



The

# Criterion

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## Synod preparations

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Pope Francis greets Archbishop-designate Charles C. Thompson of Indianapolis as he presents a pallium to the archdiocese's new shepherd during a Mass marking the feast of SS. Peter and Paul in St. Peter's Square at the Vatican on June 29. New archbishops from around the world received their palliums from the pope. The actual imposition of the pallium will take place in his archdiocese. (CNS photo/Paul Haring)

## Archbishop-designate Thompson's 'whirlwind' month concludes with receiving pallium from Pope Francis

By John Shaughnessy

The smile from Pope Francis changed everything for Archbishop-designate Charles C. Thompson.

As he approached the Holy Father on June 29 in St. Peter's Square at the Vatican, Archbishop-designate Thompson was still reeling from "the whirlwind effect" of being appointed by the pope on June 13 to lead the Archdiocese of Indianapolis.

Still, the archbishop-designate tried to savor everything surrounding the approaching moment when Pope Francis would give him a pallium—a woolen band worn over the shoulders that symbolizes his new, closer connection with the pope and his responsibility as the shepherd who will lead the Church in central and southern Indiana.

"I was paying attention to him wearing his pallium, and how he's soon going to

give one to me," Archbishop-designate Thompson recalled. "I felt an awesome sense of responsibility.

"What really struck me was the Holy Father's smile as I walked up to him. It was so reassuring, so affirming. That smile spoke volumes to me. I see him wearing his pallium, and I'm thinking about how he has the whole Church he's responsible for. And he's smiling. That just gave me a sense of tranquility."

Pope Francis gave Archbishop-designate Thompson a pallium after the Mass on the feast day of SS. Peter and Paul. The pallium was folded up in a small wooden box tied with a brown ribbon. The symbol of authority and responsibility will be placed on the shoulders of Archbishop-designate Thompson during his installation Mass on July 28 at SS. Peter and Paul Cathedral in Indianapolis.

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## Cardinal Tobin reflects on his life since leaving archdiocese

(Editor's note: During the national conference of U.S. bishops in Indianapolis in mid-June, The Criterion did one-on-one interviews with Cardinal Joseph W. Tobin of Newark, N.J., Archbishop Paul D. Etienne of Anchorage, Alaska, and Bishop Christopher J. Coyne of Burlington, Vt., prelates who all have strong ties to the Archdiocese of Indianapolis. The conversations with them are being featured, starting this week with Cardinal Tobin.)

By John Shaughnessy

The moment of joy and freedom came first for Cardinal Joseph W. Tobin of Newark, N.J.

It was followed shortly by a moment that surprised him—and almost left him in tears.

Both experiences occurred as the former archbishop of Indianapolis returned to Indiana's capital for the spring general

assembly of the U.S. bishops in mid-June.

The Detroit-born Cardinal Tobin often enjoyed the pleasure of driving when he led the Archdiocese of Indianapolis

for four years—a pleasure that has been severely limited since he became the archbishop of Newark in January. There, he has a driver to handle the congested traffic of that northern New Jersey city.

So returning to Indianapolis for the bishops' conference gave him the joy and freedom of getting behind the wheel again.

"I was allowed to use my old car here, which I was grateful and delighted to be able to do," he said.

That feeling led to an emotional moment

after he parked the vehicle at the JW Marriott hotel in downtown Indianapolis where the conference was held.

"I got on the elevator with one of these car hops, these valet parkers—a young guy in his late teens," Cardinal Tobin noted. "And he said, 'Are you happy to be back home?' I said, 'Yeah, you know I actually used to work here.' And he looked at me and said, 'I know, you confirmed me.'"

"I almost started crying." Cardinal Tobin shared those moments—and his thoughts on his life since becoming a cardinal and leaving the Archdiocese of Indianapolis—in a conversation with *The Criterion*.

Here is an edited version of that conversation.

**Q. When you were named a cardinal in October, you said, "Perhaps the news**

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Cardinal Joseph W. Tobin

# CARDINAL

continued from page 1

**was an indication that God thinks I don't love the Church enough. So he's given me an even more profound way to love it more." Talk about how you have tried to live out that challenge since then.**

**A.** "The first thing was not simply to go slogging my way to Newark. But to say, 'This is what God wants from me.' I recall a conversation last summer I had with [Pope] Francis. Twice he said to me, 'I don't know why I'm here. The short version is that the Italians couldn't agree on a candidate. But because this wasn't my project, I accepted it as God's will, and I'll have what I need.' He said that twice during this hour. And later on, I wondered if that was a little teaching moment he was preparing me for.

"So to love the Church means—at least in my vocation—to be available even when it hurts. It was a real wrenching experience to leave here."

**Q. What are some of the differences you've experienced between the two archdioceses?**

**A.** "There are some real challenges that I didn't have to face here. One is the concentration of people. I'm only responsible for four counties instead of 39 counties here. But there are 1.6 million Catholics there, and we celebrate the Eucharist on Sunday in 23 languages. So those are the differences.

"They're wonderful people there, and the diversity I find interesting."

**Q. What have you found to be your additional duties as cardinal?**

**A.** "I get a lot of invitations to speak or do something in different parts of the country. I've turned down most of them. I've tried to carry out what I promised to do when I was the Archbishop of Indianapolis, and then be really selective because I need to show I'm there for the people in Newark. They're happy they have a cardinal for the first time, but they're worried whether it means I'm going to be an absentee landlord. So I've been around most of the time in the archdiocese."

**Q. You mentioned being available. One of your most defining moments in the Archdiocese of Newark so far was when you stood by a Mexican immigrant—a 59-year-old grandfather—who was threatened with deportation. Your actions were in line with welcoming a Syrian refugee family to the Archdiocese of Indianapolis. Talk about the Church's continuing commitment to refugees and immigrants at this point in American society, and your commitment to making it a priority in your ministry.**

**A.** "Let me give you my favorite Francis story right now. I have this from two pretty good sources. Shortly after his election in 2013, he called up the [Vatican] secretary of state at the time—Cardinal [Tarcisio] Bertone—and said, 'I want to go to Lampedusa,' the island in the Mediterranean that's part of the Italian territory, but it's actually closer to North Africa.

"That's where a lot of refugees strived to arrive when many of them,

thousands actually, had died in shipwrecks. The cardinal tried to dissuade him, saying, 'This is pretty quick for you to be making a trip like this, and this may not be the message you want to communicate, so why don't you think about it.'

"A few days later, the cardinal got another phone call from the Holy Father. 'I want to go to Lampedusa.' The cardinal realized he was decided, so he said, 'All right, but these trips can't be planned overnight. It will take at least six months for us to put together the logistics, the media, the security and everything. Six months to a year, and then we'll be ready to go.'

"Well, the following week, the cardinal got a call from a vice president of Alitalia [the Italian airline] who said, 'I think you want to know that a passenger by the name of Jorge Bergolio [Pope Francis' given name] has booked a seat on a flight from Rome to Lampedusa.'

"It's consistent with the man I know. I was thinking about it. In Argentina, as archbishop of Buenos Aires, I don't think he would have had any experience with refugees. And yet this has been so important to him after his election. I think it's because he's done what the [Second] Vatican Council asks the Church—and all of its disciples—to do: to read the signs of the times and places in the light of faith. From that standpoint, he realized, 'I've got to address this. This is the great drama of our time.' Because of subsequent events in our country, it's become even more important for us."

**Q. During the USCCB meeting in Indianapolis, you and Archbishop Charles J. Chaput of Philadelphia will lead a discussion on the 2018 Synod of Bishops with its focus on young people, faith and vocational discernment. Talk about the importance of the synod, and what you hope to accomplish during the meeting of the bishops.**

**A.** "One is to ensure the bishops will engage in a consultative process so the real picture of young people, mission and vocation can be presented to the synod. Just as it is for any individual, self-knowledge is important for spirituality. For the Church in this process of discernment, you have to face reality



Cardinal Joseph W. Tobin of Newark, N.J., addresses the national conference of U.S. bishops during their annual spring assembly in Indianapolis on June 14. (Photos by Sean Gallagher)

as reality is. For example, here in the United States, many bishops are concerned with the growth of unbelief among the youngest groups in the United States. How can we challenge them to listen to the God who speaks to them, who calls them?"

**Q. What do you think the Church needs to do to reach young people?**

**A.** "The first thing the Church can do is be with young people. Pope Francis uses the word 'accompaniment.' It's sharing the road with young people, and having something to share with them.

"I think if you enter their world, they're curious, at least about why you would even bother. I think young people today face challenges that I didn't face when I was in my teens and 20s. There is incredible pressure, and the pressure is translating into some really bad things like substance abuse and suicide. And many of them are coming from parents who weren't maybe catechized themselves, and they don't have the spiritual resources to fall back on."

**Q. Here's a question that many people in the archdiocese want to know: How is your mom doing?**

**A.** "She's doing fine. She turned 94 in March. I was able to go there the weekend before, and the clan gathered. We had Mass at the house. Thank God, she's doing well." †



Cardinal Joseph W. Tobin of Newark, N.J., concelebrates Mass during the "Convocation of Catholic Leaders: The Joy of the Gospel in America" on July 2 in Orlando, Fla. Leaders from dioceses and various Catholic organizations gathered for the July 1-4 convocation. (CNS photo/Bob Roller)

## Pope Francis' prayer intentions for July



• **Lapsed Christians**—That our brothers and sisters who have strayed from the faith, through our prayer and witness to the Gospel, may rediscover the merciful closeness of the Lord and the beauty of the Christian life.

(To see Pope Francis' monthly intentions, go to [www.apostleshipofprayer.org/2017-intentions](http://www.apostleshipofprayer.org/2017-intentions).) †

## Faith Alive! takes vacation

The weekly Faith Alive! religious education feature, produced by Catholic News Service, takes its annual break from now until Sept. 8.

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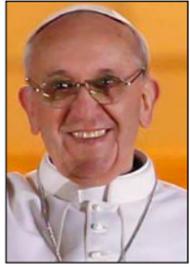
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# Pope invites people to share views on young people, vocations

By John Shaughnessy

Consider it a heartfelt invitation from Pope Francis.

