by himself to Victory Lane at the end of the 102nd running of the Indianapolis 500 on May 27.



Late in the race, he was in third place behind racers Jack Harvey and Stefan Wilson. But those two pitted with three laps to go to get enough fuel to finish the race.

They could have stayed on the track and tried to squeeze every last ounce of fuel out of their tanks like Alexander Rossi did in the 2016 Indy 500 on his way to victory.

But their crews determined that such a strategy wouldn't work this time. So Will Power took the lead of the race simply because Harvey and Wilson left the race course to refuel.

Yes, he had driven a quick car throughout May, qualifying as the third fastest in the field. And he raced hard in the first 196 laps of the race, leading 59 of them. But, in the end, he took the lead because Harvey and Wilson pitted.

It was a grace, a gift given to Power that he had done nothing to earn.

How Will Power won his first Indianapolis 500 can help us understand how we all can make a reality the greatest desire of the human heart—to have eternal life in heaven with God.

We cannot achieve this ultimate fulfillment through our own, well, *will power*.

To believe this is part of a heresy called Pelagianism that the Church condemned 1,600 years ago. A monk named Pelagius who lived in the fourth and fifth centuries taught that the human will was not marred by original sin and that people were thus capable through their own will power (there's that phrase again) of living a sinless life.

Up until May 27, Will Power the IndyCar race driver had had a career that would seem to have qualified him for racing heaven.

He had won 34 races and qualified fastest 51 times, the latter coming in only behind racing legends Mario Andretti and A.J. Foyt.

Power won the IndyCar season championship in 2014 and has finished second in the standings four times.

He would have seemed on his own to have earned a spot in the IndyCar racing pantheon. But he knew better. He hadn't won the big one, the Indianapolis 500.

“In my career, I've had so many wins, so many poles,” said Power after his win at Indy. “But everyone always talks about the ‘500.’ And I finally won it.”

In his 10 Indy 500 starts before this year, Power had finished in the top 10 four times, including a second place finish in 2015, a tenth of a second behind that year's winner, Juan Pablo Montoya.

Taking the checkered flag in this year's Indy 500, with the help of Harvey and Wilson, vaulted Power into racing heaven.

“He's in a different world now,” said Roger Penske, Power's car owner.

And Penske should know, having now owned 17 cars that have won the famed race.

To think we can reach heaven through our own will power is itself a sign of the ongoing effects of original sin. After all, when Adam and Eve gave in to the temptation of the serpent, they did so out of pride, thinking that they were equal to God.

Add God's grace to the power of your will, though, and that greatest desire of the human heart can become reality.

(Sean Gallagher is a reporter and columnist for The Criterion.) †



Mass at the Speedway

Archbishop Charles C. Thompson, center, celebrates Mass on May 27 in the infield of the Indianapolis Motor Speedway prior to the 102nd running of the Indianapolis 500. Concelebrating the Mass are Msgr. William F. Stumpf, left, archdiocesan vicar general, and Father Joseph Feltz, archdiocesan vicar for clergy, religious and parish life coordinators. (Submitted photo by Charles Schisla)

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 46202-2367. Readers with access to e-mail may send letters to criterion@archindy.org. †



Christ the Cornerstone

Corpus Christi, the Body and Blood of Christ

“At the Last Supper, on the night he was betrayed, our Savior instituted the Eucharistic sacrifice of his Body and Blood. This he did in order to perpetuate the sacrifice of the cross throughout the ages until he should come again, and so to entrust to his beloved Spouse, the Church, a memorial of his death and resurrection: a sacrament of love, a sign of unity, a bond of charity, a Paschal banquet in which Christ is consumed, the mind is filled with grace, and a pledge of future glory is given to us” (Catechism of the Catholic Church, #1323).

From the very beginning of Christian history, holy men and women have reflected on Christ’s presence in the Eucharist and have taught that the sacred transformation that occurs in the eucharistic liturgy is a sign and a cause of the transformation that should occur in the lives of all those who receive this great sacrament of Christ’s love.

In his apostolic exhortation *“Evangelii Gaudium”* (“The Joy of the Gospel”), Pope Francis has continued this tradition and forcefully reminded us that the Eucharist “is not a prize for the perfect, but a powerful medicine

and nourishment for the weak.”

We live in a time of confusion and controversy over what it means to be a Catholic Christian. Many diverse and dissonant voices tell us that our faith is old-fashioned and out of touch. Church teaching is often portrayed as repressive or intolerant. At best, our culture tends to regard religious teaching and practice as optional. At worst, those who take their faith seriously are regarded as a threat to ideologies that define the status quo.

It was not so different when Christianity was young. Controversies raged over the divinity of Christ, about the meaning of the sacraments and over the lifestyles of those who had embraced Christianity and been baptized. Sometimes, these disagreements were discussed in civil, respectful ways. Other times, differences of understanding and belief resulted in ugliness, name-calling and even the shedding of blood.

In spite of years of controversies and changing practices, the foundational teachings of our Church have not changed. We may come to understand things differently (in a new light), or we can mature in our ability to express what we believe, but the teaching we have received from the Apostles remains constant and

unchanging even as new questions and controversies arise to challenge our most cherished beliefs and traditions.

Catholic teaching on the holy Eucharist is an excellent example. What catechumens, elect and newly baptized were taught in the fourth century, for example, is exactly what we teach today.

Before the invocation of the Blessed Trinity in the eucharistic prayer, the bread and wine are simply bread and wine. But after the celebrant invokes the Trinity, the elements are transformed into the Body and Blood of Christ. This is a great mystery which can be described, but never fully explained. (The technical term “transubstantiation” was not known in the 4th century, but the foundational teaching is clearly articulated by St. Cyril of Jerusalem in his catechetical instruction.)

How clearly do we present this teaching today? Is it understood—in spite of all the confusion and controversy—that the Lord is truly present in the Eucharist? The real presence of Christ in the form of bread and wine is one of the most powerful truths of our faith. As the *Catechism of the Catholic Church* teaches, the Eucharist is “a memorial of [Christ’s]

death and resurrection: a sacrament of love, a sign of unity, a bond of charity, a Paschal banquet in which Christ is consumed, the mind is filled with grace, and a pledge of future glory is given to us” (#1323). We should teach this with unqualified clarity, and we should meditate on this great mystery in our daily prayers and especially in our adoration of the Blessed Sacrament.

Let’s cut through all the confusion and controversy to the heart of the matter. In the Eucharist, Christ gives himself to us really and truly. In this sacrament of love, the Son of God enters into our world once again and becomes one with us—body and soul, mind and heart—in a perfect communion of divine love.

The Solemnity of the Most Holy Body and Blood of Christ (*Corpus Christi*), which we celebrate this weekend, is a time to rejoice in the great gift we have received in the holy Eucharist.

Let us fall in love with this most precious sacrament. Let us allow ourselves to be fed by divine grace so that we will have the strength to love God above all else, and to teach and serve others as the Lord has commanded us to do. †



Cristo, la piedra angular

Corpus Christi, el Cuerpo y la Sangre de Cristo

“Nuestro Salvador, en la última Cena, la noche en que fue entregado, instituyó el Sacrificio Eucarístico de su cuerpo y su sangre para perpetuar por los siglos, hasta su vuelta, el sacrificio de la cruz y confiar así a su Esposa amada, la Iglesia, el memorial de su muerte y resurrección, sacramento de piedad, signo de unidad, vínculo de amor, banquete pascual en el que se recibe a Cristo, el alma se llena de gracia y se nos da una prenda de la gloria futura” (Catecismo de la Iglesia Católica, #1323).

Desde el principio mismo de la historia cristiana, hombres y mujeres santos han reflexionado sobre la presencia de Cristo en la Eucaristía y nos han enseñado que la transformación sagrada que ocurre en la liturgia eucarística es un signo y una causa de la transformación que debe suceder en las vidas de todos los que reciben el supremo sacramento del amor de Cristo.

En su exhortación apostólica *Evangelii Gaudium* (La alegría del Evangelio), el papa Francisco ha proseguido con esta tradición y nos ha recordado enfáticamente que la Eucaristía “no es un premio para los perfectos sino un generoso remedio y un alimento para los débiles.”

Vivimos en una época de confusión y controversia en cuanto al significado

de ser cristianos católicos. Escuchamos muchas voces disonantes que nos dicen que nuestra fe es anticuada y alejada de la realidad. A menudo las enseñanzas de la Iglesia se representan como represivas o intolerantes. En el mejor de los casos, nuestra cultura tiende a considerar la enseñanza y la práctica de la fe como algo optativo. En el peor de los casos, aquellos que se toman en serio la fe son vistos como una amenaza a las ideologías que definen el *status quo*.

La situación no era muy distinta en los albores del cristianismo. Había airadas controversias en cuanto a la divinidad de Cristo, el significado de los sacramentos y los estilos de vida de quienes habían adoptado el cristianismo y se habían bautizado. A veces estas diferencias se ventilaban de formas civilizadas y respetuosas, en tanto que en otras, las diferencias de interpretación y de creencias terminaban desagradablemente, con insultos e incluso en derramamiento de sangre.

Pese a los años de controversias y las prácticas cambiantes, las enseñanzas fundamentales de nuestra Iglesia no han cambiado. Quizá tengamos una perspectiva distinta o tal vez hayamos madurado en cuanto a nuestra capacidad para expresar nuestras creencias, pero las enseñanzas que

hemos recibido de los Apóstoles siguen siendo una constante inmutable, incluso cuando surgen nuevos cuestionamientos y controversias que ponen a prueba nuestras creencias y tradiciones más valiosas.

Las enseñanzas del catolicismo sobre la sagrada Eucaristía constituyen un excelente ejemplo. Las enseñanzas que recibían los catecúmenos, los elegidos y los recién bautizados en el siglo IV son exactamente las mismas que impartimos hoy en día.

Antes de invocar a la Santísima Trinidad en la oración eucarística, el pan y el vino son sencillamente eso: pan y vino. Pero después de que el oficiante invoca a la Trinidad, estos elementos se transforman en el cuerpo y la sangre de Cristo. Este es el gran misterio que podemos describir, pero jamás explicar a cabalidad. (El tecnicismo de la “transustanciación” no se conocía en el siglo IV, pero san Cirilo de Jerusalén lo explicó claramente en su instrucción catequética).

¿Qué tan claramente presentamos esta enseñanza hoy en día? ¿Acaso se entiende, pese a toda la controversia y la confusión, que el Señor está verdaderamente presente en la Eucaristía? La presencia real de Cristo en el pan y el vino es una de las verdades más poderosas de nuestra fe.

Tal como nos lo enseña el *Catecismo de la Iglesia Católica*, la Eucaristía es “el memorial de su muerte y resurrección, sacramento de piedad, signo de unidad, vínculo de amor, banquete pascual en el que se recibe a Cristo, el alma se llena de gracia y se nos da una prenda de la gloria futura” (#1323). Debemos enseñar esto con una claridad unificada y debemos meditar sobre este gran misterio en nuestras oraciones diarias, especialmente en nuestra adoración del Santísimo Sacramento.

Hagamos a un lado toda la confusión y la controversia para llegar a la esencia. En la Eucaristía, Cristo en verdad se entrega a nosotros; a través de este sacramento de amor, el Hijo de Dios entra en nuestro mundo otra vez y se fusiona con nosotros, en cuerpo y alma, mente y corazón, en una comunión perfecta de amor divino.

La Solemnidad del Santísimo Cuerpo y Sangre de Cristo (*Corpus Christi*), que celebramos este fin de semana, es un momento para alegrarnos con el gran obsequio que hemos recibido en la Santa Eucaristía.

Enamorémonos de este precioso sacramento. Nutrámonos de gracia divina para tener la fortaleza para amar a Dios sobre todas las cosas y para enseñar y servir al prójimo como el Señor ha nos lo ha mandado. †

Events Calendar

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

June 5

Mission 27 Resale, 132 Leota St., Indianapolis. **Senior Discount Day**, every Tuesday, seniors get 30 percent off all purchases, 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. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Indiana German Heritage Society St. Boniface Day Celebration**, 12:10 p.m. Mass. Information: williamlselm@gmail.com.