The pope has extended the invitation as the Church prepares for a meeting of the Synod of Bishops on young people, the faith and vocational discernment in October 2018.



Pope Francis

In a letter to young people earlier this year, Pope Francis noted, "The Church wishes to listen to your voice, your sensitivities and your faith, even your doubts and your criticism. Make your voice heard, let it resonate in communities, and let it be heard by your shepherds of souls."

As part of that invitation, young people—and actually all Catholics and non-Catholics—are asked to share their thoughts on a survey that is available in the archdiocese through the website, [www.archindy.org/listens](http://www.archindy.org/listens).

The opportunity for people to share their responses to the survey's questions about "young people, the faith and vocational discernment" will be available until July 31.

Four surveys have been created, each individually designed to be answered by youths, young adults, priests and all other people.

"There's an old saying, 'Feedback is the breakfast of champions,'" says Ken Ogorek, director of catechesis for the archdiocese who will be involved in processing the results of the surveys from members of the Church in central and southern Indiana.

"This is Church leadership at the highest levels saying, 'We want your feedback, we want your input. We're in a sense willing to be vulnerable and ask very open-ended questions, and we want to hear what you

have to say about God, about faith, about the Church, about the culture you're living in.'"

Ogorek believes that Pope Francis' invitation for young people to share their thoughts and insights reflects the pope's desire to give youths an opportunity that they don't often have in the modern world—the opportunity to be heard.

"He's pointing out that young people aren't the future Church or the Church of the future. Young people are part of the Church today," Ogorek says. "There are challenges, generally speaking, in our modern culture. It's difficult for some people to feel they're really being heard in an authentically human way.

"I think what Pope Francis is saying, to young people especially, is 'Your thoughts matter, and the Church loves you. And as a part of the relationship that we want all people to have with the Body of Christ, we want to listen as well as fulfill our responsibility to teach.'"

Information from the surveys will be compiled at the archdiocesan level, Ogorek notes. In compiling the responses, members of the archdiocesan staff will be looking "to get the gist of the patterns and trends in the replies"—all with the goal of trying to "capture the spirit of what people are feeling and thinking."

Archbishop-designate Charles C. Thompson will then have the opportunity to share the results of the surveys from the archdiocese with the U.S. Conference of Catholic Bishops. There, the information will become part of the conference's contribution to the Synod of Bishops that will meet at the Vatican in October of 2018.

That desire to get feedback from the faithful reflects the history of synods in the Church, Ogorek says.

"Pope Francis is following in a long line of Holy Fathers who have convened these regular synods and tried to find ways for the faithful to weigh in and be involved in



Young people lift their arms in prayer as Catholic musician Matt Maher performs on July 3 during the "Convocation of Catholic Leaders: The Joy of the Gospel in America" in Orlando, Fla. Leaders from dioceses and various Catholic organizations gathered for the July 1-4 convocation. (CNS photo/Bob Roller)

the conversation," Ogorek says.

"In addition to teaching, which is part of her responsibility, the Church really

does want to listen. Processes like these are great opportunities for the faithful to make their voice heard." †

## Survey for synod open to July 31

Have you always wanted the opportunity to share your thoughts about the Church—even your doubts and criticisms?

You now have that opportunity as the Church prepares for a meeting of the Synod of Bishops on young people, the faith and vocational discernment in October 2018.

Just visit [www.archindy.org/listens](http://www.archindy.org/listens), to respond to a survey about "young people, faith and discernment." The survey is available until July 31.

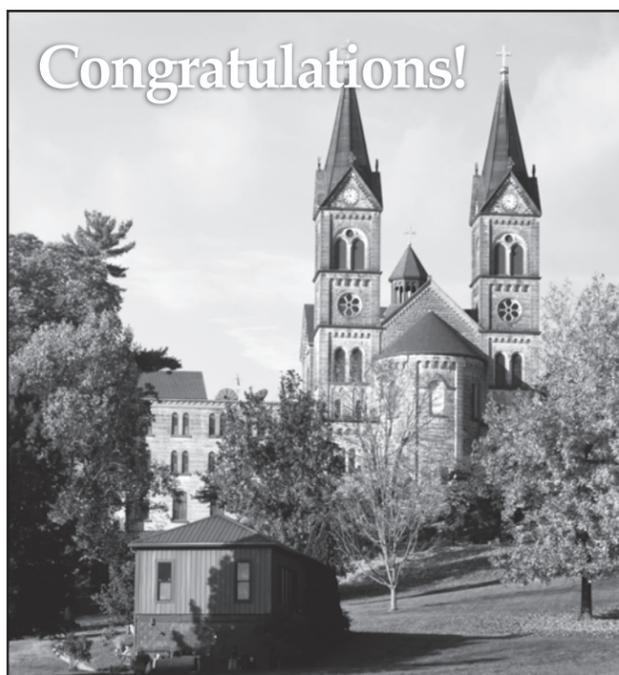
"Other than some basic demographic information, people shouldn't feel like they have to answer every question," says Ken Ogorek, director of catechesis for the archdiocese. "People should feel free to address as many of the questions, or as few of the questions as they want to."

The responses from the surveys will become part of the archdiocese's contribution to information that will be shared with the synod of bishops and Pope Francis in 2018. †



"I think what Pope Francis is saying, to young people especially, is "Your thoughts matter, and the Church loves you. And as a part of the relationship that we want all people to have with the Body of Christ, we want to listen as well as fulfill our responsibility to teach." "

—Ken Ogorek, archdiocesan director of catechesis



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# The Criterion

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## Editorial

# Stewards of our first, most cherished liberty

*"We are Catholics. We are Americans. We are proud to be both, grateful for the gift of faith which is ours as Christian disciples, and grateful for the gift of liberty which is ours as American citizens. To be Catholic and American should mean not having to choose one over the other. ... That is the vision of our founding and our Constitution, which guarantees citizens of all religious faiths the right to contribute to our common life together. Freedom is not only for Americans, but we think of it as something of our special inheritance, fought for at a great price, and a heritage to be guarded now. We are stewards of this gift, not only for ourselves but for all nations and peoples who yearn to be free."*



Baltimore Archbishop William E. Lori delivers the homily during the Fortnight for Freedom Mass on July 3 at the "Convocation of Catholic Leaders: The Joy of the Gospel in America" in Orlando, Fla. (CNS photo/Bob Roller)

In 2013, the bishops of the United States issued a statement on religious liberty titled "Our First, Most Cherished Liberty." In this statement, the American bishops described why religious liberty is central to everything we stand for as Catholics and as Americans. They also let it be known that as Catholics and as Americans we are stewards of the gift of religious liberty called to "take care of" and "share" this precious gift with all our fellow Americans and with our sisters and brothers throughout the world.

The observance of our annual "Fortnight of Freedom" from June 21 through July 4 was a vivid reminder of this stewardship responsibility. June 21 is the day we remember SS. Thomas More and John Fisher, who were martyred for their insistence on the rights and duties of an informed conscience.

July 4, Independence Day, is our annual celebration of the patriots who gave their lives for the freedoms we Americans enjoy today—including the freedom of religion.

As Pope Francis observed in his apostolic exhortation "*Evangelii Gaudium*" ("The Joy of the Gospel"), "Religion cannot be relegated to the inner sanctum of personal life, without influence on societal and national life" (#183).

When religious liberty is ignored or abused, all people suffer. All people regardless of their religious preferences (or lack of them) are deprived of the essential contribution that religious people and institutions make to the common good—in family life, education, health care, ministry to the hungry, homeless and underemployed. All are denied the advocacy for social justice and civil rights that religion promotes locally, nationally and globally. Religion is integral to humanity and to society. To deny religious liberty is to dehumanize individuals, families and communities.

Religious liberty has been under attack here in America for decades. Sometimes the anti-religious liberty forces have been subtle and indirect. Other times, they have been blatant in their attempts to deprive religious people and organizations of their basic rights.

According to Baltimore Archbishop William E. Lori, chairman of the U.S. Bishops' Ad Hoc Committee for Religious Liberty, action taken by the Supreme Court on June 26 in the case of *Trinity Lutheran Church v. Comer*, was a "landmark victory" for religious freedom.

The nation's highest court ruled

that the exclusion of churches from an otherwise available public benefit violates the free exercise clause of the First Amendment. Archbishop Lori observed that "the Supreme Court rightly recognized that people of faith should not be discriminated against when it comes to government programs that should be made available to all."

Most Americans would agree that it makes no sense to deprive school children of access to a "softer and safer playground surface" simply because the school they attend is owned and operated by a religious institution. But the forces of opposition to religious freedom are strong in our country today, and their impact on daily life is pervasive.

At their summer meeting in Indianapolis on June 14-15, the U.S. bishops celebrated advances that have been made in the fight to defend religious liberty, but they also warned that the war is far from over. Especially overseas, the persecution and martyrdom of individuals, families and communities continue at a horrific rate. Here at home, secularism continues to exercise enormous influence over government policies, legislation and culture.

To be forthright about your faith—especially when aspects of what we believe are, at best, politically incorrect and, at worst, in direct conflict with the established law of the land—the importance of conscientious objection becomes increasingly clear. As individuals, all Americans must be free to follow their conscience when it comes to defending human life and dignity. But so must our organizations and institutions.

Ours is a pluralistic society. That means we don't force people to think, act or believe as we do. We are a tolerant people—within the limits of human decency and the common good. But tolerance is a two-way street. Fairness and equality must apply to everyone—with liberty and justice for all.

Let's join the American bishops in applauding recent decisions that serve to reinforce "our first, most cherished liberty." But let's not forget that this battle is not won "once and for all."

Every generation must fight the battle for religious liberty. Let's take seriously our role as stewards of these freedoms. Let's continue to pray, advocate and vote for religious liberty for all God's people everywhere.

—Daniel Conway

Be Our Guest/Richard Doerflinger

## An unsung champion for life

It's widely agreed that the greatest pro-life legislative success since the Supreme Court's 1973 abortion decision is the Hyde Amendment.



First enacted in 1976, it remains in law today to prevent federal funding of abortion. This provision and others like it have reduced abortions in the U.S.—a recent study

estimates that Hyde has saved the lives of 2 million unborn children. It saved millions of taxpayers from supporting a practice they abhor, and helped stop the "private choice" of abortion from being elevated into a public mandate.

Less well-known is what it took to get the amendment into law and keep it there. Top kudos go to the late Rep. Henry Hyde, R-Illinois, and other sponsors from both parties. But they could not have done it without the help of a lobbyist unknown to the public named Mark Gallagher.

Mark passed away recently at the age of 75. He retired a decade before, while continuing his ministry as a permanent deacon. Because his lobbying was never about himself, always about children and mothers, he would not have welcomed this tribute while alive. So this is my first opportunity to express what his example meant to me and many others.

Mark advocated the Catholic pro-life agenda in Congress—as lobbyist for the National Committee for a Human Life Amendment, a distinct organization assisting the Catholic bishops—then for the National Conference of Catholic Bishops. He was one of the most effective advocates Capitol Hill has seen.

How effective? Well, his "decisive impact" on approval of Hyde was cited by the American Civil Liberties Union in its

Supreme Court brief claiming the amendment was an unconstitutional "establishment" of the Catholic religion.

That suit failed and rightly so. Lawmakers' decades-long respect for Mark's advice had nothing to do with a peculiarly Catholic teaching on life. It arose from four things.

First, Mark's grasp of the issue. He literally "wrote the book" on the Hyde Amendment, compiling a briefing book for congressional allies presenting all opposing arguments and well-documented rebuttals.

Second, he had an uncanny knack for estimating what could pass Congress and detailed knowledge of Congress's procedural rules—an important gift when opponents exploited or rewrote those rules to block pro-life legislation.

Third, his sincerity and integrity, grounded in deep faith, contained no rancor or partisanship. He had worked for federal anti-poverty programs and Catholic Charities—and he helped pass bills that others called "liberal," including the Civil Rights Restoration Act, Family and Medical Leave Act and Refundable Child Tax Credit. He embodied a "consistent ethic of life" before that phrase was coined.

Fourth, lawmakers knew Mark's advice would be backed up by their own constituents, as he helped establish a grassroots network helping Catholics write to their elected representatives. Millions of letters, postcards and e-mails have been sent to Congress because of his efforts.

His policy expertise was only one facet of his personality. Accompanying him on lobbying visits, I sometimes had to wait while a congressman or aide (regardless of views on the issue in question) asked to take Mark aside for moral or spiritual guidance on a personal matter.

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Be Our Guest/Greg Erlandson

## What is a Catholic voter to do?

Getting into a political discussion in Washington these days is about as hard as finding a Fighting Irish fan at a Notre Dame football game. In the era of Trump—where those who dislike the president are as obsessed about him as his strongest supporters—the real challenge is extricating oneself from such discussions.



But a recent panel on "Pope Francis, Catholic Social Thought and U.S. Public Life" was an opportunity to think about our political era from a Catholic vantage point.

Political columnists Mark Shields and Michael Gerson with *The Atlantic's* Emma Green did not focus so much on Pope Francis as on Catholic social thought and where a thinking Christian could find a home in today's political environment.

Of course, for many Catholics, choosing a political party may have more to do with one's upbringing, political inclinations or economic self-interest than one's religion. For those people, Green's assessment that Catholics are in a difficult position with no political home might be hard to understand.

The Church does have social and moral teachings that should shape how we evaluate the political choices we face, however, and neither party fully satisfies these teachings.

For Gerson, an evangelical Christian and a former speechwriter for President George W. Bush, the social principles that make up Catholic social thought are something that evangelicals lack. We don't have "if-then teachings," he said,

such as if we believe in the sanctity of human life, then we care for the unborn and the poor and the refugee.

He also worries that where once "there were two contending visions of the common good, now we are having an argument about whether there is a common good at all."

For Shields, a thoughtful Democrat and a Catholic, there is much to bemoan in both parties. He expressed particular concern for the polarization that divides Washington, and he expressed concern that some Democratic Party leaders go so far as to say that the party should not support any candidate who is pro-life.

"This is a dismal time," he said.

For Green, a Georgetown University graduate from 2012 and a certified millennial, the glass was at least half full. She noted that at the March for Life in Washington this year, there were signs proclaiming that "Black lives matter, immigrant lives matter, unborn lives matter." While many young people are "politically homeless," she said, new coalitions may be emerging.

The conversation was moderated by John Carr, who heads Georgetown's "Initiative on Catholic Social Thought and Public Life," which sponsored the gathering of academic centers for Catholic social thought.

For a Trump supporter, of course, most of the evening's conversation would have felt fairly hostile, and the polarized gulf that now divides so many Americans certainly didn't get any narrower.

Politically, we face a growing red-blue segregation that keeps us from even being able to empathize with those we disagree with. Perhaps we need to borrow an idea from the Cold War and establish cultural exchanges where Democrats

See VOTER, page 12

# PALLIUM

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“For me, authority has always been about service,” Archbishop-designate Thompson said. “Authority in the Church is responsibility.”

The ceremony at the Vatican also had another special touch for the former bishop of Evansville as he shared the experience of receiving a pallium with two friends who also have strong connections to Indiana—Cardinal Joseph W. Tobin of the Archdiocese of Newark, N.J., the former archbishop of Indianapolis, and Archbishop Paul D. Etienne, a former priest of the Archdiocese of Indianapolis who is now the archbishop of Anchorage, Alaska.

“They’re just great guys, and I have great admiration for both of them,” said Archbishop-designate Thompson. “They’re a great inspiration.”

In an interview with Catholic News Service following the ceremony, Cardinal Tobin described the pallium as a symbol of “the need and really the obligation of the bishop to look for the one who is lost and then bring the lost one back on his shoulders.”

Archbishop Etienne told Catholic News Service, “The role of every priest, and particularly every bishop, is to be more and more transformed into Christ. And that’s my prayer. And then whatever burdens come—and challenges—I’ll find my peace because I will be firmly convinced in experiencing his presence with me.”

Besides sharing the moment with his two friends, Archbishop-designate Thompson also savored the feeling of experiencing the occasion with the 33 other archbishops from 26 countries around the world.

“The guy next to me was from Kenya, and the guy behind me was from Brazil,” he says. “It really brought back to me the universality of the Church.”

During his homily at the Mass on June 29, Pope Francis told the new archbishops and the five new cardinals who had been appointed in the past year, “The Lord answers our prayers. He is faithful to the love we have professed for him, and he stands beside us at times of trial.”

Referring to how Christ walked with the Apostles, Pope Francis told the new cardinals and archbishops, “He will do the same for you.”

Before traveling to Italy to receive his pallium, Archbishop-designate Thompson asked the archdiocesan administrator, Msgr. William F. Stumpf,

and the archdiocese’s chancellor, Annette “Mickey” Lentz, to accompany him.

“The most striking moment was the actual giving of the pallium to each archbishop,” Msgr. Stumpf noted. “As each archbishop approached Pope Francis, I thought about the fact that the pallia are stored overnight on June 28th in the silver casket above St. Peter’s tomb in the Vatican crypt.

“And as Christ asked Peter to feed his sheep and lambs, so the pope is asked in a special way to carry on that same mission. As the pope gives the pallium to each archbishop, he is inviting them to share in his mission of tending the flock. I realized that Pope Francis has asked Archbishop-designate Thompson to share in the responsibility of tending and feeding Christ’s sheep in Indianapolis and Indiana.”

Lentz considered the occasion a special one for a few reasons.

“Any day in the presence of Pope Francis is special,” she said. “I know Archbishop-designate Thompson felt the same way. He was anxious, yet humble and proud.

“The celebration certainly symbolized the importance of receiving the pallium. Cardinal Tobin recited the oath for all the bishops. I feel the reality of the honor—and the challenge of the assignment—resonated with Archbishop-designate Thompson. He is ready to lead the people of central and southern Indiana. He made us proud. I can tell you it’s a good choice made by Pope Francis.”

She also savored witnessing Archbishop-designate Thompson, Cardinal Tobin and Archbishop Etienne share the experience.

“The best part for me was seeing these three wonderful leaders giving witness to Pope Francis,” Lentz said. “It was a very proud moment for these ‘sons’ of Indiana as they shared this day, their passion and love for God, and their service to the Church.”

After the ceremony of June 29, Archbishop-designate Thompson returned to St. Peter’s Basilica a day later to pray quietly by himself in its Blessed Sacrament Chapel.

In that moment, he prayed for all the people in the three dioceses that have shaped his life and his ministry to the Church—the Archdiocese of Louisville where he grew up and became a priest, the Diocese of Evansville where he has served as bishop for the past six years, and the Archdiocese of Indianapolis where he will soon begin his latest assignment to serve the Church.

“I couldn’t pray for one without the other,” he said. “They’re all connected to



Archbishop Charles C. Thompson of Indianapolis walks away after receiving his pallium from Pope Francis at the conclusion of a Mass marking the feast of SS. Peter and Paul in St. Peter’s Square at the Vatican on June 29. New archbishops from around the world received their palliums from the pope. The actual imposition of the pallium will take place in the archbishop’s archdiocese. (CNS photo/Paul Haring)



Archbishop Paul D. Etienne of Anchorage, Alaska, shakes hands with Pope Francis after receiving his pallium at the conclusion of a Mass marking the feast of SS. Peter and Paul in St. Peter’s Square at the Vatican on June 29. Archbishop Etienne is a former priest of the Archdiocese of Indianapolis, who also served as the bishop of Cheyenne, Wyo. (CNS photo/Paul Haring)



Pope Francis presents a box containing a pallium to Cardinal Joseph W. Tobin of Newark, N.J., at the conclusion of a Mass marking the feast of SS. Peter and Paul in St. Peter’s Square at the Vatican on June 29. Archbishops from around the world, whether new or re-assigned, received their palliums from the pope. Cardinal Tobin is the former archbishop of Indianapolis. (CNS photo/Paul Haring)

me. They’re all a part of me. And they always will be.”