June 6

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

Our Lady of Perpetual Help Parish, 1752 Scheller Lane, New Albany. **"How to be a Christian Consoler" seminar**, resources for family,

friends, and caregivers of those who are suffering, 6:30-8:30 p.m., free. Register by June 1, 812-945-2374, tyost@olphna.org.

June 7-9

St. Simon the Apostle Parish, 8155 Oaklandon Road, Indianapolis. **Parish Festival**, Thurs. 5-11 p.m., Fri. 5 p.m.-midnight, Sat. 3 p.m.-midnight, music by "Jeff Day" on Thurs., "My Yellow Rickshaw" on Fri., "The Doo!" on Sat., food, games, rides, \$10 admission. Information: www.saintsimonfestival.com, 317-826-6000.

St. Anthony Parish, former Max Bahr Park, 300 N. Warman Ave., Indianapolis. **Crossroads of the Americas Festival**, Thurs. 6-10 p.m., Fri. 5-11 p.m., Sat. 4 p.m.-midnight, multi-cultural food, carnival rides, art show, soccer tournament, live music, \$25 raffle tickets, \$20,000 grand prize, \$500 second. Information: 317-636-4828.

June 7-10

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **Parish Festival**, Thur. 5-11 p.m.,

Fri. 5 p.m.-midnight, Sat. 2 p.m.-midnight, Sun. noon-9 p.m., food booths, rides, bingo, cake wheel, Monte Carlo, children's games, spin and win, raffles, quilt raffle, silent auction. Information: 317-888-2861.

June 8-9

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Annual Italian Street Festival**, 5-11 p.m., Italian food, wine, beer, music by "The Woombles," "Theotokos" and "Final Edition" on Fri., "Heartstone Crossing" and "Indy Polkamotion" on Sat., children's games and rides, Marian procession 6:45 p.m. on Sat. followed by Mass, free parking in the Eli Lilly lots on East St. and New Jersey St., free admission. Information: 317-636-4478.

Holy Angels Parish, 740 W. 28th St., Indianapolis. **Music Festival**, Fri. 5-10 p.m., Sat. 2-11 p.m., dinners, live music, vendors, children's area, inflatables, \$7-12 food and ride tickets. Information: 317-926-3324.

June 9

Clermont Lion's Club Park, 3201 N. Tansel Road,

Indianapolis. **Slovenian National Home Festival**, 10 a.m.-8 p.m., 1 p.m. food service, 2 p.m. live music, children's activities, beer and wine, coolers not permitted. Information: sloveniannationalhomeindy.org, 317-632-0619.

June 10

St. Thomas Aquinas Church, 4625 N. Kenwood Ave., Indianapolis. **Mass in French**, 12:30 p.m. Information: 317-627-7729 or acfadi2014@gmail.com.

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.

June 11-14

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. **"Hero Central" Vacation Bible School**, ages 4-10, Bible stories, games, craft, singing, snacks, 3-6 p.m. each day. Information including middle school to adult volunteer opportunities: cdiaz@saintlawrence.net, 317-546-4065.

June 12

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

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

June 14

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Peace and Nature Garden Walk**, Benedictine Sister Angela Jarboe facilitating, 7-8:30 p.m., freewill donation. Information and registration: 317-788-7581, www.benedictinn.org.

June 14-16

St. Susanna Parish, 1210 E. Main St., Plainfield. **Parish Festival and Car Raffle**, Thur. 6-10 p.m., Fri. 6-11 p.m., Sat. 4:30 p.m.-

midnight, international food, nightly food specials and entertainment, gambling tent, Texas poker, beer and wine garden, chicken bingo, kids' games, book fair, carnival rides, raffle tickets \$50 each or 3 for \$125, 2018 Ford Focus SE grand prize, \$1,500 second, \$1,000 third, \$500 fourth and fifth each. Information and raffle tickets: 317-839-3333.

June 15-16

St. Mark the Evangelist Parish, 535 Edgewood Ave., Indianapolis. **Funfest**, Fri. 5-11 p.m., Sat. 5 p.m.-midnight, dinners in air-conditioned hall with senior discount, grilled and multi-cultural foods, desserts, elephant ears, raffles, bingo, quilt raffle, inflatables, children's games, beer, Monte Carlo, live bands, pony rides. Information: 317-787-8246.

St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. **International Festival**, 5 p.m.-midnight, authentic Latino, Asian, German and American food, live music, dance groups, carnival rides, charitable games and raffle, beer garden. Information: 317-291-7014. †

Retreats and Programs

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

June 15-21

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. **The Image as a Window to the Spiritual: An Artist's Six-Day Hands-on Workshop and Retreat**, Benedictine Brother Martin Erspamer and Passionist Brother Michael Moran presenting, limited spots available, \$695 single, \$1,045 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

June 22-24

Our Lady of Fatima Retreat

House, 5353 E. 56th St., Indianapolis. **Tobit Marriage Preparation Weekend**, 7 p.m. Fri.-11:45 a.m. Sun., \$298 includes separate room accommodations for couple, meals, snacks and materials. Registration deadline: June 20. Information and registration: Dustin Nelson, 317-545-7681, ext. 101 or www.archindy.org/fatima/calendar/tobit.html.

June 24-30

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Monastic Retreat:**

Sacramental Living so that God May Be Glorified, \$500. Information and registration: 317-788-7581, www.benedictinn.org.

June 25

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Silent Self-Guided Day of Reflection**, \$35 includes room for the day, continental breakfast, lunch and use of common areas. Registration deadline: June 23. Information and registration: Dustin Nelson, 317-545-7681, ext. 101 or www.archindy.org/fatima. †

Terre Haute, Indianapolis foodbanks to benefit from Meijer 'Simply Give' program

Meijer stores have partnered with two foodbanks in the archdiocese as part of their "Simply Give" spring campaign. Now through June 17, each \$10 "Simply Give" card purchased at the participating stores will be converted into Meijer food-only cards that can be used to fulfill the local needs of each store's designated pantry. Cards purchased at Meijer, 5550 N. Keystone Ave., in Indianapolis, will benefit the St. Vincent de Paul Food Pantry, 3001 E. 30th St., in Indianapolis.

"Simply Give" cards purchased at Meijer, 5600 E. New Margaret Dr., in Terre Haute, will be donated to the Terre Haute Catholic Charities Foodbank, 1356 Locust St., in Terre Haute. Other Meijer stores in central and southern Indiana are also participating, with donations benefiting other ecumenical food pantries. Additional information about the "Simply Give" program, locations and benefiting food pantries can be found at bit.ly/2J3Iz0h (case sensitive). †

Father Christopher Craig to celebrate 25th anniversary of ordination in Madison on June 10

A Mass honoring Father Christopher Craig on the 25th anniversary of his priestly ordination will be held at Shawe Memorial Jr./Sr. High School Gymnasium, 221 W. State St., in Madison, at 10:30 a.m. on June 10. Father Craig was ordained on June 5, 1993. He is the pastor of Prince



Fr. Christopher Craig

of Peace Parish in Madison and Most Sorrowful Mother of God Parish in Vevay, and serves as chaplain at Father Michael Shawe Memorial Jr./Sr. High School. A reception at Pope John XXIII Catholic School will immediately follow the Mass. For additional information, call 812-265-4166. †

Catholic Charities Indianapolis to host World Refugee Day open house on June 20

"Culture, Coffee and Conversation" is the theme of an open house in honor of World Refugee Day hosted by Catholic Charities Indianapolis at the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis, from 7:30-10:30 a.m. on June 20. World Refugee Day is observed annually on June 20 to raise public awareness about refugees' situations throughout the world.

Activities will include cultural villages, global breakfast foods, refugee artwork, ethnic music and entertainment. The suggested donation to attend is \$20 through June 13, and \$25 after that date. Registration is requested online at www.helpcreatehope.org. For more information, contact Beth Russell at 317-236-1592, 800-382-9836, ext. 1592, or erussell@archindy.org. †



Three Sisters of Providence honored

Bishop Gerald R. Barnes of the San Bernardino Diocese in Calif. poses with Providence Sisters Cathy White, left, Loretta Picucci and Carol Nolan during an award ceremony on April 7 in Palm Desert, Calif. The members of the Sisters of Providence of Saint Mary-of-the-Woods were the recipients of Bishop Barnes' *Amar Es Entregarse Award*, named for his episcopal motto which means "Love is the total giving of oneself." The award recognizes those who epitomize this motto. Sister Cathy ministers as director for the Diocese of San Bernardino's Office of Child and Youth Protection. Sister Carol founded Providence in the Desert in Coachella, Calif., in 2002 and is assisted by Sister Loretta. The ministry serves immigrant farm worker families living in the Thermal/Mecca area of the desert in southern California by providing English as a Second Language instruction for adults, music lessons for children and other services as needed. (Submitted photo)

IRELAND

continued from page 1

Minister for Health Simon Harris has said he would introduce legislation that would allow abortion on demand up to 12 weeks, up to 24 weeks on unspecified grounds for the health of the mother, and up to birth where the child is diagnosed with a life-limiting condition that means he or she may not live long after birth.

An exit poll conducted by Ireland's national broadcaster RTE asked voters what motivated them to opt for either "yes" or "no." Among "yes" voters, the most important issues were the right to choose (84 percent), the health or life of the woman (69 percent), and pregnancy as a result of rape (52 percent).

Among "no" voters, they cited the right to life of the unborn (76 percent), the right to life of those with Down syndrome or other disabilities (36 percent), and religious views (28 percent).

John McGuirk, spokesman for Save the Eighth, which campaigned for a "no" vote, described the outcome as "a tragedy of historic proportions."

"The Eighth Amendment did not create a right to life for the unborn child—it merely acknowledged that such a right exists, has always existed and will always exist," he said, insisting that "a wrong does not become right simply because a majority support it."

"We are so proud of all of those who stood with us in this campaign—our supporters, our donors, our families and our loved ones," he said. "This campaign took a huge personal toll on all of us who were involved, and we have been so grateful for their support."

Insisting that pro-life campaigners will continue their efforts, McGuirk told Catholic News Service: "Shortly, legislation will be introduced that will allow babies to be killed in our country. We will oppose that legislation. If and

when abortion clinics are opened in Ireland, because of the inability of the government to keep their promise about a [general-practitioner-led health] service, we will oppose that as well.

"Abortion was wrong yesterday. It remains wrong today. The constitution has changed, but the facts have not," he said.

Ruth Cullen of the LoveBoth campaign insisted that the organization will try to ensure that the Irish prime minister, or Taoiseach, Leo Varadkar, is true to his pledge that the government will work to ensure that abortions are rare.

"We will hold the Taoiseach to his promise that repeal would only lead to abortion in very restrictive circumstances. He gave his word on this, now he must deliver on it. No doubt many people voted for repeal based on the Taoiseach's promises in this regard," she said.

Commenting on the campaign, Cullen said: "We are immensely proud and grateful to all our volunteers throughout the country who worked tirelessly over recent months to ensure unborn babies would not be deprived of legal protections.

"The campaign to protect unborn babies will endure," she said.

Eamonn Conway, a theologian at Mary Immaculate College in Limerick, told Catholic News Service he was "greatly saddened" by the result. However, he pointed out that "the truth is that the Irish Constitution merely recognized the right to life that is antecedent to all law. This most fundamental of all human rights is not extinguished or diminished because our constitution no longer acknowledges it. What is diminished is our constitution," he said.

Conway said he believes "the task facing the Catholic Church now is to ensure that it makes every effort to accompany with the healing compassion of Christ everyone caught up in the tragic circumstances that surround an abortion ... from grieving parents to medical practitioners." †

Pope, patriarch call for ethical intervention in economy

VATICAN CITY (CNS)—Pope Francis and Ecumenical Patriarch Bartholomew of Constantinople called on Christians to work together to build a culture of solidarity in the face of growing economic inequality and a lack of respect for the human dignity of the poor and of migrants.

The two leaders met privately on May 26 before addressing an international conference sponsored by the Centesimus Annus Pro Pontifice Foundation, which seeks to promote the teaching of St. John Paul II's 1991 encyclical on social and economic justice.

"The current difficulties and crises within the global economic system have an undeniable ethical dimension," Pope Francis told some 500 business leaders, theologians and proponents of Catholic social teaching.

The crises clearly "are related to a mentality of egoism and exclusion that has effectively created a culture of waste blind to the human dignity of the most vulnerable," the pope said.

A "growing 'globalization of indifference'" is seen in the uneven pace of development, "not only in materially poorer countries but increasingly amid the opulence of the developed world," he said. It also is obvious in people's reactions to migrants and refugees.

In his speech to the gathering, Patriarch Bartholomew insisted that Christianity is "essentially social. Faith is not limited only to the 'soul' without any interest for the social dimension, but rather, it also plays a pivotal role at the level of society."

The Orthodox and Catholic Churches, he said, promote spiritual values and charitable activity, but they also teach "the principles of the respect of the person, solidarity, subsidiarity and the common good."

But, he said, the world today—as seen

in the global economic system and the continued destruction of the environment—is experiencing a "crisis of solidarity" that threatens humanity's very existence.

Patriarch Bartholomew condemned what he described as the "fundamentalism of the market," the deification of profit, the association of dignity with property, the reduction of the human being to '*homo oeconomicus*' and the subordination of the human person to the tyranny of needs."

In addition, he said, "we worship technology and its highest symbol—the computer—as our god," thinking that it will solve all of people's problems. But the world's deepest problems cannot be fixed with technology alone, he said, citing "social injustice, divorces, violence, crimes, loneliness, fanaticism and the clash of civilizations."

"Never before have we possessed so much scientific knowledge and acted so violently and destructively against nature and our fellow human beings," Patriarch Bartholomew said.

For Christians, he said, two things are clear: the "crisis of solidarity" cannot be ignored because the problems directly impact human dignity; and, "nobody can face these problems alone."

"The contribution of our Churches remains crucial," he said, because "they have preserved high values, precious spiritual and moral heritage and deep anthropological knowledge."

"For Pope Francis and us, the identity and value of a culture or a society cannot be judged by the level of its economic growth, its technological development or its organization," he said. "A civilization is judged by whether or not its final point of reference is the human person, in relation to his true divine destiny and the protection of his world." †

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Archbishop salutes CYO honorees for living ‘the joy of the Gospel’

By John Shaughnessy

It was an evening marked by joy—a celebration of a special group of youths, men and women who make a difference to the young people who participate in the Catholic Youth Organization (CYO) in the archdiocese.

Smiling throughout the CYO’s Volunteer Awards Ceremony on May 1, Archbishop Charles C. Thompson stressed that such an attitude of joy should reflect the lives of all Christians.

“I think of Pope Francis reminding us that we must go out and live the joy of the Gospel, that we can’t look like

all those Christians coming back from a funeral,” the archbishop said during his remarks at SS. Peter and Paul Cathedral in Indianapolis.

Looking out on all the young people, coaches, pastors, families and friends who gathered for the CYO event, Archbishop Thompson added, “So live those virtues, live that quality of life—to give that witness, especially one of joy.”

The archbishop then reminded the gathering to always focus on the true source of joy for Christians.

“As we gather here, we’re reminded that we engage one another as a person,

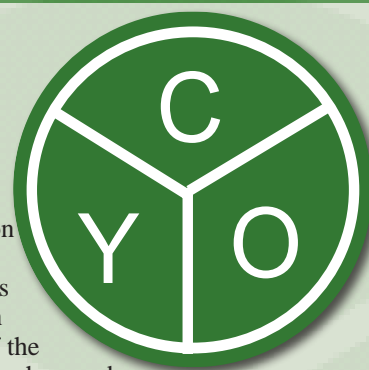
as a human being created in the image of God,” he said. “But more than that, as Christians, we engage each other in the light of Christ.

“That is our call. That is what we’re about as Christians—to encounter the person of Jesus Christ that we find hopefully in each relationship. So as we gather here tonight, we’re reminded that when we seek to build up the kingdom of God what we must keep in the center is Christ. To the degree we do that, we are giving incredible witness and the joy of the Gospel to the kingdom at hand.”

Archbishop Thompson praised how that

combination of witness and joy was reflected in the lives of the people being honored by the CYO that night. He also saluted the families, friends and pastors who support the volunteers’ efforts.

“We honor tonight those who preach the Gospel by the witness and goodness of their lives,” he said. “Let us realize how blessed we are to have such wonderful people and leaders in our archdiocese.” †



CYO recognition highlights volunteer efforts of adults and youths

2018 St. John Bosco Award recipients

- Immaculate Heart of Mary Parish—*Derry Condon*
- Our Lady of Lourdes Parish—*Rachel Ayres*
- St. Barnabas Parish—*Dan Bauer and Theresa Wells-Ditton*
- St. Jude Parish—*Tom Mattingly*
- St. Mark the Evangelist Parish—*Jesse Cleary*
- St. Roch Parish—*Mark McGuire*

2018 Msgr. Albert Busald Award recipients

- Immaculate Heart of Mary Parish—*Lawrence Coan and Joe Schaffer*
- Nativity of Our Lord Jesus Christ Parish—*Jeff Durm and Kevin Kirkhoff*
- Our Lady of Lourdes Parish—*Kevin Martin*
- St. Barnabas Parish—*Ron Carr and Jim Chapman*
- SS. Francis and Clare of Assisi Parish, Greenwood—*Jeff Amodeo*
- St. Jude Parish—*Mark Balazs*

- St. Lawrence Parish—*Christina Knych Ugo*
- St. Mark the Evangelist Parish—*Rusty Albertson and Laura English*
- St. Pius X Parish—*Chris Calvert and P.J. Loehrer*
- St. Roch Parish—*Arnie Kiefer*
- St. Thomas Aquinas Parish—*Anitra Helton*

2018 Spirit of Youth Award recipients

- Christ the King Parish—*Mary Claire Cooke*
- Immaculate Heart of Mary Parish—*Liam O’Brien*
- St. Agnes Parish, Nashville—*Jessica Taylor*
- St. Anne Parish, New Castle—*Christina Gwinn*
- SS. Francis and Clare of Assisi Parish, Greenwood—*Emma Pawlik*
- St. Jude Parish—*Cameron Irwin and Madeleine Russell*
- St. Mark the Evangelist Parish—*Sam Bramlett and Joey Cross*
- St. Roch Parish—*Tommy Hansen and George Lucid*
- St. Therese of the Infant Jesus (Little Flower) Parish—*Caroline Mages* †



Setback leads coach to make a difference

By John Shaughnessy

Tom Mattingly remembers it as one of the toughest days of his youth—the day he was cut from the basketball team of Roncalli High School in Indianapolis.

Yet within a week, he was organizing a high school Catholic Youth Organization (CYO) team to play for the former St. James Parish in Indianapolis, a team he would coach, play on and lead to winning the city championship.

Thirty-seven years later, he’s still coaching in the CYO and still making a difference in the lives of the children and the youths he has volunteered to help.

“Getting cut was a blessing in disguise to let me end up coaching,” says Mattingly, a 2018 recipient of the St. John Bosco Award, the highest honor from the archdiocese’s CYO. “Things happen for a reason. One of the things was to let me get out there and do something different.”

While coaching became an unexpected outlet for Mattingly, the member of St. Jude Parish in Indianapolis has remained consistent in the way he has led his teams, starting with an emphasis on faith.

“Before the season starts, I give them a rosary ring. I’ll tell them, ‘We’ll say a Hail Mary before and after every game and practice. By the end of the year, we’re going to learn the rosary.’ And on game days, each player was chosen to say a prayer that they had written out on a piece of paper. It teaches them there are more important things than basketball.”

Mattingly has also stressed—and learned—there are more important things than winning.

“When you’re coaching, keep things positive. You don’t ever want to say or do that one thing that chases a child away. You want to inspire them. Kids like to be asked things, to be involved in things. When they feel they’re involved in the decision-making, they do better in practices and games.”

The father of three also tells his players, “When you join a team, you’re playing for each other. When you do that, good things happen.”

And while Mattingly has come to believe that “God doesn’t pick winners”—“the other people are praying, too”—he’s certain that God is always present in his life.

“In my coaching and my daily life, my Catholic faith has always helped me. God has been good to me. He’s blessed me with three great kids. And whenever I’ve had a problem, he’s been there for me.” †



Special honor binds daughter with dad

By John Shaughnessy

It was a moment that a coach longs for, a moment when everything she tries to stress unfolds in an unforgettable way.

For Rachel Ayres, that moment happened after a volleyball game. As she drove her players back to their school in a team bus, she came upon a situation where a man in a wheelchair had fallen out of his van.

When Ayres and her assistant coach rushed to help him, they soon learned that he already had assistance and an ambulance had been called. Heading back to the team bus, Ayres saw a scene that still moves her to tears years later.

“All the girls were in a circle, holding hands and praying,” Ayres says. “It touched my heart. It meant a lot to me.”

So did the evening of May 1 when Ayres received the St. John Bosco Award, the highest honor from the archdiocese’s Catholic Youth Organization (CYO).

What made it even more special for her was that she now shares that honor with her father, Dennis Davis, a longtime CYO coach at Our Lady of Lourdes Parish in Indianapolis who also has been an assistant football coach at Father Thomas Seccina Memorial High School.

“He’s such a role model through my life,” Ayres says. “He’s very quiet, very humble. So many of his former players will come up to me and say just what a positive influence he was in their lives and what a great coach he was. He’s everything I’d like to be in a coach.”

Ayres has strived for that goal in 21 years of coaching, following in her father’s path at both Lourdes and Seccina. The mother of two sons has coached kickball, basketball and volleyball in the CYO—all with the same goal.

“You want to challenge them to make them better, and help them be good sports on the court and good people off the court. And I like them to take responsibility. It’s really seeing kids realize their capabilities—knowing they can get better and grow.”

She thinks of the coaches who did that for her. She also makes a point of mentioning her mom Marie, who still coaches in the CYO. And she gives special thanks to her husband Kevin for all his support during all her years of coaching.

“Twenty-one years later, it’s just a big part of me. There would be an absence in my life if I wasn’t able to do this. I would miss the people way too much. That’s what keeps you going—all the wonderful people, all the friends you made.” †



Volunteer focuses on faith, relationships

By John Shaughnessy

When Dan Bauer saw how the boy was being treated by his coach, he knew he had to do something.

“I was officiating football games, and there were a couple of games where I noticed the coaching on the sidelines,” says Bauer, a former football star at Roncalli High School in Indianapolis and at Indiana University. “There was one incident where a coach called a kid by his number—didn’t even know his name—and told him to get in for another player.

“I thought if that’s the type of coaches who are out there, I need to be a coach more than an official. I went to St. Barnabas and talked to the football coordinator and asked if he had any openings for a coach. He put me to work right away.”

That’s how Bauer began coaching for 23 years at St. Barnabas Parish in Indianapolis—all the time working to make an impact on the lives of the football, basketball and volleyball players he coached.

“My goal was always to develop relationships,” says Bauer, a 2018 recipient of the St. John Bosco Award, the highest honor from the archdiocese’s Catholic Youth Organization (CYO). “When you get older, you don’t remember the wins and losses. You do remember how you were treated—and the lessons about sportsmanship and teamwork.

“I believe if you give passion to something and work hard, you may not get the win, but you will get growth. You’ll be a better person in the long run that will make you a better Christian.”

One of Bauer’s favorite teams lost all of its eight games as seventh graders.

“They came back as eighth graders and won six and lost three. They understood if we kept at this, we’ll get better. That’s what made coaching fun.”

As athletic director at St. Barnabas for the past three years, Bauer has established a focus that proclaims, “We’re going to pray, we’re going to pick the other team up, and we’re going to make faith the center point of all we are. They’ll know we are Christians and Catholics first.”

Bauer strives to live that focus. He’s been an usher at Mass for nearly 20 years. And he and his wife Pam have been confirmation sponsors. They have also participated in mission trips with their three children and other youths.