That moment also led Archbishop-designate Thompson to focus again on his main approach as the new archbishop once he is installed on July 28—to lead people to a closer relationship with God.

“I come back to Indiana, and I’m doing this with my brother bishops here, as well as the priests, the deacons and the laity

in the archdiocese,” he said. “I’ve put my trust in the grace of God and the grace of the Holy Spirit.”

(For more information about the appointment of Archbishop Charles C. Thompson to lead the Archdiocese of Indianapolis and his upcoming July 28 installation Mass on July 28, visit [www.archindy.org/archbishop/appointment2017.html](http://www.archindy.org/archbishop/appointment2017.html).) †

## Pope tells archbishops not to be ‘armchair Catholics,’ but Apostles

VATICAN CITY (CNS)—The Catholic Church’s new cardinals and new archbishops must be willing to risk everything, patiently endure evil and bear crosses like Jesus did, Pope Francis said.

“The Lord answers our prayers. He is faithful to the love we have professed for him, and he stands beside us at times of trial.” Just as he accompanied the Apostles, “he will do the same for you,” the pope told five new cardinals and about 30 archbishops named during the past year.

Pope Francis addressed the new cardinals and archbishops during his homily at a Mass in St. Peter’s Square on June 29, the feast of SS. Peter and Paul, who are the patron saints of the Vatican and the city of Rome.

The Mass was celebrated the day after Pope Francis created new cardinals from El Salvador, Mali, Laos, Sweden and Spain. Thirty-six archbishops appointed over the course of the past year were also invited to come to Rome to concelebrate the feast day Mass with Pope Francis. They came from 26 countries.

The concelebrants included Cardinal Joseph W. Tobin of Newark, N.J.; and Archbishops Paul D. Etienne of Anchorage, Alaska, and Charles C. Thompson of Indianapolis. All three of the U.S. prelates have deep connections to the Archdiocese of Indianapolis. Archbishop Etienne was a priest of the archdiocese and Cardinal Tobin is the former archbishop.

In what has become the standard

practice, the pope did not place the pallium on new archbishops during the liturgy. Rather, after the Mass, the pope handed each archbishop a pallium folded up in a small, simple wooden box tied with a brown ribbon as a soloist sang “You Got to Walk that Lonesome Valley,” a traditional American Gospel song.

The actual imposition of the woolen band is to take place in the archbishop’s archdiocese in the presence of his faithful and bishops from neighboring dioceses. The pallium symbolizes an archbishop’s unity with the pope and his authority and responsibility to care for the flock the pope entrusted to him.

After the Mass, Cardinal Tobin told Catholic News Service (CNS) that St. John XXIII had said “cardinals and bishops are the coat hangers on which the Church hangs its tradition. Now I don’t like being a coat hanger, but the thing I like to wear the most is the pallium.”

Archbishop Etienne noted that the pallium also is “symbolic of the unity of the metropolitan archbishops with the Holy Father and, through him, with the universal Church.”

It tells an archbishop that his role is to be a good shepherd to his flock, “to help the people entrusted to my pastoral care to learn to live in unity and peace, to manifest that truth and love of Jesus Christ and the Gospel,” he said.

Archbishop Thompson told CNS he received the pallium from Pope Francis

as a gift for the sixth anniversary of his ordination as a bishop.

Pope Francis “has been such a great model, example and witness, and to receive this from him,” the archbishop said, is “a reminder to go forth. I think about Jesus at the Last Supper when he washed the feet of the disciples and said, ‘Now, go and do as I have done.’”

Archbishop Thompson said he kept watching Pope Francis during the Mass and looking at the pallium the pope wears as a symbol of the universality of his mission. “I watched him in his role of being the shepherd,” and knew the pope was calling him “now to go forth and be that shepherd for the people entrusted to my care.”

In his homily at the Mass, the pope said the life of every Apostle is built on constant, edifying prayer; a firm, passionate profession of faith; and a willingness to patiently endure persecution.

People must ask themselves whether they are “‘armchair Catholics,’ who love to chat about how things are going in the Church and the world,” he said, or if they are “Apostles on the go,” who are on fire with love for God and ready to offer their lives for him.

Apostles of Christ “know that they cannot just tread water or take the easy way out, but have to risk putting out into the deep, daily renewing their self-offering,” he said.

Christians must follow the Lord completely and live according to his ways, not ways guided by personal self-interest,

he said. Christ’s way “is that of new life, of joy and resurrection; it is also the way that passes through the cross and persecution.”

In different parts of the world, “often in complicit silence, great numbers of Christians are marginalized, vilified, discriminated against, subjected to violence and even death, not infrequently without due intervention on the part of those who could defend their sacrosanct rights,” the pope said.

However, there is no Christ and no Christian without the cross, he said. “Christian virtue is not only a matter of doing good, but of tolerating evil as well,” he said, quoting St. Augustine.

Enduring evil means “imitating Jesus, carrying our burden, shouldering it for his sake and that of others,” knowing that the Lord is by one’s side.

Finally, the pope said, prayer is another essential element of the life of an Apostle as it “is the water needed to nurture hope and increase fidelity. Prayer makes us feel loved and it enables us to love in turn.”

As is customary, a delegation from the Orthodox Ecumenical Patriarchate of Constantinople attended the Mass for the feast of SS. Peter and Paul.

Before the Mass, Archbishop Job of Telmessos, head of the Orthodox delegation, joined the pope in prayer at the tomb of St. Peter inside St. Peter’s Basilica. The two also stopped before a bronze statue of St. Peter, which was adorned with a jeweled tiara, ring and red cope. †

# Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to [www.archindy.org/events](http://www.archindy.org/events).

## July 8-16

Carmelite Monastery, 59 Allendale, Terre Haute. **Public Novena in honor of Our Lady of Mount Carmel: The Blessed Virgin Mary in the New Testament, Lessons for Christian Living,** Benedictine Father Mark O'Keefe presiding. 7 p.m. rosary, novena prayer and Mass, reconciliation 6-7 p.m. Information: [marygrace@heartssawake.org](mailto:marygrace@heartssawake.org).

## July 11

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

Mission 27 Resale, 132 Leota St., Indianapolis. **Senior Discount Day,** every Tuesday, seniors get 30 percent off clothing, 9 a.m.-6 p.m., ministry supports Indianapolis St. Vincent de Paul Society Food Pantry

and Changing Lives Forever program. Information: 317-687-8260.

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

## July 12

Bent Rail Brewery, 5301 Winthrop Ave., Indianapolis. **Theology on Tap Catholic Speaker Series: "Community and Authentic Friendships,"** Jake Teitgen presenting, 7 p.m., free admission, food and drink available for purchase, registration not required. Information: [www.indycatholic.org/indytot](http://www.indycatholic.org/indytot) or [mkinast@archindy.org](mailto:mkinast@archindy.org).

## July 13-15

St. Christopher Parish, 5301 W. 16th St., Indianapolis. **Mid-Summer Festival,** Thurs. 5-10 p.m., Fri. 5-11 p.m., Sat. noon-11 p.m., food, carnival games, rides, bingo, Monte Carlo. Information: 317-241-6314.

Holy Spirit Parish, 7243 E. 10th St., Indianapolis. **Parish Festival,**

Thurs 6-11 p.m., Fri. 6 p.m.-midnight, Sat. 1 p.m.-midnight, food, rides, games, entertainment. Information: 317-353-9404.

## July 15

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

1st Choice for Women, 5455 W. 86th St., Ste. 121, Indianapolis. **Sidewalk Advocacy Training,** presented by Sidewalk Advocates of Indianapolis, 9 a.m.-3 p.m., \$10 fee includes lunch, register by July 10. Information and registration: 317-709-1502, [debra@goangels.org](mailto:debra@goangels.org).

Roncalli High School, 3300 Prague Rd., Indianapolis. **Chartrand High School Class of 1967 50th Reunion,** 4:30 p.m., \$30 per person. Information: Pam Smith, 317-979-9781 or [196750threunion@gmail.com](mailto:196750threunion@gmail.com).

## July 15-16

All Saints Parish, Dearborn County, St. John the Baptist Campus, 25743 State Rte. 1, Guilford. **Summer Festival,** Sat. 5-9 p.m., Sun. 11 a.m.-5 p.m., chicken dinner, lunch stand, music, kiddie land, big money and grand raffles, country store, beer gardens. Information: 812-576-4302.

## July 18-21

Renaissance Hotel and Convention Center, 1551 Thoreau Dr. N., Schaumburg, Illinois. **Catholic Writer's Conference: The Catholic Imagination,** workshops, presentations, trade show, adults \$75, students \$45. Registration and information: 317-755-2693, [www.catholicwritersguild.org](http://www.catholicwritersguild.org).

## July 19

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

## July 20

St. Joseph Church, 1401 S. Mickley Ave., Indianapolis. **Third Thursday Adoration,** interceding for

women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

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

## July 21

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. Executive Director of the Catholic Youth Organization, Bruce Scifres, presenting. **Mass, breakfast and program,** 7-9 a.m., \$15 members, \$21 non-members, breakfast included. Reservations and information: [www.catholicbusinessexchange.org](http://www.catholicbusinessexchange.org).

## July 23-29

St. Ambrose Parish, Brownstown, 2-10 p.m. Information: 812-522-5304.

## July 24

Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Serra Club Dinner Meeting,** followed by reflection by

Father Joseph Moriarty, 6 p.m., \$15. Information: 317-748-1478 or [smclaughlin@holyspirit.cc](mailto:smclaughlin@holyspirit.cc).

## July 24-28

St. Lawrence Parish, 4650 N. Shadeland Ave., Indianapolis. **Earthkeepers Vacation Bible School,** ages 4-10, songs, games, snacks, crafts, Bible stores, \$10 per child. Register by July 19, 317-546-4065 or [vickiadang@yahoo.com](mailto:vickiadang@yahoo.com).