“My faith has always been the center point of my life. If you keep your faith in mind in everything you do, it takes you to a lot of good places.” †



Coach’s motto: ‘I do it with all my heart’

By John Shaughnessy

Ever since she was a small girl racing bikes against the boys in the neighborhood, Theresa Wells-Ditton has always had the heart of a competitor.

She did it as a scrappy point guard playing at Roncalli High School in Indianapolis. And she asked for that same commitment and competitiveness from all the girls’ kickball and basketball teams she has coached for nearly 25 years at St. Barnabas Parish in Indianapolis.

Yet something changed four years ago when two friends approached her about coaching a girls’ basketball team at St. Anthony Parish in Indianapolis. The team didn’t have uniforms at first, and nearly all the girls from mostly Hispanic families had never played the game.

“It changed my entire approach to sports,” says Wells-Ditton, a 2018 recipient of the St. John Bosco Award, the highest honor from the archdiocese’s Catholic Youth Organization (CYO). “I had to completely re-wire my mind.”

Her heart changed, too. “I find myself moving more into a compassionate role. You talk about kids who are at risk. The hope you can give them is worth every minute. They need people to be there for them. I love the kids, the families, the school.”

And they love her. When she drops by the school, she is swarmed with hugs. They know she cares. At the same time, when they step on the court, they know she wants them to hold their heads high.

“I want them to be competitive. It gives them a way forward as an adult—to learn how to play as a team, to deal with a loss, to be a gracious winner. In this day and age, young girls have a lot of pressures. It’s important for them to have a non-parent, preferably a female, who can also guide them and be there for them.”

It’s why she and her mother Suzie have gone the extra financial mile to help a couple of girls attend a Catholic school.

It’s why the victories on the court have become more meaningful, too.

“We didn’t win a game two years ago. Last year, we finally won. They had a feeling of, ‘We can do this!’ That goes so far off the court, too.”

Through all this change of heart, she often thinks of the example of her father, the late James Wells.

“Anything I’ve ever tackled—whether it’s work, coaching or being a parent—I do it with all my heart. That’s what my parents taught me. It carries on today. I’m still competitive, but now I define success as making a difference in a child’s life.” †



Longtime volunteer lives his legacy

By John Shaughnessy

From his 35 years of coaching in the Catholic Youth Organization (CYO), Jesse Cleary has developed a special appreciation for certain children.

“The ones you remember the most are not the greatest athletes. They’re the kids who give the effort, and then they suddenly get it. When you see them get better as the season goes along, that’s a lot of why I’m in this.

“There was a boy in wrestling. He worked, and he worked. He always fell short of his personal goals. When he got that first win—I still remember the smile on his face.”

Cleary then shares the latest chapter in that athlete’s story.

“He’s an Indianapolis firefighter now, and he’s coaching his kids. That’s the legacy I like to see carry on.”

Cleary appreciates that legacy so much because it captures his commitment to the CYO. He started coaching when he was a 17-year-old student at Roncalli High School in Indianapolis, viewing it as a way to give back to the people who coached him as a youth.

Still, there’s another compelling reason that has motivated Cleary to dedicate 35 years to coaching young people in a range of sports. He sees that dedication as part of the legacy he has always wanted to create for his two children, 19-year-old Connor and 14-year-old Katie.

“As a dad, I try to set an example for my kids,” says Cleary, a 2018 recipient of the St. John Bosco Award, the highest honor from the archdiocese’s CYO. “You can talk to your children and get them to church, but you have to live your faith as best you can, too.”

He strives to follow that approach at his home parish—St. Mark the Evangelist in Indianapolis—where he has served on the school commission, sung in the choir, and participated as a sponsor for the Rite of Christian Initiation for Adults program.

“You see people at church on Sunday, but you don’t get to know them until you work with them. Then you see how much you have in common.”

He’s seen those same rewards from coaching. When he and his wife Jody coached their daughter’s kickball team this year, it gave him the opportunity to get to know her classmates better.

He also savors “when a kid you coached 30 years ago comes up to you and says, ‘Hey coach, remember me?’

“There’s not a better feeling than that. You build lasting relationships.” †



Architect builds on foundation of faith

By John Shaughnessy

Years have passed, but Derry Condon still smiles when he recalls his oldest child’s reaction after spending a week at Camp Rancho Framasa in Brown County.

With all the fun of the archdiocese’s Catholic Youth Organization (CYO) camp fresh in his mind, Ryan Condon looked at his father and implored, “Dad, can I go back next year?”

That joy for the camp—and the desire to return to it—have also marked Derry Condon’s life for the past 35 years. And the Indianapolis architect’s longtime dedication to creating and improving the camp’s facilities have earned him the CYO’s highest honor this year, the St. John Bosco Award.

“I feel better when I’m down there,” says Condon, a member of Immaculate Heart of Mary Parish in Indianapolis. “I’m always welcomed by the people. There’s something about going down there and seeing the kids. They meet a lot of new friends and have a lot of new experiences.”

Condon has contributed to that experience through his architectural work.

The father of three has overseen the renovation of cabins, the chapel and the pavilion. The grandfather of four created a new campfire area that accommodates 250 people. Condon has also designed a new office building and maintenance facility at the camp. Then there is his favorite project.

“We designed and built an outdoor space of worship. It’s on the side of a hill, surrounded by trees. It’s a great place for Mass for the campers. It’s not a church; it’s God’s space in nature. We designed it and created walkways to it so kids in wheelchairs could get to it. That’s one of the best things I did down there.”

Another project that has special meaning to Condon is the endowment that his sister and brother-in-law—Billie and Dr. David Bankoff—started so children in need could attend the camp. It’s called the Ryan Condon Campership Fund, in honor of his son who died in 2004.

“Kids from the inner city who can’t afford to go can go now.”

Condon’s latest effort at the camp focuses on creating a space for meditation in an area that has a stream nearby, an area that will feature a life-sized statue of the Blessed Mother.

“There’s something about CYO camp that really brings out my Catholic faith. When I’m working on these projects, I feel better. I’m doing something that needs to be done.” †



Coach knows we have more to give

By John Shaughnessy

When Mark McGuire shares tips to get his young wrestlers ready for a match, he always hopes the following lessons will prepare his athletes for the challenges they will face later in life:

Start with a prayer, your faith in God, and your belief in yourself.

Don’t define yourself by whether you’ve won or lost. Define yourself by your preparation and your effort.

Do away with the excuses. Approach everything you do with discipline.

Always have respect for the person across from you.

Then there are these words from McGuire: “There’s a way to be really good at what you do and still be a Christian.”

For the past 15 years, he has been preaching these lessons as the wrestling coach at St. Roch Parish in Indianapolis.

“This sport is just like life,” says McGuire, a 2018 recipient of the St. John Bosco Award, the highest honor from the archdiocese’s Catholic Youth Organization (CYO). “If these kids are able to conquer these matches, they’ll be able to conquer other challenging situations later in life.”

That belief leads McGuire to offer one more life lesson he shares with his wrestlers: Whenever you think you have given everything you have, dig down deeper and know you have more to give.

McGuire and his wife Julie have followed that guiding principle in the way they have grown their family. Blessed with two daughters—Sophia and Grace—biologically, the couple has added two sons through adoption, Brady and Vitya.

“After Grace, we thought we were finished,” he says. “Julie had the feeling she wanted to adopt a child from Guatemala. He was 9 months old. There’s no way to explain it other than it was a nudge from above, from God.”

That belief stayed with the couple as Brady battled through leukemia between the ages of 6 and 9.

“He’s perfectly fine now,” McGuire says about their 12-year-old son.

In September of 2017, the couple welcomed Vitya, an 11-year-old from Ukraine.

“He was shy at first, but then he warmed up to us, and we really clicked.”

For the McGuires, that feeling of knowing you have more to give permeates their lives. So does the feeling of how much God has given them.

“Everything we have done, I’ve been blessed my whole life,” McGuire says. “It’s all by the grace of God.” †

CIRCLE

continued from page 3

treasure. ... Apart from God, our task is impossible. With God, all things are possible."

Later in the evening, he thanked the crowd for their contributions.

"To do what we do, we need the annual gifts that you provide through the United Catholic Appeal, and the long-term gifts you make to the Catholic Community Foundation through planned giving," Archbishop Thompson said. "Together, these financial gifts are providing for our Church today and well into the future."

Examples of those present and future needs include formation for seminarians now to provide priests for the future. Steve Keucher noted that he and his wife Diane, members of St. Charles Borromeo Parish in Bloomington, had "been giving to the campaign long before [their son, Father Michael Keucher] made the decision to become a priest. Clearly, by removing any financial barrier for young men who are thinking about this, it makes a big difference."

Seminarian formation is also important to Ruth Buening of St. Michael the Archangel Parish in Indianapolis. She has established two CCF funds, one for her parish and one for seminarian education.

Buening said she established the endowment because "we need priests. We're closing and combining [parishes]. ... If I can help people who think they have a vocation, that's wonderful for all of us."

John Holzer, a member of St. John the Baptist Parish in Osgood, appreciates the help that UCA funds provide for priests after their decades of service to the Church.

"Some of my best friends are priests, and I know we're helping them with their retirement" by contributing to the UCA, he said.

Holzer has been attending this annual Mass and dinner event for more than 20 years.

"I had three children in college at one time," said the father of four, who was a single parent for most of the years he raised his children. "I thought

I wasn't going to be able to give that year." But thanks to God, he said, "I had a bigger bonus at work, so I was able to contribute."

At 34, Jacqueline Pimentel-Gannon knows it can be more difficult at times to donate to the UCA, especially for young people just entering the workforce.

"It's something that we're all called to do within our means," said the member of St. Monica Parish in Indianapolis. "It might not be the same amount for everyone, but as is wonderfully illustrated in the widow's mite story [Mk 12:41-44, Lk 21:1-4], giving what you have is what counts."

"I would encourage younger folks not to be concerned that what they're able to give is too little. It still makes a difference. ... Getting into the habit at an early age is great, because as your income typically increases with age, you're used to giving already, and it just becomes a habit."

Plus, she added, "So much good is done with the contributions to [the United Catholic Appeal] that it makes it a really great way to do a lot of good in one fell swoop."

In his closing remarks, Archbishop Thompson circled attention back to the core reason for Catholics to take part in the circle of giving through the UCA and the CCF.

"We are called not only to say thanks to God, but to do thanks as well," he said. "This expression of gratitude to God in action is called stewardship."

"Let's thank God for all the gifts that we have been blessed with. Let us be grateful stewards whose words and actions show that we are responsible, generous and willing to give back to the Lord with increase. Let's be grateful believers who do thanks as well as say it."

(For more information on the United Catholic Appeal or to donate, go to www.archindy.org/uca/index.html, or contact Jolinda Moore at 317-236-1462, 800-382-9836, ext. 1462, or e-mail jmoore@archindy.org. For more information on the Catholic Community Foundation, go to www.archindy.org/ccf/index.html, call 317-236-1482, 800-382-9836, ext. 1482, or e-mail ccf@archindy.org.) †



Archbishop Charles C. Thompson addresses Miter Society and Legacy Society members at the "Circle of Giving" event at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis on May 9. (Photos by Natalie Hoefler)



Smiling at a comment made by Archbishop Charles C. Thompson toward the end of Mass on May 9 in SS. Peter and Paul Cathedral in Indianapolis are Mary Margaret Lynch of the cathedral parish, left, John Holzer of St. John the Baptist Parish in Osgood, and Franciscan Sister Shirley Gerth, parish life coordinator at St. Maurice Parish in Napoleon and St. John the Baptist Parish in Osgood.

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U.S. Catholics donate \$59 million to hurricane and earthquake relief

WASHINGTON (CNS)—U.S. Catholics have donated close to \$59 million to relief and recovery efforts in response to the destruction caused by three hurricanes that hit the United States and the Caribbean and two earthquakes in Mexico last year.

The devastation from these "unprecedented disasters continues to impact the lives of our brothers and sisters in the United States, across the Caribbean and in Mexico," said Archbishop Thomas J. Rodi of Mobile, Ala., chairman of the U.S. bishops' Committee on National Collections.

"We are profoundly grateful to the dioceses that took up special collections or made donations," he said in a May 21 statement. "The support of parishioners is an act of charity and a reflection of love for neighbor. We ask for continued prayers of support for the people affected by these historic natural disasters."

The U.S. Conference of Catholic Bishops (USCCB) in a news release reported the various amounts raised for disaster relief as of mid-May: Hurricane Harvey, \$37.2 million; Hurricane Irma, \$12.8 million; Hurricane Maria, \$6.1 million; Mexico earthquakes, \$3.5 million.

The USCCB initiated the special collections, and funds that were launched last year to support humanitarian relief efforts as well as to provide pastoral services and financial support to rebuild facilities in dioceses impacted by these disasters. †

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P.O. Box 1410, Indianapolis, IN 46206-1410

317-236-1548 or 800-382-9836, ext. 1548
chill@archindy.org

The incarnation implores us to recognize the dignity of all people

By David Gibson

Christ's incarnation troubles some Christians. It almost always has.

Today, as in past centuries, some find it difficult to accept the incarnation fully. They doubt, perhaps, that God really could or would become man.

Perhaps, too, they wonder why on earth the Lord would enter as fully and warmly as the Gospels say he did into the lives of people of all kinds, including those living in situations that fell far short of perfect.

Thus it becomes difficult for them to take the incarnation with complete seriousness. A suspicion wins out in them that a "real" incarnation would diminish the true God.

Pope Francis calls attention to these kinds of doubts about the incarnation in "*Gaudete et Exsultate*" ("Rejoice and Be Glad"), his spring 2018 apostolic exhortation on the call to holiness.

Christ's incarnation has a way of affirming all that is good about life in this world and casting light on every person's human dignity.

But when the incarnation is not taken seriously, it becomes hard to understand how holiness could be pursued in the midst of the actual, "incarnate" lives people lead—in the context, too, of the others they live alongside or encounter in their daily comings and goings.

A recurring theme in "Rejoice and Be Glad" insists, however, that paths to holiness await people of faith in precisely these kinds of situations. Pope Francis fears that doors to holiness close when this world's value is ignored, and God is thought to be absent from human lives.

In other words, doors to holiness close when the Christian mystery is disembodied.

No one can "claim to say where God is not, because God is mysteriously present in the life of every person in a way that he himself chooses," the pope explains. He says that "even when someone's life appears completely wrecked, even when we see it devastated by vices and addictions, God is present there" (#42).

So, "if we let ourselves be guided by the Spirit rather than our own preconceptions, we can and must try to find the Lord in every human life" (#42).

"Rejoice and Be Glad" examines two currents of thought in Christian history that still are found in "new forms" today. Each one, in its own way, denigrated Christ's incarnation and was judged by the Church to represent false teaching: gnosticism and Pelagianism.

Gnosticism among Christians, a strain of thinking that surfaced down through history in various forms and under various names, locates Christian perfection in knowledge and the mind's wisdom. The trouble is, says Pope Francis, that gnostics "think of the intellect as separate from the flesh, and thus become incapable of touching Christ's suffering flesh in others, locked up as they are in an encyclopedia of abstractions" (#37).

For Pelagians, who derived that label from a fourth-century monk named Pelagius, Christian perfection comes largely through human effort. Holiness is viewed as a result of our own work, not God's work in us.

Ultimately, Pope Francis suggests, those with a Pelagian bent place their trust in their own powers and leave little room for God's grace to work in them.

The result can be that in trusting their own powers, these people cannot affirm the concrete, limited human situations in which grace works. But Pope Francis thinks "the lack of a heartfelt and prayerful acknowledgment of our limitations prevents grace from working more effectively within us" (#50).

He cautions that new forms of gnosticism and Pelagianism can weigh down the Church and block progress "along the path to holiness" (#62).



Deacon Joe Bourgeois hugs a homeless Cleveland man after he and other members of an outreach ministry of suburban St. Paschal Baylon Parish distributed food and clothing on Feb. 28. Pope Francis' new apostolic exhortation, "*Gaudete et Exsultate*" ("Rejoice and Be Glad"), starkly challenges today's Christians to take seriously the dignity of all people, no matter their situation, viewing it in light of Christ's incarnation. (CNS photo/Bob Roller)

The call to holiness is a call to see "two faces, that of the Father and that of our brother," Pope Francis observes. Even better is the ability to see just one face, "the face of God reflected in so many other faces" (#61).

For "God's very image is found" in "every one of our brothers and sisters, especially the least, the most vulnerable, the defenseless and those in need" (#61). Indeed, the pope concludes:

"With the scraps of this frail humanity, the Lord will shape his final work of art" (#61).

The new apostolic exhortation starkly challenges today's Christians to take the dignity of all human life seriously, viewing it in light of Christ's incarnation. To illustrate this challenge's true scope, the pope writes:

"If I encounter a person sleeping

outdoors on a cold night, I can view him or her as an annoyance, an idler, an obstacle in my path, a troubling sight, a problem for politicians to sort out or even a piece of refuse cluttering a public space.

"Or I can respond with faith and charity, and see in this person a human being with a dignity identical to my own, a creature infinitely loved by the Father, an image of God, a brother or sister redeemed by Jesus Christ.

"That is what it is to be a Christian!"

The pope then asks, piercingly, "Can holiness somehow be understood apart from this lively recognition of the dignity of each human being?" (#98).

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

The beatitudes challenge the world's definition of happiness and success

By Fr. Herbert Weber

Three adult children of a recently deceased woman were sitting with me planning the funeral. As we looked at options for the Gospel reading for the Mass, one daughter suggested the first option, the beatitudes in Chapter 5 of St. Matthew's Gospel.

When I asked her what the reading meant to her, she said she just liked it. It had a nice sound to it. And she was pretty sure her mother liked it, too.

That conversation reflects a common response to the beatitudes. People are attracted to these statements of "Blessed are ...," even though they can't always say why. This is both helpful and challenging.

The good aspect of this simple attraction is that people intuitively feel the goodness of these boldly countercultural statements spoken by Jesus in the Sermon on the Mount. The challenge comes when we look beneath the words and see the call to refocus human values.

In his new apostolic exhortation on the call to holiness in today's world, "*Gaudete et Exsultate*" ("Rejoice and Be Glad"), Pope Francis asks people to go beyond the poetry found in the beatitudes. They can summarize the way to live in holiness, but they also have to be taken boldly to heart.

Perhaps it is the first beatitude that is most controversial, the one that reminds listeners they are blessed when poor in spirit. The pope addresses wealth and asks questions about security. As Jesus calls people to find their security not in wealth and riches, then those people can be poor at heart, thus leaving room for God.

In the same vein, Pope Francis addresses the third

beatitude, "Blessed are the meek, for they will inherit the land" (Mt 5:5). As the rich get richer and people in power tend to accumulate more power, meekness has become synonymous with foolishness. Why would anyone want to be meek?

With these two beatitudes in mind—and conscious that this exhortation is calling all people to holiness—people of good will have to address the challenges of the contemporary world. Holiness is more than pietistic fervor; it is true identity with the suffering and weakest of society.

Holiness comes as people respond to immigrants from Central America seeking political protection in the United States, or Syrian refugees hoping to live safely away from violence. Such examples put flesh on these holy words reminding us that they are not mere poetry.

The next few paragraphs of the exhortation focus on those who mourn, those who hunger for justice and those who are merciful. In each case, Pope Francis sees these as calls to empathize with the suffering of the world.

The pope clearly understands and feels the pain of those who struggle. Both having an openness of heart and then responding to people's needs create the climate for holiness.

Through these and the final three beatitudes, Pope Francis asks all people of conscience to heed Jesus' own words. He challenges people to stand against false claims of happiness given by society and find true happiness in true holiness.

(Father Herbert Weber is the founding pastor of St. John XXIII Parish in Perrysburg, Ohio.) †



Actor Frank Runyeon performs the Sermon on the Mount on Feb. 22, 2017, for school children at the Church of the Nativity in Sioux City, Iowa. People are frequently attracted to the poetry of the beatitudes, and intuitively feel the goodness of these boldly countercultural statements spoken by Jesus in the Sermon on the Mount. (CNS photo/Jerry L. Mennenga, Catholic Globe)

From the Editor Emeritus/John F. Fink

My first encounter with Archbishop Fulton J. Sheen

Let me tell you about an event involving Archbishop Fulton J. Sheen and me. It happened 63 years ago this week, on May 30, 1955.



That was Memorial Day, a Monday, but also the day when my first wife, Marie, graduated from Rosemont College, an all-women's college in Philadelphia. It was also the day before we got married, for

reasons that are irrelevant to this story.

Archbishop Sheen was the commencement speaker for the graduation. At the time, he was undoubtedly the best known Catholic in the country because of his television programs. He was also a great friend of Rosemont, giving retreats there frequently. He always gave the commencement address and handed out the diplomas.

Marie was scheduled to receive her diploma fairly early in the roll call since the women were called up alphabetically by their academic major. Marie majored in chemistry. Archbishop Sheen was seated

on the stage, and each young woman knelt (or genuflected) to receive her diploma.

As Marie's name was called, the priest who was handing the diplomas to Archbishop Sheen leaned over and told him that Marie was to be married the next day. Archbishop Sheen delayed Marie. "You're getting married tomorrow?" he asked.

"Yes, Your Excellency."

"Is your fiancé here today?" the archbishop asked.

Marie acknowledged that I was. So Archbishop Sheen stood up and called, "Is Mr. Fink in the audience?"

I walked down to join Marie and Archbishop Sheen. We both knelt before him while he gave us a short private talk about marriage, telling us that the relationship between husband and wife should be the same as that between Jesus and his Church. It wasn't a long talk, but he had interrupted the commencement ceremony to do it. After he spoke to us, he told me to lead Marie off the stage.

The school photographer was alert enough not to miss this opportunity to take several pictures. We were glad to have them, of course, but one of

the photos of us kneeling in front of Archbishop Sheen showed that I had two big holes in the soles of my shoes.

After Marie and I left the stage and the ceremony continued, every other graduating senior who was engaged told Archbishop Sheen, and each time he stopped the ceremony and called the young man to the stage. Some of the men were somewhat surprised to learn that they were engaged.

That incident is recounted in Thomas Reeves' biography of Archbishop Sheen. He wrote, "He interrupted the ceremony by announcing the marriage, the next day, of a graduate, calling the young man to the stage and giving an impromptu sermon on Christian marriage."

About 10 years after this happened, I happened to see Archbishop Sheen at a meeting of the U.S. bishops and I asked if he remembered that graduation. He assured me that he did. Furthermore, he said, the following year when he was again the commencement speaker, he announced before the ceremony that he would be glad to give his blessing to any of the young ladies and their fiancés—after the ceremony. †

Making a Difference/

Tony Magliano

Pope's exhortation calls us to defend all human life

Rejoice and be glad, Jesus is calling you to be holy!

Ah, but you might say, "Holiness is for saintly people like the pope." But the pope says holiness is for you and me, and that everyone is called by God "to be holy and blameless before him in love" (Eph 1:4).



In his latest apostolic exhortation

"*Gaudete et Exsultate*" ("Rejoice and Be Glad"), Pope Francis reminds us that the Lord has set the bar extremely high for you and me: "He wants us to be saints and not to settle for a bland and mediocre existence" (#1).

The Holy Father writes, "The important thing is that each believer discern his or her own path, that they bring out the very best of themselves, the most personal gifts that God has placed in their hearts" (#11).

But common to all forms of holiness must be a deep special love for the vulnerable and poor—near and far.

This love must be passionate, consistent and unconditional. It cannot exclude anyone—not even our enemies.

But many Catholics and other Christians think that their one life issue—to the detriment of all other life issues—is the most important of all. The Holy Father calls this mentality a "harmful ideological error" (#101).

Rather than ranking the life issues, Francis links them. He instructs us to see them as essential parts of an integral whole.