## July 26

Bent Rail Brewery, 5301 Winthrop Ave., Indianapolis. **Theology on Tap Catholic Speaker Series: "Life and Faith,"** former Colts player Joe Reitz presenting, 7 p.m., free admission, food and drink available for purchase, registration not required. Information: [www.indycatholic.org/indytot](http://www.indycatholic.org/indytot) or [mkinast@archindy.org](mailto:mkinast@archindy.org).

## July 29

St. Mary Parish, 777 S. 11th St., Mitchell. **Hog Roast and Indoor Yard Sale,** 9 a.m.-3 p.m., pulled pork dinners with sides \$6.50, raffle, door prizes, silent auction, cake walk. Information: 812-849-3570. †

## Retreats and Programs

For a complete list of retreats as reported to The Criterion, log on to [www.archindy.org/retreats](http://www.archindy.org/retreats).

## July 21-23

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

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. **A Step 11 Retreat for Recovering Alcoholics and Alanons,** Dave Maloney presenting, \$255 single, \$425 double. Information: 812-357-6585 or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

## July 24

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

## July 24-28

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. **Bringing to Life the Word of God in Song,** Benedictine Father Columba

Kelly presenting, \$465 single, \$735 double. Information: 812-357-6585 or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

## July 25-27

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

## August 11-13

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

## Celebration of 100th anniversary of Fatima apparitions continues on July 13

In honor of the Marian apparitions to three shepherd children in Fatima, Portugal, on the 13th of May-Oct. in 1917, several parishes have reported monthly Fatima commemoration events to *The Criterion*.

These events will occur on 13th of July, August, September and October. • St. John Paul II Parish, Sellersburg. 100th Anniversary of Fatima activities will vary from month to month, including talks, recitation of the rosary, singing hymns and possibly a film. The event for July 13 will include a talk on the events of July 13, 1917, and recitation of the rosary. It will take place at St. Joseph Chapel, 2605

St. Joe Road W., in Sellersburg, at 6 p.m. Information: Phyllis Burkholder, 812-246-2252.

• Immaculate Heart of Mary Parish, 5692 Central Ave., Indianapolis. Recitation of the rosary at the outdoor Fatima shrine at the corner of E. 57th St. and Washington Blvd., 6 p.m. Information: [mbdoughert@aol.com](mailto:mbdoughert@aol.com). • St. Luke the Evangelist Parish, 7575 Holliday Dr. E., Indianapolis. Fatima Holy Hour in the Daily Chapel after 5:30 p.m. Mass. Includes recitation of the rosary. The event on Aug. 13 will take place after the 11:30 a.m. Mass in the main sanctuary. Information: 317-259-4373. †

## Hearts & Hands of Indiana dinner and fundraiser set for Aug. 5

The Hearts & Hands of Indiana's "Houses to Homes" dinner and fundraiser event will be held at Primo Banquet Hall, 2615 National Ave., in Indianapolis, from 6-10 p.m. on Aug. 5.

"Houses to Homes" is the leading fundraiser for Hearts & Hands of Indiana, a Catholic-founded organization that rehabilitates houses in the Hawthorne and Haughville neighborhoods surrounding St. Anthony Parish in Indianapolis. These rehabilitated homes provide low-income families with a pathway to homeownership while revitalizing the near-west side community.

The event features a buffet dinner with two bars, door prizes, a silent auction with donated items from local businesses, and audience games throughout the evening.

The cost per ticket is \$100, which allows admission, dinner and drinks for two people.

To order tickets, visit [www.heartsandhandsindy.org/buy-tickets.html](http://www.heartsandhandsindy.org/buy-tickets.html).

For more information, visit [www.heartsandhandsindy.org](http://www.heartsandhandsindy.org) or contact Angela Langferman at [alangferman@heartsandhandsindy.org](mailto:alangferman@heartsandhandsindy.org) or 317-353-3769. †



## 'In Her Own Words'

Providence Sisters Joanne Cullins, left, Maria Smith and Barbara Ann Zeller stand behind Sisterhood Drama Ministry's actress Sandra Hartlieb, dressed as St. Theodora Guérin, on May 21. Sisterhood Drama Ministry presented "In Her Own Words," a dramatization of the life of St. Mother Theodore Guérin, at Guérin Woods Senior Center in Georgetown. (Submitted photo)

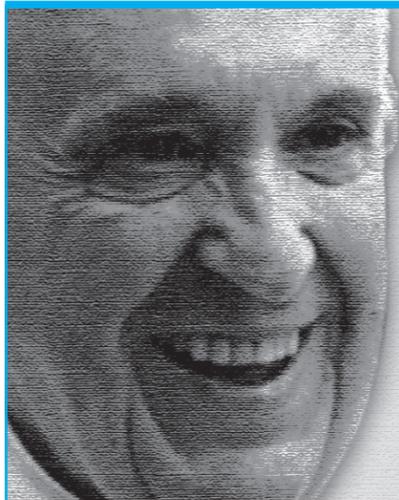
## Catholic Charismatic Renewal of Indianapolis offers 8-week 'Life in the Spirit' seminar

The Catholic Charismatic Renewal of Indianapolis will offer an 8-week seminar called "Life in the Spirit" at St. Lawrence Parish, 6944 E. 46th St., in Indianapolis, for eight consecutive Tuesdays from 7-8:30 p.m. on July 25-Sept. 12.

The Life in the Spirit seminar brings

Catholics into a deeper experience of the work of the Holy Spirit. Seminar topics are God's Love, Salvation, The New Life, Receiving God's Gift, Praying for Baptism in the Holy Spirit, Growth, and Transformation in Christ.

For more information, call 317-546-7328 or email [mkeyes@indy.rr.com](mailto:mkeyes@indy.rr.com). †



# The Face of Mercy

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

By Daniel Conway

## Family is a gift, and our most precious treasure

Pope Francis recently spoke to participants in a meeting promoted by the Federation of Catholic Family Associations in Europe. Although his audience was European, the implications of his remarks are universal.

The pope began his remarks by calling the family Europe's most precious treasure. "This image of 'treasure' was present in your meeting yesterday, which brought families from many countries of Europe to Rome," the Holy Father said. "It is an image that well reflects the esteem that all of us must have for the family. In effect, families are not museum pieces, but through them, the gift is made concrete in mutual commitment and generous openness to children, but also in service to society. Families are thus a kind of leaven that helps to make the world more humane and more fraternal, where no one feels rejected or abandoned."

Families are not outdated social structures whose functions have been superseded in modern times by government, educational institutions, the

news and entertainment media or other expressions of secular culture. The family maintains a unique and irreplaceable role in human life—as a kind of "leaven" that has a transformational influence on individuals and communities, allowing them to become something greater than they otherwise might be.

Without families, human society would be greatly diminished—less humane and less fraternal. In fact, as Pope Francis sees it, the gift that is family life is absolutely essential for the health and well-being of human society.

"In '*Amoris Laetitia*' ["The Joy of Love"], I emphasized how, on the basis of the family, we can make the gift concrete through the beauty and the joy of mutual love," the pope told the conference participants. "Seen in this light, your activity should help remind everyone that there is no better ally for the integral progress of society than to favor the presence of families in the social fabric. Today too, the family is the foundation of society, and it remains the

most suitable structure for ensuring for people the integral good necessary for their continuing development. I wanted to stress how the unity of all the members of the family, and the fraternal commitment of the family with society, are allies of the common good and of peace."

Family teaches us to work for the common good and for peace among all nations and peoples. It teaches us that we are all sisters and brothers united in the one family of humankind, which people of faith recognize as the family of God.

"The family is the interpersonal relationship par excellence, inasmuch as it is a communion of persons," Pope Francis says. "Your relationships as spouses, fathers and mothers, sons and daughters, brothers and sisters, make it possible for every person to find a place in the human family. The way to live out these relationships is dictated by communion, the driving force of true humanization and evangelization.

"Today more than ever, we see the need for a culture of encounter that can

enhance unity in diversity, reciprocity and solidarity between generations. This 'family capital' is called to impregnate the economic, social and political relationships of the European continent. The way of 'being family' that you want to spread is not subject to any contingent ideology, but grounded in the inviolable dignity of the person."

Of course, what is right for Europe in its efforts to "impregnate" its economy and all of its socio-political structures is also right for the Americas and for the rest of the world. The family transcends all ideologies and all political philosophies. It unites women and men of faith with all people of good will. The family is not an anachronistic museum piece. It is a gift, humanity's most precious treasure.

May the Holy Family serve as our model always, helping us transform society for the good of all.

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

### El rostro de la misericordia/Daniel Conway

## La familia es un don y nuestro tesoro más precioso

El papa Francisco habló recientemente a los asistentes a la reunión promovida por la Federación de Asociaciones Católicas de Familias en Europa, y aunque su público era europeo, las implicaciones de sus comentarios son universales.

El papa inició su disertación calificando a la familia como el tesoro más precioso de Europa. "La imagen del 'tesoro' estuvo presente en vuestra reunión de ayer que atrajo a Roma a familias procedentes de muchos países de Europa," expresó el Santo Padre. "Se trata de una imagen que refleja a la perfección el valor que todos debemos darle a la familia. En efecto, las familias no son piezas de museo sino que a través de estas se concretiza el don, el empeño recíproco en la apertura generosa a los hijos, así como en el servicio a la sociedad. Por lo tanto, las familias son la levadura que ayuda a hacer crecer un mundo más humano y fraterno, donde nadie se sienta rechazado, ni abandonado."

En este sentido, las familias no son estructuras sociales anticuadas cuyas funciones han pasado en la época moderna a manos del gobierno, de las instituciones educativas, los medios noticiosos y de ocio, o a cualquier

otra expresión de la cultura secolar. La familia conserva una función única e irremplazable en la vida humana, esa "levadura" que ejerce una influencia transformadora en las personas y las comunidades y los ayuda a convertirse en algo más grandioso de lo que normalmente serían.