He powerfully insists that "Our defense of the innocent unborn, for example, needs to be clear, firm and passionate, for at stake is the dignity of a human life, which is always sacred and demands love for each person, regardless of his or her stage of development. Equally sacred, however, are the lives of the poor, those already born, the destitute, the abandoned and the underprivileged, the vulnerable infirm and elderly exposed to covert euthanasia, the victims of human trafficking, new forms of slavery, and every form of rejection" (#101).

Pope Francis is clearly insisting upon what the late courageous Cardinal Joseph L. Bernardin of Chicago coined "the consistent ethic of life," which calls for the total equal protection of the life and dignity of every human being from conception to natural death, and everyone in between—no exceptions.

Unfortunately, some Catholics are not committed to this centrally important teaching.

I have encountered many who are deeply committed to ending abortion, but often have no hesitancy about going to war—which almost always involves killing countless innocent people.

On the other hand, I have encountered many deeply committed Catholic peace activists who are indifferent to the war of abortion waged against innocent unborn babies.

But Pope Francis is in neither camp. Rather, he is crystal clear that we are not to subjectively rank the life issues, but rather to objectively link them together.

The resurrecting of this ancient teaching of the early Church—insisting on absolutely no blood spilling—is both the most moral and the most logical position to hold. It proclaims to governments, corporations, society and the whole world that no one is expendable! And that each person made in God's image and likeness is to be cherished and protected.

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

It's All Good/Patti Lamb

Invoke the Holy Spirit to calm the storms in your busy life

Most kids are beyond excited about the final few days of the school year—but not my 13-year-old son Henry. Although he's



looking forward to summer and shifting into a lower gear, one thing he particularly dreads about the semester's end is final exams.

Being tested comprehensively on all he's learned during the year doesn't sit well with him. He comes by it honestly. I, too, dreaded finals, and the thought of standardized tests sent me into a dither during my days as a student.

The pressure my son puts on himself is palpable. As the final weeks of the school year approach, stomachaches surface, headaches creep up and sleepless nights settle in. Then comes compulsive grade checking.

When I asked Henry to break his anxiety down to its smallest form, he expressed that after working so hard for a long time, he doesn't want a test—one that's weighted heavily—to bring down his grade and make him look like a failure, like he wasn't really trying.

I assured Henry that his dad and I know he is giving his school work his

best efforts, but that didn't silence that "you're-not-good-enough" voice.

Then I had a flashback to my school career, and I remembered how much pressure I put on myself to perform, and my mom would send me off with this prayer: "Come, Spirit. Enlighten her mind."

She explained that inviting the spirit of God to dwell in me and guide me is a most powerful prayer. When summoned, God, who is only goodness, receives our heartfelt prayers and pours out grace. Even if his answers don't come in the form we request in our prayers ("Help me to get a good grade," or "Let me get into this college"), our prayers are received and grace flows.

Recently, we celebrated Pentecost, the descent of the Holy Spirit upon the Church, which took place 10 days after our Lord's Ascension and 50 days after his resurrection. When Jesus left this world, he gave us an advocate—the Holy Spirit, the third person of the Trinity—to remain with us. Jesus promised he would never leave us alone, and the Holy Spirit dwells in each of us to help us navigate this messy life.

In the Letter to the Galatians, St. Paul tells us "the fruit of the Spirit is love, joy, peace, patience, kindness, generosity,

faithfulness, gentleness, self-control" (Gal 5:22-23).

No where in that list does St. Paul mention a fruit called "perfection" or "success" or "straight A's." But when we invite God to work through us, the fruits our labors produce come in forms that please God and enrich our relationship with him and others.

I read a passage in a favorite book of mine, *Present Over Perfect*, a few weeks ago and I highlighted it. I dug it out and shared it with my son:

"After a lifetime of believing that the voices that mattered were 'Out There,' approving or disapproving of me, I'm learning to trust the voice within, the voice of God's Spirit, the whisper of my own soul. And when you learn to listen to *that* voice, the screaming of the crowd matters less. In some blessed moments, it matters not at all."

So on the last day of the school year, as he braced himself for the threatening math final, I sent Henry off with a simple prayer: "Come, Holy Spirit."

And I didn't ask God for an "A" or a "B," but that this storm is chased by the calm of the Holy Spirit.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

The Human Side/Father Eugene Hemrick

Let's quietly use meekness to lead to more harmonious dialogue

Would we sleep better and be more convivial if a higher degree of meekness existed in society? I believe the answer is yes!



To see how true this is, let's examine its essence.

Meekness is usually envisioned as timidity, mildness and humbleness—the direct opposite of being forceful and dynamic. However, it is anything but acquiescent.

In describing meekness as one of the essential qualities of dialogue, Pope Paul VI recalls Christ's command, "Learn from me, for I am meek and humble of heart" (Mt 11:29).

He then points out that meekness in dialogue "is not proud, not bitter, it is not offensive. Its authority is intrinsic to the truth it explains, to the charity it communicates, to the example it

proposes; it is not a command, it is not an imposition. It is peaceful; it avoids violent methods; it is patient; it is generous."

The common denominator in these qualities is a loving heart—the antithesis of hardness of heart. Meekness has a distinctive authority based on inner truth that we hold and allow to speak for itself quietly.

To speak quietly is one of meekness' synonyms that Father Romano Guardini reminds us, "Only he who is able to be silent can speak meaningfully; otherwise, he talks nonsense. Only he who can also speak can properly keep silence; otherwise, he is dumb."

Once, when talking to my mother about a religious brother with whom I lived, I remarked, "He doesn't talk much." She replied, "Deep streams run silently."

She was Italian, and the first Italian words I learned from her were, "*Stà zitt*," meaning be quiet. She would then add,

"You are to be seen not heard; stop being a showoff!"

Most of what we hear in the media is anything but gentle, humble and meek, causing us to wonder, "Would we possess a happier disposition if elocution and the qualities of meekness were given more prominence in our society?"

When playing the violin, creating inspiring music is the result of its tonal quality. Those tones depend on the amount of pressure placed on the bow and its fingering. When the right amount of pressure is properly applied, melodies sing out.

We must wonder if we would sound more inviting if our words were intoned with the gentle pressure of meekness. My guess is we would enjoy dialogue at its best and work together much more harmoniously.

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

Solemnity of the Most Holy Body and Blood of Christ, Corpus Christi/Msgr. Owen F. Campion

The Sunday Readings

Sunday, June 3, 2018

- Exodus 24:3-8
- Hebrews 9:11-15
- Mark 14:12-16, 22-26

Providing this feast day's first reading is the Book of Exodus, the story of an event that occurred as the Hebrews were making their way across the Sinai Peninsula, in flight from Egypt and slavery.

To modern ears, the story may sound gruesome, giving the details as it does of the ritual sacrifice of a young bull. It was a long time ago, when the ritual slaying and sacrificing of animals were common.

For ancient Jewish religious ceremonies, these sacrifices had a message, the core of which is good even now to consider.

For example, the ceremony in this case required that the blood be sprinkled on the people. This gesture showed the thinking that life itself resided in a creature's blood. It is not difficult to understand how this notion originally arose. The ancient peoples had a limited knowledge of physiology, but they knew if the blood stopped flowing, the creature died; if enough blood escaped from the body due to hemorrhage, then death followed.

Offering the bull to acknowledge God's majesty made the bull holy. Its blood therefore was holy, and because of the sacrifice the blood somehow was touched by God's own life. By sprinkling this blood on the people, they in turn were touched by God in a special way.

From the earliest stages of revelation, God used processes and materials that people understood and could access to assist them in expressing their faith in him.

The Epistle to the Hebrews is one of the New Testament's most eloquent sources for knowledge about the person and mission of the Lord. This feast's passage from this letter is no exception.

This particular reading stresses that Jesus is the perfect victim of sacrifice as well as the great high priest. The sacrifice of bulls is no longer necessary.

In its place is the sublime offering of the innocent Lamb of God, Jesus the Lord.

The Gospels of Matthew, Mark and Luke, known as the synoptic Gospels, report the Last Supper and the institution of the Eucharist by giving the actual words used by Jesus, "This is my body," "This is my blood."

In this feast day's case, the reading is from Mark's Gospel. Before mentioning the meal itself, the Gospel says that Jesus sent two disciples into the city. He told them that they would see a man carrying a water jar. They should follow this man. The man will go to a house, Jesus said, whose owner the disciples should encounter and ask for a room in which the Lord and his disciples could gather to eat the Passover meal.

An interesting passage, it reveals that the Last Supper—and all that happened at the Last Supper—was utterly within the plan of God. It was no ordinary meal. God prepared it to provide the means of human beings to unite with Jesus.

Reflection

Biblical scholars long have studied the words, "This is my body," and "This is my blood." Many Protestant scholars regard them as symbolic. Catholic scholars see them as literal. Interpreting them literally was the way the early Church looked upon the words. Seeing them as merely symbolic came much later.

So history is on the side of the Catholic interpretation, and the early Christians were not far removed from the Last Supper itself.

The words are brief, direct and clear. Read them as they appear, as they were understood by the first followers of Christ. The bread and wine become the body and blood of Jesus.

The holy body and blood actually become part of the person who consumes them, just as the body absorbs any nourishment. The person who partakes in the Eucharist takes Christ into his being, body and soul.

Christ is God. Holy Communion literally unites us with God. †



Daily Readings

Monday, June 4

2 Peter 1:2-7
Psalm 91:1-2, 14-16
Mark 12:1-12

Tuesday, June 5

St. Boniface, bishop and martyr
2 Peter 3:12-15a, 17-18
Psalm 90:2-4, 10
Mark 12:13-17

Wednesday, June 6

St. Norbert, bishop
2 Timothy 1:1-3, 6-12
Psalm 123:1-2
Mark 12:18-27

Thursday, June 7

2 Timothy 2:8-15
Psalm 25:4-5, 8-10, 14
Mark 12:28-34

Friday, June 8

The Most Sacred Heart of Jesus
Hosea 11:1, 3-4, 8c-9
(Response) Isaiah 12:2-6
Ephesians 3:8-12, 14-19
John 19:31-37

Saturday, June 9

The Immaculate Heart of the Blessed Virgin Mary
2 Timothy 4:1-8
Psalm 71:8-9, 14-15b, 16-17, 22
Luke 2:41-51

Sunday, June 10

Tenth Sunday in Ordinary Time
Genesis 3:9-15
Psalm 130:1-8
2 Corinthians 4:13-5:1
Mark 3:20-35

Question Corner/Fr. Kenneth Doyle

Phrase in the Our Father prayer poses difficult translation challenges

For years, I had been puzzled by the words "lead us not into temptation" in the Our Father. It always seemed to me unlikely that God would do that, and I wondered whether the phrase had been mistranslated. Now that Pope



Francis has agreed that this wording is strange, I wonder if something like "leave us not in temptation, but deliver us from evil" would be more correct. (Virginia)

You should be credited for having seen the difficulty. Many people, I'm afraid, have prayed the Our Father for years without reflecting on that phrase, without seeing a problem. And now, you have Pope Francis in your corner. In December 2017, in a series of televised conversations about the Lord's Prayer with an Italian Catholic prison chaplain, the pope said, "It's not [God] who pushes me into temptation to see how I fall. ... The one who leads us into temptation is Satan."

While not ordering a new translation of the prayer, the pope noted that French bishops had decided that, beginning on the first Sunday of Advent in 2017, French Catholics would say the equivalent of "do not let us enter into temptation."

The prayer is taken from the Gospels of Matthew and Luke, written originally in Greek. The revised edition of the New American Bible, which is the basis for the Lectionary used at Masses in the United States, translates the petition as, "do not subject us to the final test."

The *Catechism of the Catholic Church* admits the difficulty of translating the Greek verb by a single English word, noting, "the Greek means both 'do not allow us to enter into temptation,' and 'do not let us yield to temptation'" (#2846).

I am old and sometimes forgetful. I did the unthinkable this past Ash Wednesday and prepared my usual breakfast of egg with sausage. I had actually eaten half of it before I realized what I had done. (My dog finished it up.)

I have since been troubled, wondering whether this was a sin that should be confessed to a priest. I did ask God's forgiveness—that day, and many times since. Is there a relationship between sinfulness and intent to sin? (Georgia)

Lucky for your dog—who apparently is not a Catholic! Seriously, though, your question makes me a little sad. I would guess that you

grew up—as I did—in the 1940s and 1950s, when our primary image of God was of the "Great Enforcer," ever-vigilant to punish us for stepping out of line. That is not what Jesus taught us about God. The Lord loves us, created us for a reason, is on our side and wants to bring us to heaven.

And, of course, "intention" is key to sinfulness. Do you remember learning as a kid that one of the requirements for serious sin was "full consent of the will"? The *Catechism of the Catholic Church* defines this as "consent sufficiently deliberate to be a personal choice" (#1859). So relax; you didn't mean to do anything wrong, so you didn't even need to be forgiven.

One story. Some years back, I was in Albany on a day when Catholics from across New York state were gathering to learn about, and lobby on, issues where public policy and morality intersect. A bishop from downstate and I were at a lunch counter near the Capitol enjoying bacon, lettuce and tomato sandwiches—when at virtually the same moment we realized, to our dismay and embarrassment, that it was Ash Wednesday.

As I recall, we finished the sandwiches rather than wasting them, and I am quite certain that neither of us ever felt compelled to confess it.

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

My Journey to God

Body of Christ, body of Christ

By Natalie Hoefler

Body of Christ, once battered and broken,
Now resurrected and gloriously whole.
Body of Christ—in round host hidden—
True Presence, *corpus* and soul.

body of Christ—what each precious member
Of His Church is called to create.
body of Christ—a myriad embers
Tasked with setting the world ablaze.

Body of Christ, do You hang low Your head
When members of Your body neglect
To recognize you in blest wine and bread
Or to show You honor, love and respect?

Body of Christ, does it sadden you more
When the body of Christ fails to give
Respect to the aged, the immigrant, the poor,
Or to the unborn their right to live?

Body of Christ, please nourish and heal
Your body with Your Self Sacrificed.
body of Christ—may we love Him with zeal,
And treat *all* as the Body of Christ.



(Natalie Hoefler is a member of St. Monica Parish in Indianapolis and is a reporter for The Criterion. Photo: Archbishop Charles C. Thompson carries the Body of Christ in a eucharistic procession through the Indiana Convention Center in Indianapolis on Nov. 16, 2017, during the National Catholic Youth Conference. Several parishes will offer eucharistic processions on June 3 in honor of the feast of Corpus Christi. (File photo by Natalie Hoefler)

Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God," *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202-2367 or e-mail to critterion@archindy.org. †

Rest in peace

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

BECKMAN, Marie R. (Schnell), 91, Our Lady of Perpetual Help, New Albany, May 17. Mother of Beverly Leonhardt, Pamela Stephens, Cynthia Stevenson, Lynn Timmons, Gary, Jim, John and Richard Beckman. Grandmother of 20. Great-grandmother of 19. Great-great-grandmother of two.

BRIGHT, Gerrod C., 75, St. Matthew the Apostle, Indianapolis, May 13. Husband of Florence Bright. Father of Danielle and Gerrod Bright II. Grandfather of three. Great-grandfather of one.

BROWN, Patty A., 74, St. Pius V, Troy, May 20. Wife of Jerry Brown. Mother of Jerry, Jr. and Tracy Brown. Sr. Sister of Barbara Ballis, Betty Rothgerber and Duke Williams. Grandmother of five. Great-grandmother of three.

GOHMANN, Martin T., 83, Holy Family, New Albany, May 9. Husband of Virginia Gohmann. Father of Gretchen Craig, Jo, Don, Graham, Gregg, Marty, Ted and Tom Gohmann. Grandfather of 16.

HERZOG, Paul B., 92, All Saints, Dearborn County,

May 15. Father of Theresa Black, Daniel, Donald, Edward, Gary, Leonard and Thomas Herzog. Grandfather of 24. Great-grandfather of nine.

HOBBS, Floyd B., Jr., 87, Holy Family, New Albany, May 5. Father of Janice Atkins, Patti Bauder, Sandy Fitzgerald, Mary Ann, Brian, Jim and Paul Hobbs. Brother of Jeanne Jones. Grandfather of 13. Great-grandfather of several.

HODSON, Carl N., 84, St. Catherine of Siena, Decatur County, May 17. Husband of Janet Hodson. Father of

Debbie Babiarz, Diane Fry and Monica Hodson. Brother of Doris Gardner and Nancy Ward. Grandfather of three. Great-grandfather of two.

HUTT, John W., 81, Our Lady of Lourdes, Indianapolis, May 15. Father of Joann Davis, Tommi Jean Lavelle, Mary Catherine Mayer, Susann Wilson, John, Matthew and William Hutt. Brother of Barb Flispart, Katie LaHue, Carla Schnieders, Cecilia Steele, Bob, Bud, Joe and Phil Hutt. Grandfather of 28. Great-grandfather of 11.

JACKSON, Joseph D., 69, Most Sacred Heart of Jesus, Jeffersonville, May 18. Husband of Carol Jackson. Father of Jessica Lincoln and Jeremy Jackson. Brother of Barbara Kochert. Grandfather of two.

LAY, Ann L., 69, St. Joseph, Shelbyville, May 15. Wife of Paul Lay. Mother of Lori Law and Andy Lay. Sister of Jan Caton. Grandmother of five.

MCMAHON, Lucille, 59, Our Lady of Lourdes, Indianapolis, May 13. Wife of Roy Patrick, Mother of Melissa Stone, Bobby and Roy McMahon.

Sister of Robert Alberti. Grandmother of one.

MUCKERHEIDE, Marian R., 83, St. Louis, Batesville, May 8. Aunt of several.

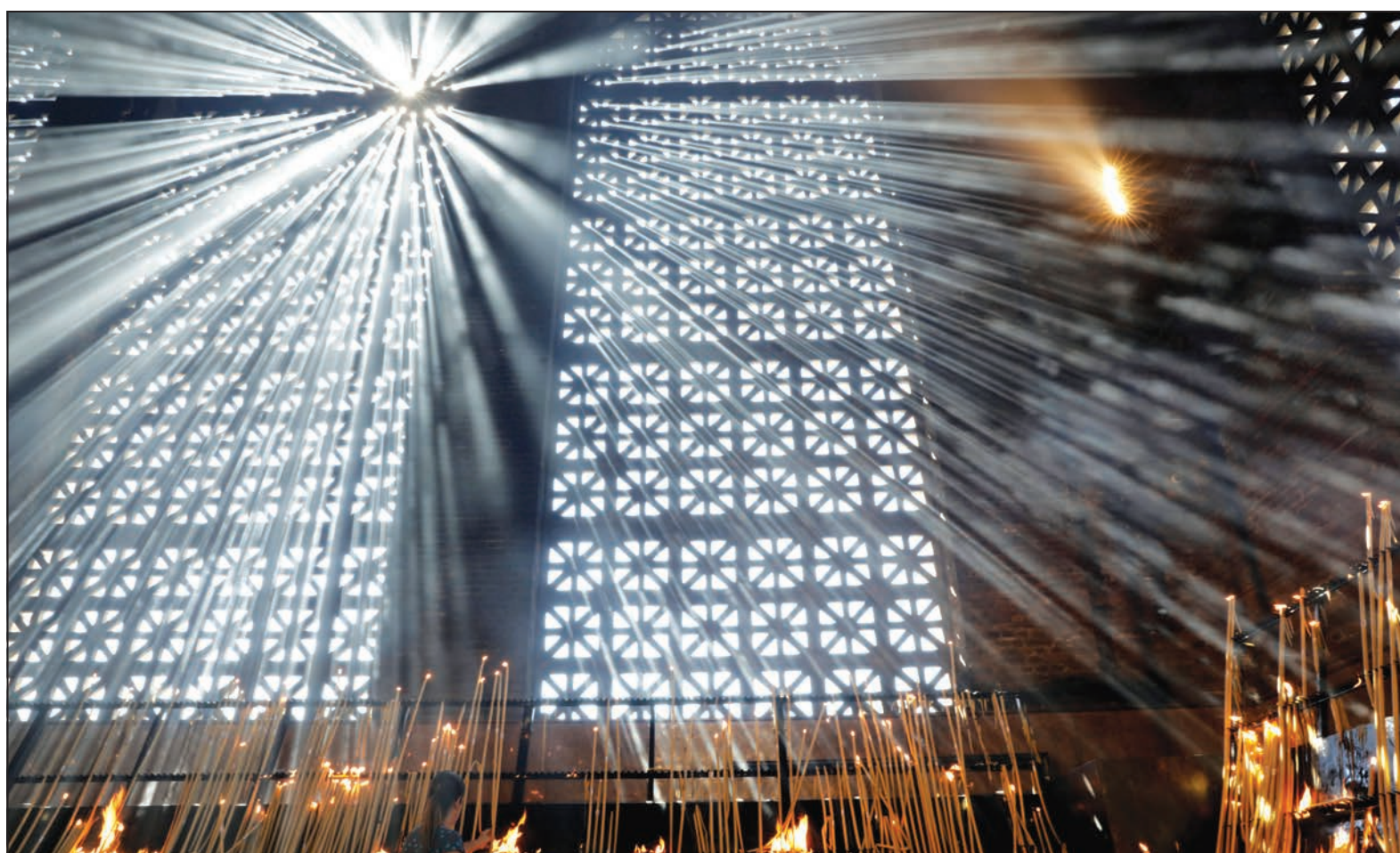
NAEGELE, Patricia M. (Matthews), 59, Prince of Peace, Madison, May 20. Wife of Ken Naegele. Sister of Bill Matthews. Aunt and great-aunt of several.

RICHARDSON, Dolores C., 101, St. Barnabas, Indianapolis, May 16. Mother of David, Larry and Mark Richardson. Grandmother

of eight. Great-grandmother of 18.

STRUEWING, Linda J. (Mazzola), 78, St. Gabriel, Connersville, May 17. Wife of Raymond Struewing. Mother of Claudia Alvis, Denise, Monica, David, Kevin, Ronald and Stephen Struewing. Sister of Margaret Vonderheide. Grandmother of 13. Step-grandmother of one.

WAINEGARD, Raymond, 92, St. Gabriel the Archangel, Indianapolis, May 8. Father of Julie Boulton. †



The light of God

Light streams in through a window on May 20 at the Basilica of the National Shrine of Our Lady of Aparecida in Brazil. (CNS photo/Paulo Whitaker, Reuters)

Pope to meet with second group of abuse survivors from Chile

VATICAN CITY (CNS)—Pope Francis will meet with five priests who suffered abuse by Chilean Father Fernando Karadima or his followers, the Vatican said.

The pope will meet on June 1-3 with “five priests who were victims of abuses of power, of conscience and sexual abuse,” the Vatican said in a statement on May 22.

Two priests who have accompanied the survivors “in their juridical and spiritual journey,” and “two laypeople involved in this suffering” also were invited by Pope Francis, the statement said. They will all be guests at the Domus Sanctae Marthae, the Vatican residence where Pope Francis lives.

The pope will celebrate a private Mass with the group on June 2, and will meet with members of the group together and individually, the statement said. In late April, Pope Francis had hosted three laymen who were sexually abused by Father Karadima.

“With this new meeting, planned a month ago, Pope Francis wants to show his closeness to abused priests, accompany them in their pain and listen to their valuable opinion to improve the current preventative measures and the fight against abuses in the Church,” the statement said.

The day after the Vatican’s announcement, three Chilean priests who will take part in the meeting read a statement on behalf of all nine, confirming their participation in the meetings with Pope Francis.

At a May 23 news conference in Santiago, Chilean Fathers Francisco Astaburuaga Ossa, Alejandro Vial Amunategui and Eugenio de la Fuente Lora thanked the pope for his invitation, which they said they hope would “re-establish justice and communion, particularly within our Archdiocese of

Santiago and its presbyteries.” The statement was signed by the three priests, as well as Fathers Javier Barros Bascunan and Sergio Cobo Montalva.

The four other members of the group, the statement said, wished to remain anonymous. They also expressed the “hope that our experience may give a voice to many others who have suffered abuses or have accompanied abused persons.”