Sin la familia, la sociedad humana se vería sumamente disminuida y sería menos humana y fraterna. De hecho, tal como el papa Francisco lo concibe, el don que representa la vida familiar es algo completamente esencial para la salud y el bienestar de la sociedad humana.

"En '*Amoris Laetitia*' ["La alegría del amor"], subrayé cómo a partir de las familias podemos volver concreto el don a través de la belleza y la alegría del amor recíproco," señaló el papa a los participantes de la conferencia. "Al contemplarla desde esta perspectiva, su actividad debe servir de recordatorio para todos de que no existe un mejor aliado para el progreso integral de la sociedad que favorecer la presencia de familias en la trama social. La familia también es hoy en día la base de la sociedad y

sigue siendo la estructura más idónea para garantizar el bienestar integral de los pueblos, tan necesario para su sostenido desarrollo. Deseo hacer énfasis en que la unidad de todos los miembros de la familia y el compromiso fraterno de esta con la sociedad son los aliados del bien común y de la paz."

En la familia aprendemos a trabajar en pos del bien común y para alcanzar la paz en todas las naciones y los pueblos; ella nos enseña que todos somos hermanos unidos en una sola familia humana, que las personas de fe reconocen como la familia de Dios.

"La familia es la relación interpersonal por excelencia puesto que es una comunión entre personas," afirma el papa Francisco. "Sus relaciones como cónyuges, padres y madres, hijos e hijas, hermanos y hermanas, permiten que cada persona encuentre el lugar que le corresponde en la familia humana. La comunión determina la manera de vivir estas relaciones y es la fuerza que impulsa la verdadera humanización y evangelización.

"Por lo tanto, hoy más que nunca es necesaria una cultura del encuentro en el

que se valoriza la unidad en la diferencia, la reciprocidad, la solidaridad entre las generaciones. Esta 'capital familiar' está llamada a permear en las relaciones económicas, sociales y políticas de todo el continente europeo. Esta forma de 'ser familia' que deben transmitir no está supeditada a la ideología de moda sino que encuentra sus raíces en la inviolable dignidad de la persona."

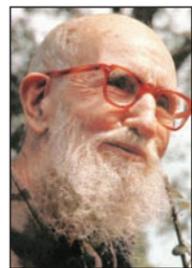
Por supuesto, lo que resulta adecuado para Europa en su labor de "permear" en la economía y en todas las estructuras sociopolíticas, también resulta apropiado para el continente americano y para el resto del mundo. La familia trasciende todas las ideologías y filosofías políticas y une a hombres y mujeres de fe con todas las personas de buena voluntad. La familia no es una pieza de museo anacrónica; es un don y el tesoro más precioso de la humanidad.

Que la Sagrada Familia nos sirva de guía siempre y nos ayude a transformar la sociedad para el bien de todos.

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

## Beloved friar known for cures, wise counsel to be beatified on Nov. 18

DETROIT (CNS)—Father Solanus Casey, a Capuchin Franciscan "who would provide soup for the hungry, kind words for the troubled and a healing touch for the ill," will be beatified on Nov. 18, the Capuchin Franciscan Province of St. Joseph in Detroit has announced.



Fr. Solanus Casey, O.F.M. Cap.

The ceremony will take place at

Ford Field in Detroit, which the province said would be configured to accommodate 60,000 people.

A member of the Detroit-based province and one of the co-founders of the city's Capuchin Soup Kitchen, Father Solanus was born on Nov. 25, 1870, and died on July 31, 1957.

"We are filled with joy at receiving the final date of the beatification of Father Solanus," said Capuchin Franciscan Father Michael Sullivan, provincial minister of the Province of St. Joseph. "It is a beautiful way to celebrate the

60th anniversary of his passing."

"The beatification of Father Solanus will be a tremendous blessing for the whole community of southeast Michigan, an opportunity for all of us to experience the love of Jesus Christ," Detroit Archbishop Allen H. Vigneron said in a statement.

The province said details on the beatification ceremony, including ceremony time, will be released in the coming weeks. Those interested in receiving details by e-mail can sign up at [solanusc Casey.org/beatification](http://solanusc Casey.org/beatification).

Pope Francis recognized the

authenticity of a miracle necessary for the friar to be elevated from venerable to blessed after a review by the Vatican's Congregation for Saints' Causes was completed earlier this year.

The miracle involved the healing—unexplained by medicine or science—of a woman with an incurable genetic skin disease. The woman was visiting friends in Detroit and stopped at Father Solanus' tomb to pray for others' intentions. After her prayers, she felt the strong urging to ask for the friar's intercession for herself, too, and received an instant and visible healing. †

From the Editor Emeritus/John F. Fink

## The Catholic who signed the Declaration of Independence

Since this is the week during which Independence Day falls, I thought I should write about Charles Carroll of Carrollton.



We American Catholics should be familiar with him because he was one of the most ardent patriots in the early history of the United States. He undoubtedly was the most influential Catholic of this period

of American history.

He was the only Catholic to sign the Declaration of Independence. Since he was the wealthiest man in the colonies at the time, he had more to lose than any of the other signers who pledged “our lives, our fortunes, and our sacred honor.” Yet he signed the document Charles Carroll of Carrollton “so the British will know where to find me.”

He was born in Annapolis, Md., on Sept. 19, 1737, to Charles Carroll of Annapolis and Elizabeth Brooke. They were not married at the time for legal and financial reasons that concerned the inheritance of the Carroll family estates.

It's All Good/Patti Lamb

## Make faith a part of the valleys, mountaintops of love

Recently, a friend showed me a picture that one of our mutual girlfriends posted on social media.



It was a flattering picture of her and her husband in Hawaii celebrating their 10th wedding anniversary.

They were tan, the scenery was gorgeous, and they clinked glasses in the photo. Below the shot, they added a comment: “Cheers to ten years!”

I was genuinely happy for our friend, although I might’ve been a bit envious. The beautiful couple made 10 years look entirely enchanting.

Fast forward a few weeks to our family vacation in Florida: On day two, I tripped over an open suitcase on the floor of our tiny hotel room and gracefully landed on the corner of a granite coffee table, breaking two ribs.

The pain was intense, and I asked my husband to take me to the closest medical facility. He quickly researched and told me it was worth the drive to a facility with better ratings. Before we left, he carefully ushered me to the bathroom, which was a humbling experience. After our visit, the doctor confirmed two broken ribs and sent me home

When he was 11, Charles was sent to France for his education at the Jesuit College of St. Omer and then Louis the Great College. He went with his cousin John, who was two years his elder. (John would become the first bishop and then archbishop in the United States.)

After studying law in London for several years, he returned to this country in 1765 to take over an estate in Carrollton, Md. Within a few years, he expanded his estate to become one of the wealthiest men.

At that time, Maryland’s laws prohibited Catholics from entering politics, practicing law or voting, “to prevent the growth of Popery in this Province.” Nevertheless, in 1772, Charles wrote in the *Maryland Gazette* against taxation without representation, which was to become a battle cry of the Revolutionary War.

He became a leading opponent of British rule. In 1774, he was elected to the provincial convention where he successfully swung a hostile Maryland government to approve a move toward independence supported by the Continental Congress. He was elected

to the Continental Congress in 1776 and signed the Declaration of Independence.

In 1776, too, the Congress sent him, Benjamin Franklin, Samuel Chase and Father John Carroll on a mission to Canada to seek its support during the Revolutionary War. The mission failed, mainly because the United States invaded Canada, but it allowed both Carrolls to become friends with Franklin.

After the Revolutionary War, Charles was elected a United States senator from Maryland. He was a supporter of George Washington and the Federalist Party. In 1792, when a new law made it impossible to hold two political posts at the same time, he resigned as a U.S. senator to retain his position as a state senator. He served his state in that capacity until 1801. After his retirement that year, he continued to comment on public events.

Charles became the last surviving signer of the Declaration of Independence. He was highly esteemed throughout the country.

He died at age 95 on Nov. 14, 1832. A bronze statue of him is in the crypt of the U.S. Capitol, representing the state of Maryland.

with a medicine that I quickly discontinued due to adverse side effects.

During the days that followed, my husband did his best to comfort me. He continually adjusted the pillows and dispensed ibuprofen. One afternoon, when the pain was the worst, he grabbed my hand and said a prayer for me. He even brought me chocolate when I didn’t ask.

When I berated myself for my clumsiness, he consoled me.

The situation caused me to realize that, sometimes, life’s valleys have a way of connecting us more than its mountaintops.

I recall the words of St Paul: “... power is made perfect in weakness” (2 Cor 12: 9).

In those days, I acknowledged how I loved my husband even more than the day I married him, and I honestly didn’t think that was possible.

A week ago, my family attended a beautiful wedding. During the homily, the priest told a meaningful story: A father and his young son walked through the park and the boy saw a couple sitting on a park bench. The young man had his arm around the young woman. The two were good looking, well-dressed and laughing. The little boy said, “Dad, that couple is in love.”

The father and son continued walking through the park, and eventually encountered an elderly man pushing his

wife in a wheelchair. The man leaned on the wheelchair as if it were a walker supporting him. The father then stopped the son and pointed out the couple.

“Son, that couple is in love,” he said to his boy.

The story captured the fact that love isn’t glamorous. Love isn’t always rainbows and roses and photos from Maui.

Real love is hard. It takes work. It means staying when it would be easier to go—because you made a promise. You’re not alone in that promise, though, because it’s blessed by God.

Now I’ve had a few friends whose marriages have ended in an effort to protect themselves or their children and not by their own volition. That’s a different story.

But to those for whom marriage is simply lackluster, without trips to exotic destinations, anniversary bands and romance, hang in there. Marriage isn’t always bliss and ease. I’m learning that valleys have a way of leading to mountaintops—when faith is employed.

Love grows in the strangest circumstances. And even ordinary days are rich with blessings—if you look closely.