The Chilean priests also asked journalists to respect the “confidentiality and the privacy” of the meetings, and said that there will be “no more public statements until our return to Santiago.”

The Vatican said the priests were abused by Father Karadima and his followers in the parish of Sagrado Corazon de Providencia, also known as the community of “El Bosque” (“The Forest”).

Known as an influential and charismatic priest, Father Karadima founded a Catholic Action group in the wealthy Santiago parish and drew hundreds of young men to the priesthood. Four of Father Karadima’s proteges went on to become bishops, including Bishop Juan Barros of Osorno.

However, several former seminarians of “El Bosque” revealed in 2010 that the Chilean priest sexually abused them and other members of the parish community for years. One year later, Father Karadima was sentenced by the Vatican to a life of prayer and penance after he was found guilty of sexual abuse.

Chilean survivors have also alleged that Bishop Barros—then a priest—as well as other members of Father Karadima’s inner circle had witnessed their abuse by his mentor.

The pope, who initially defended his 2015 appointment of Bishop Barros as head of the Diocese of Osorno, apologized

after receiving a 2,300-page report from Archbishop Charles Scicluna of Malta.

In a letter released on April 11, Pope Francis said he had been mistaken in his assessment of the situation in Chile, and he begged the forgiveness of the survivors and others he offended. He invited three survivors—Juan Carlos Cruz, James Hamilton and Jose Andres Murillo—to

Rome in late April and called all of the Chilean bishops to the Vatican for meetings on May 15-17.

In a document leaked by Chilean news channel Tele 13 before the meeting with the bishops, Pope Francis said he was concerned by reports regarding “the attitude with which some of you bishops have reacted in the face of present and past events.” †

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SCHOOL

continued from page 1

“Free at last!” Jim says with a laugh as he sits with Ann on the porch of their Indianapolis home.

Ann smiles wistfully and adds, “I think it will be emotional. It’s the end of an era for us.”

A foundation of faith, values and family

That era started when Ann and Jim took their oldest child Jon to kindergarten at St. Monica School in 1981. Matthew followed. Then came Christopher, Andrew, Maria, Patrick, Sarah, Caitlin, Anna and finally Jacob.

They all received the foundations of their Catholic education and faith at St. Monica, before attending Indianapolis Catholic high schools that have included Bishop Chatard, Brebeuf Jesuit Preparatory and Cardinal Ritter.

“We have good public schools here, but with what we were trying to teach our kids, we felt they would get that best in Catholic schools,” Ann says, noting the importance of faith, values and family.

Jim adds, “One of the greatest things about the Catholic schools is that you have a lot of people looking out for your kids. There’s a lot of people who care about your kids.”

“And when you look at what our kids have done with their lives and how they get along with each other, it was a good decision.”

It was also a challenge.

“It was a struggle financially,” says Jim, an electrician. “But we just got used to it.”

They also have their share of memorable moments from the 37 years. They both smile as Ann shares the story of when Patrick was a first-grader and he decided one day—amidst the chaos of packing lunches in the morning—to put together his own lunch.

“He got a paper bag, put in two pieces of bread and some corn chips,” says Ann, who didn’t know the details of that lunch until later. “At lunch time, his teacher saw what he had. She felt bad for him and got him a hot lunch. He came home and said, ‘I’m going to pack a bread sandwich every day!’”

‘Live well. Laugh often. Love much.’

That story fits naturally with the sign right near the front door of the Selbys’ home, the sign that welcomes people with this message, “Live well. Laugh often. Love much.”

Msgr. Paul Koetter has been welcomed into their home many times during the past 21 years, dating back to 1997 when he became the pastor of St. Monica. His closeness with the family is reflected in Jim and Ann choosing him to be Jacob’s godfather. That bond also shows in one of

Msgr. Koetter’s favorite stories about Ann and his godson, whom he calls “Jake.”



Msgr. Paul Koetter

“When Jake was about 5, Ann was on the parish council,” recalls Msgr. Koetter, now the pastor of Holy Spirit Parish in Indianapolis. “As a council, we took turns as to who would lead the prayer, and that person would also ask a question for the council to discuss.

Ann’s question was, ‘What blessing have you received that you would have never prayed for?’

“She shared the story of having Jake when she was 45—and what a blessing it turned out to be. It led to one of the best discussions we ever had as a parish council.”

That story shows the welcoming attitude that comes naturally to Jim and Ann, he says. So does another story he mentions.

In 1984, Ann’s parents moved in with the family after her father suffered a stroke and became bedridden. Following his death in 1989, Ann’s mother continued to live with the family until she died in 2004 at the age of 92.

“That same attitude of welcome is there with their grandkids,” Msgr. Koetter says. “Ann is always happy when she has them at her house.”

The 37 straight years of Catholic education for their children is an extension of that approach to life, according to Msgr. Koetter.

“It’s more of a sense of Catholicism as who we are as a family and how that connects with God,” he says. “The Catholicism and the family are so melded together for them. And Catholic education just flows out of that strong bond between their family and the Catholic faith.”

As the ninth of her parents’ 10 children, Anna Selby has seen that strong bond all during her 22 years of life.

“With all of us going to Catholic schools, our parents worked really hard to make that happen,” says Anna, who is finishing her first year as an English teacher at Cardinal Ritter. “Knowing it meant that much to them, I knew I should hold up my end of the bargain. So it made me focus and work hard.

“They also expected us to live our faith—to be respectful of everyone no matter their background.”

She pauses and adds, “They’re the best people I know. I believe that with all my heart.”

Her brother Christopher notes, “We had few possessions, but we had a lot of quality time together. Decades later, it’s clear that being a family is the best blessing.”

‘God has a plan for you’

As the Selbys prepare to celebrate



A compilation of the kindergarten photos of all 10 children of Jim and Ann Selby was created in 2014 to mark the 33 years that the family was connected with St. Monica School in Indianapolis.

(Submitted photo)

the high school graduation of Jacob—all the siblings are planning to be there for his party on June 23—Jim remembers the wisdom that a priest shared with the seniors of one of his other children’s graduating classes.

“He said, ‘God made you. God loves you. God has a plan for you.’”

The memory of that wisdom leads Jim and Ann to look back to when they were at that same point in their lives—to look back across the years and consider the plan that God had for them.

“For us to be together,” Jim says.

“And to raise all these kids,” Ann adds. “They’ve turned out to be great people, and we’ve learned a lot from them.”

That plan has extended to the next generation.

“It’s really cool to see some of our kids sending their kids to Catholic schools. It’s important,” says Ann, who still drives a minivan so she can pick up a few of their 14 grandchildren in the afternoon from St. Malachy School in Brownsburg.

“Our faith is the foundation everything is built on,” says Jim.

“And our kids get that, too,” Ann adds. “They thank us a lot,” Jim says. “They thank us for raising them the way we did.”

“And in a lot of ways, they’re raising their kids the way we did,” Ann adds.

God made the plan. The Selbys keep trying to make the most of it. †

‘What blessing have you received that you would have never prayed for?’

In this week’s story about the Selby family that begins on page 1, it’s noted that Ann Selby once proposed an intriguing question to her fellow members of the parish council of St. Monica Parish in Indianapolis.

Her question was, “What blessing have you received that you would have never prayed for?”

For Ann Selby, the answer was a defining one: having her 10th child when she was 45.

Based upon that question, *The Criterion* is inviting our readers to

share the stories of an unexpected blessing—and perhaps a once-undesired blessing—that has graced their lives in ways they never imagined.

Please send your responses and stories to assistant editor John Shaughnessy by e-mail at jshaughnessy@archindy.org or by mail in care of *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202. Please include your parish and a daytime phone number where you can be reached. †

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EQUAL OPPORTUNITY EMPLOYER

SAFETY

continued from page 1

it takes has increased over the years. For generations, archdiocesan Catholic schools have held regular fire and tornado drills. Over the past decade, all Catholic schools in central and southern Indiana have installed locked entry doors in which visitors must be “buzzed in.”

More recently, steps have been taken to have school leaders prepare for the kinds of incidents that occurred in Santa Fe and Parkland.



Robert Rash

“We’re talking with principals today about active shooter training. Three years ago, we wouldn’t have done that,” said Robert Rash, another OCS assistant superintendent.

McCoy and several Catholic school leaders across central and southern Indiana are graduates of the state Department of Education’s Indiana School Safety Specialist Academy. The classes in the academy give training from experts in the field and state law enforcement leaders on such topics as school shootings, school entrance security and school safety before and after the school day.

Graduates of the academy must take classes each year to be recertified.

For about 10 years, Catholic schools in the archdiocese have had in place plans for how all school employees are to respond to a wide range of potential emergency scenarios, from weather-related warnings to intruders and hostage situations.

These plans, McCoy said, are regularly updated, and school leaders must review these plans with all school staff.

Such preparations, while often a response to emerging trends in society, are a reflection of the Catholic identity of archdiocesan schools, McCoy said.

“It’s part of our mission,” she said. “We provide a safe environment so that we can provide a high quality Catholic education for all of those students. You can’t do that without a safe environment.”

“In our children, we’re protecting our most vulnerable,” Rash said.

Schools across central and southern Indiana are taking steps on their own to enhance school safety through increased training of staff, fostering closer relationships with local law enforcement agencies and improvements in doors and camera systems.

St. Patrick School in Terre Haute has received grants from the archdiocese and the state that enabled it to improve its doors, which now allow teachers in classrooms to easily lock them from inside their classrooms.

“Most educators would view it as

changing with the times,” said St. Patrick principal Patty Mauer of the increased attention that educators are giving to safety. “This is another adjustment that we have to make and another hat that we have to wear in the things that we do.”

Mauer and all the staff members at St. Patrick also train the students in age appropriate ways to be ready for various kinds of emergencies. Although important for their educational experience at St. Patrick, Mauer says, this training will help them throughout life.

“We need to make them aware that the environment that they’re going to be growing up in is different than what many of us grew up in,” she said. “If they can [be aware] here at school, they can take it out into the world where this kind of stuff can happen.”

That world is different from the one in which Dr. Joseph Brettbacher began his educational career nearly 30 years ago. During that time, the principal of Father Thomas Scecina Memorial High School in Indianapolis has had to learn many new things about school safety.

He’s grateful, though, for the opportunity to be able to promote the safety of everyone at Scecina more effectively.

“You have to recognize the reality for what it is today,” Brettbacher said. “I’m grateful that we have emergency operation plans and protocols to follow. Regardless of whether they had it 30 years ago, I would have wished that we had it 30 years ago.”

Scecina recently received a grant from the archdiocese and raised other funds to enhance school safety by improving its camera systems and secondary entrances to the school building.



Pre-kindergarten students at St. Patrick School in Terre Haute take part in a school safety drill. (Submitted photo)

Like many other schools across the archdiocese, leaders at Scecina are working more closely with local law enforcement agencies and other first responders on a regular basis to be ready when emergencies arise.

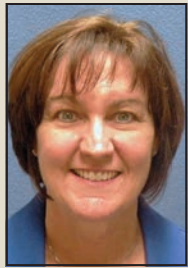
“I appreciate that it’s a team effort,” Brettbacher said. “We have faculty, staff and outside agencies that are part of our continuing safety team. Everybody’s working hard to enhance the safety of the school.”

In addition to working to enhance school safety through updated planning and improved physical facilities, leaders at Scecina are also turning to prayer.

A month after the shooting in Parkland, Scecina students, faculty and staff participated in a prayer service for the 14 students and three adults who were gunned down at Marjory Stoneman Douglas High School.

Students saw the importance of prayer in bringing about positive change in school safety.

“When we pray, God actually is listening,” said Scecina senior Molly Griffin, a member of Holy Spirit Parish in Indianapolis. “He’s going to make a difference. If we don’t talk to him, nothing’s going to change.” †



“It’s part of our mission. We provide a safe environment so that we can provide a high quality Catholic education for all of those students. You can’t do that without a safe environment.”

— Mary McCoy, an assistant superintendent in the archdiocesan Office of Catholic Schools

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