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

For The Journey/Effie Caldarola

## ‘Are not two sparrows sold for a small coin?’

A violent windstorm ripped through my town the other night, the kind that leaves you mesmerized yet humbled at your



own powerlessness. A tornado wreaked damage nearby, with 76,000 homes left without power, and 80 mph winds were the norm.

We were lucky at my house. Some bushes were partially uprooted, but we were

able to sink them back into the soil and they’re doing well.

The morning after the storm, I strolled to the elm tree to check on a robin’s nest I’d been watching. Expecting it to have vanished in the maelstrom, I was amazed to see the mother robin sitting there, resolutely doing her duty.

How could that nest have survived? What architectural brilliance anchored that nest to the branch? I know that after storms, nests and dead birds can blanket the landscape. How much wind could this nest take?

Recently, the Gospel reading saw Jesus counseling people on fear and trust. “Fear no one,” he tells his followers. “Are not two sparrows sold for a small coin? Yet not one of them falls to the ground without your Father’s knowledge” (Mt 10:28-29).

As I read those words, I thought of my robin’s nest. What kind of God do we have, who is conscious of a little robin? What kind of God permeates our lives and our world with such love and awareness? With such a God, how can I ever feel unloved or unappreciated?

Often, like most people, I want to be acknowledged, to be recognized for my gifts, my aches and pains, my needs. Instead, I realize my own smallness and lack of importance in this world.

On better days, I turn this realization toward an awareness of others, of their pains, their needs, their effort. I seek compassion rather than honor. I rest in the assurance that as God watches the sparrow, God watches me.

But why would someone want to buy two sparrows for a small coin anyway, I wondered. A little research augmented my best guess. Poor people might find a sparrow or two could cheaply supplement a meager meal with a little protein. Similarly, in a world where offerings were made at the temple—pigeons, for example, or a lamb or larger animal if you were wealthy—two sparrows might be a sacrificial offering from the poor.

So, the little sparrow of which the Creator is so aware meets his end just like all of us. It’s not that we believe in a God who saves us from everything we fear. It’s that we believe in a God who is with us through all things, and therefore we should fear nothing. There’s a big difference there, and it’s where we make our leap of faith.

Years ago, I interviewed a good friend who was part of a program called “No One Dies Alone.” He was on call to come to the hospital or hospice if someone was in imminent danger of death and had no loved ones. Perhaps homelessness or distance prevented anyone’s presence.

My friend witnessed many a death, sometimes saying a rosary with a dying Catholic, sometimes merely holding a stranger’s hand as he left this life.

But what happens, I wondered. What is this mystery of death?

“I don’t know,” responded my friend.

“All I know,” he said with certainty, “is that I see people fall into the hands of a merciful God.”

The honors and attention and wealth of this world fade away. But we believe the presence and mercy and love of God remains. This belief sustains us through life’s storms.

(Effie Caldarola writes for Catholic News Service.) †

Coming of Age/Maria-Pia Negro Chin

## Open your ears to others and show them that you genuinely care

My grandfather used to say that “God granted us two ears and one mouth, so we need to listen twice as much as we



talk.” Through his interactions with others, he showed that listening can be an act of selfless love because it shows that you want to understand those around you, that you genuinely care.

“People are looking for someone

to listen to them. Someone willing to grant them time, to listen to their dramas and difficulties,” Pope Francis said in the book, *The Name of God is Mercy*.

Think about those friends, mentors or family members who made a difference in your life. Chances are that they were good listeners. You could tell they gave you their full attention and tried to understand you. Do you do the same for others?

Pope Francis has often encouraged us to practice the “apostolate of the ear,” to attentively listen to what others have to say.

Often, listening helps both parties to

feel more connected to each other. It is the key to authentic friendships.

Genuine listening requires humility. Listening can also provide a safe haven for those who are often not heard. By sharing their feelings or realities—without being judged or persuaded—they can feel validated in their worth.

At times, we are distracted by our own worries or by our electronic devices, or are half-listening or half-thinking about our response. Other times, especially when arguing with people with different opinions, we can be defensive or quick to judge and contradict people.

“Listening is much more than simply hearing. Hearing is about receiving information, while listening is about communication, and calls for closeness,” Pope Francis said in his 2016 World

Communication Day message. “Listening is never easy. Many times it is easier to play deaf. Listening means paying attention, wanting to understand, to value, to respect and to ponder what the other person says.”

Yes, learning to listen takes practice, patience and energy, but the fruits are many. When people are listened to,

they feel understood, they feel accepted and cared about; it helps them to trust others and release tension in a safe way. Listening deeply can also help the listener since it fosters mutual trust, prevents misunderstandings and can uplift others.

How can you be a better listener? Let the person talk, ask for clarification to ensure you understand what the person is saying and ask open-ended questions.

An article in *Scientific American* suggests that if you think you know what the person thinks, you will “accept only information that agrees with your preconceived notions.” But, the article continues, by suspending judgment and cultivating a genuine interest in the person’s thoughts, feelings and opinions, you can understand where they are coming from.

Actively listening to their entire message, you might find that even when disagreeing, you have similar experiences, goals or intentions. That’s the first step toward building bridges of understanding.

(Maria-Pia Negro Chin is bilingual associate editor at Maryknoll Magazine.) †

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

# The Sunday Readings

Sunday, July 9, 2017

- Zechariah 9:9-10
- Romans 8:9, 11-13
- Matthew 11:25-30

The first biblical reading for this weekend's Mass is from the Book of Zechariah.



Zechariah was of the priestly caste and was born in Babylon. His birth occurred during the time when many Jews were in forced exile in the Babylonian capital. He went to the Holy Land with his grandfather when the exile was

ended. It might be assumed that he was either a youth or a young adult when he made this trip, as few grandparents at the time lived long enough to see their grandchildren reach middle age.

Finally in the Holy Land, he devoted himself to the care and study of the Scriptures. He obviously saw himself and was regarded by others as a prophet.

He met a violent death, being murdered apparently within the precincts of the temple itself.

Zechariah would likely have seen and experienced in himself the enthusiasm of the people as they quit the despised Babylon and began their journey home.

The reading for this weekend captures this great joy and enthusiasm. All wrongs were to be righted. To lead the people into a new day of peace and prosperity, God will send a messiah who will enter the holy city of Jerusalem with great humility, seated on a donkey.

This image was to be a part of the event of Palm Sunday, actually to occur many centuries later when Jesus entered Jerusalem.

St. Paul's Epistle to the Romans provides the second reading. In this selection, Paul repeats the theme so often given in his writings. Christians not only follow Christ, or join Christ in their own walks through life, but the Lord becomes part of them.

They become part of Jesus. Christian discipleship forges this strong a bond.

The last reading is from St. Matthew's Gospel. Jesus continually encountered people well educated in the Scriptures who often opposed the Lord. Yet, in the minds of many at the time, they were the wisest and most learned in the society.

Understandably, Jesus had to insist that the wisest in popular consensus were not the wisest after all. By contrast, the Lord says that humble and innocent children often can better see the most profound of truths.

Jesus, however, does not abandon people to drown in the sea of their own pride and ignorance. Rather, the Lord calls them. He reaches to them. Confronting all the obstacles of life is not easy, but it is a burden lightened by the fact that support comes from Jesus, the Son of God.

## Reflection

The Gospel this weekend presents facts indispensable to Christian doctrine and to achieving Christian holiness. None of us, in the last analysis, understands all things. Original sin, in the traditional phrasing, has darkened our intellects. We all look at a world with blurred vision, out of focus. Everything is distorted and unclear. We are myopic.

In this fog, we are afraid. Uncertain, nervous, we think only of ourselves. In our inadequacy, even though not identified, we exaggerate ourselves. We make ourselves greater than we are.

We deceive ourselves. We trick ourselves into thinking that we can find the way on our own. We cannot. Only God can show the way.

Mercifully, happily for us, God shows us the way in Jesus. Jesus not only leads us, but also gives us divine life itself. As true believers, we live in Jesus, and the Lord lives in us.

The key to attaining this relationship is our humility, our trust in God.

We do not have to yearn for God without relief. God awaits our call. He loves us with an everlasting, perfect love. He will come to us. Thus, with Zechariah, we can rejoice that the Lord comes to us. †

## Daily Readings

### Monday, July 10

Genesis 28:10-22a  
Psalm 91:1-4, 14-15  
Matthew 9:18-26

### Tuesday, July 11

St. Benedict, abbot  
Genesis 32:23-33  
Psalm 17:1-3, 6-8, 16  
Matthew 9:32-38

### Wednesday, July 12

Genesis 41:55-57; 42:5-7a, 17-24a  
Psalm 33:2-3, 10-11, 18-19  
Matthew 10:1-7

### Thursday, July 13

St. Henry  
Genesis 44:18-21, 23b-29; 45:1-5  
Psalm 105:16-21  
Matthew 10:7-15

### Friday, July 14

St. Kateri Tekakwitha, virgin  
Genesis 46:1-7, 28-30  
Psalm 37:3-4, 18-19, 27-28, 39-40  
Matthew 10:16-23

### Saturday, July 15

St. Bonaventure, bishop and doctor of the Church  
Genesis 49:29-32; 50:15-26a  
Psalm 105:1-4, 6-7  
Matthew 10:24-33

### Sunday, July 16

Fifteenth Sunday in Ordinary Time  
Isaiah 55:10-11  
Psalm 65:10-14  
Romans 8:18-23  
Matthew 13:1-23  
or Matthew 13:1-9

## Question Corner/Fr. Kenneth Doyle

### The Church continues to carry out its mission despite sins of its members

My husband was brought up a Catholic and has always been very committed to the Church. I am



a convert, and we are raising children in the Catholic faith. Two of my sons (who are now young adults) and my husband have watched the Netflix series "The Keepers," and I am deeply worried about the

effect this may have on their faith.

My sons have started making negative comments about the Church, and even my husband has said that the series' portrayal of how the Church systematically covered up abuse has made him not want to go to Mass. He further commented that the most important things are God and the sacraments, and so he will continue to attend.

I hear a lot of other people talking about the series, too. How do I convince my children that they should still be proud to be Catholics? (Virginia)

Since 2002, the Catholic Church in the United States has had a universal zero-tolerance policy on sexual abuse of minors—meaning that any priest, deacon, religious or lay person credibly accused of such an act can never again be permitted to serve in public ministry.

"The Keepers," to which the question refers, is a seven-part 2017 Netflix series based on the still-unsolved 1969 murder of a Catholic religious sister in Baltimore. The series examines the theory that Sister Catherine Cesnik was killed because she knew that the chaplain at her school, Father Joseph Maskell, had sexually abused students—and that civil and Church authorities interfered with the criminal investigation in order to cover up that connection.

The Archdiocese of Baltimore has issued a response entitled "Frequently Asked Questions Based on 'The Keepers.'" That document is available online at [www.archbalt.org](http://www.archbalt.org), and I recommend it to interested readers.

It indicates that the archdiocese had no knowledge of any accusation against Father Maskell until 1992 when an alleged victim came forward.

That person was encouraged to file a report with civil authorities, offered counseling assistance, and Father Maskell was removed from

ministry and referred for evaluation and treatment. When the archdiocese was unable to corroborate the allegation, Father Maskell was returned to ministry the following year, but when additional accusers stepped forward in 1994, the priest was permanently prohibited from public ministry.

Undeniably, there were priests and others in the Church who abused children. Those actions, as Pope Francis has said, were "crimes" and "sins," and this represents a sad and regrettable chapter in the Church's history. But because certain individuals were unfaithful to their vows, I would not deprive myself of the strength of the sacraments, and it is encouraging that your husband is able to make that distinction.

As regards being proud to be Catholic, you might discuss with your sons and others who speak about the series about the many positive ways that so many of the faithful every day carry out the saving mission of Christ in the Church through the sacraments, proclaiming the word of God and helping those in need.

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

## My Journey to God

### God Why Do You Allow Hatred?

By Thomas J. Rillo

God why do allow hatred in the world?  
Did you not create us in your own image?

You made us all of different skin color  
On the exterior our bodies appear to be different

On the interior our bodies are just the same

We have the same heart structure  
We have the same internal organs  
All of our body functions are the same  
The only difference is with skin color  
Its importance is miniscule and superficial

We worship the same God in different denominations

We have the same hope for salvation  
Then why hate someone you do not even know

We hate for all of the wrong reasons  
We forget the gift of forgiveness God has given

We are all members of the human race  
This commonality should be enough  
This hatred is manifested for all the wrong reasons

Love is the anecdote for eradicating hatred



Love of neighbor is what Jesus calls us to do

Minister to the poor and the downtrodden

Labor diligently in the vineyard of the Lord

Hatred will dissipate like rising incense.

(Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington and a Benedictine oblate of Saint Meinrad Archabbey in St. Meinrad. Franciscan Father Brian Jordan, standing with laborers and emergency workers in 2001, blesses a 17-foot-tall cross formed by steel beams that was recovered from the rubble of the World Trade Center in New York.) (CNS photo/Kathy Willens, Reuters)

## 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 [criterion@archindy.org](mailto:criterion@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.

- ANDRES, Helen G.**, 93, St. Anthony of Padua, Clarksville, May 31. Mother of Dr. Tom Andres. Sister of Mary Reynolds, Richard and Robert Andres. Grandmother of two.
- BREWCZNSKI, Kazimiera M.**, 93, St. Bartholomew, Columbus, May 2. Mother of Elzbieta Bidwell and Irena Vardavas. Grandmother of nine. Great-grandmother of 15.
- BURKLEY, Adam A.**, 33, St. Pius X, Indianapolis, June 17. Son of Arija Burkley. Brother of Shannon, Christopher and Scott Burkley.
- DUNN, James E., Sr.**, 78, St. Therese of the Infant Jesus (Little Flower), June 15.

- Husband of Patricia Dunn. Father of Beth Plummer, Jim and Tony Dunn. Grandfather of seven. Great-grandfather of three.
- GRAF, Charles J.**, 90, St. John Paul II, Clark County, June 25. Father of Jan Davis, Ann Willian, Michael and Thomas Graf. Brother of Donald Graf. Grandfather of four. Great-grandfather of one.
- MAXWELL, Vincent W.**, 57, Good Shepherd, Indianapolis, June 21. Son of John and Margaret Maxwell. Brother of Catherine Bonadurer, Jane Hughes, Margaret, Mary, John, Jr. and Tom Maxwell. Uncle of several.
- MAY, Barbara**, 81, St. Bridget of Ireland, Liberty, June 16. Wife of Ronald May. Mother of Kristine Hill, Michael and Nicholas May. Sister of Pauline Bower. Grandmother of one.
- SKELTON, Jessie M.**, 87, St. Anthony of Padua, Clarksville, June 6. Mother of Cynthia Faught, Genevieve Harvey and Stephen Skelton. Sister of Freda Jahn and Frank Lori, Sr. Grandmother of eight. Great-grandmother of 19.
- STREET, Horace H.**, 90, St. Anthony of Padua, Clarksville, June 12.



## Praying for priests

People pray at the Basilica of the National Shrine of the Immaculate Conception in Washington during the annual Global Rosary Relay for Priests on June 23. (CNS photo/Tyler Orsburn)

Step-father of Gail Gilbert, Barbara MacGregor, Betty Stemler, Rosemary and Dale Bruce. Step-grandfather of 10. Step-great-grandfather of 22. Step-great-great-grandfather of one.

**VANSICKLE, Jay**, 76, St. Jude, Indianapolis, June 21. Husband of Louise VanSickle. Father of Brian Hall, Jay III and Kevin VanSickle. Brother of Carolyn Mace and Patricia Whitehead. Grandfather of seven.

**WATKINS, Christine L.**, 64, Nativity of Our Lord Jesus Christ, Indianapolis, June 14. Wife of Gary Watkins. Mother of Alaina, Cheyanne, Cory, Shaun and Tracy Watkins.

**ZINSER, Marie**, 92, All Saints, Dearborn County, June 21. Mother of Barbara Burns, Pat Koral, Carol and Cheryl Gehring. Grandmother of nine. Great-grandmother of 15. †

# Vatican cardinal claims innocence after being charged with sexual abuse

VATICAN CITY (CNS)—Proclaiming his innocence after being charged with sexual abuse, Australian Cardinal George Pell said, “I’m looking forward finally to having my day in court.”

“I’m innocent of these charges. They are false. The whole idea of sexual abuse is abhorrent to me,” he said on June 29 during a brief news conference in the Vatican press office.

Greg Burke, director of the Vatican press office, said Pope Francis had granted Cardinal Pell a leave of absence from his position as prefect of the Vatican Secretariat for the Economy so that he can work on his defense.

Cardinal Pell, Burke added, will not participate in any public liturgies while his case is being considered.

“These matters have been under investigation now for two years,” Cardinal Pell told the press. “There’s been relentless character assassination, a relentless character assassination, and for more than a month claims that a decision on whether to lay charges was imminent.”

Without giving specifics about the number of charges or the incidents, police in Australia’s Victoria state announced on June 29 that charges had been filed against the cardinal and that he has been called to appear in court on July 18.

Victoria Police Deputy Commissioner Shane Patton told reporters on June 29, “Cardinal Pell is facing multiple charges in respect of historic sexual offenses and there are multiple complainants relating to those charges.”

Patton also told reporters, “It is important to note that none of the allegations that have been made against

Cardinal Pell have obviously been tested in any court yet.

“Cardinal Pell, like any other defendant, has a right to due process and so therefore it is important that the process is allowed to run its natural course,” Patton added.

In his statement, Cardinal Pell said he had kept Pope Francis informed “during these long months” when police and the Australian media were talking about the possibility of charges being made.

“I have spoken to him on a number of occasions in the last week, I think most recently a day or so ago,” Cardinal Pell said of Pope Francis. “And we talked about my need to take leave to clear my name, so I’m very grateful to the Holy Father for giving me this leave to return to Australia.”

Cardinal Pell said he had spoken to his lawyers about the timing of his return to Australia and also had consulted his doctors about the trip.

In February 2016, Australia’s Royal Commission into Institutional Responses to Child Sexual Abuse allowed Cardinal Pell to testify by video link from Rome because a heart condition prevented him from traveling to Australia.

A year ago, in July, allegations surfaced in a report by the Australian Broadcasting Corp. featuring several people who accused Cardinal Pell of sexual assault; at least one of the accusations had been found to be unsubstantiated by an Australian court in 2002. Some accusations dated to the late 1970s, when Cardinal Pell was a priest in Ballarat, Australia.

Speaking to reporters at the Vatican on June 29, the cardinal said, “All along I have been completely consistent and clear

in my total rejection of these allegations. News of these charges strengthens my resolve. And court proceedings now offer me an opportunity to clear my name and then return here, back to Rome, to work.”

When the allegations surfaced last year, Cardinal Pell dismissed them as “nothing more than a scandalous smear campaign,” and a statement issued by his office said that “claims that he has sexually abused anyone, in any place, at any time in his life are totally untrue and completely wrong.”

In October, Australian police questioned Cardinal Pell in Rome regarding the accusations.

While Burke, the Vatican spokesman, told reporters that the Vatican respects the Australian justice system, he also said people should remember that Cardinal Pell “has openly and repeatedly condemned as immoral and intolerable the acts of abuse committed against minors” and, as a bishop, “introduced systems and procedures both for the protection of minors and to provide assistance to victims of abuse.”

Archbishop Anthony Fisher of Sydney, in a statement released shortly after the cardinal’s news conference, said, “Many people will be shocked, as I have been, by the news that Victoria Police have issued charges against Cardinal George Pell in relation to sexual abuse allegations.

“Cardinal Pell has repeatedly and vehemently rejected these allegations and insisted that he is completely innocent,” the archbishop said. “He will now have the opportunity to put his case in court and is determined to clear his name.

“The George Pell I know is a man of integrity in his dealings with others, a



Australian Cardinal George Pell delivers a statement in the Vatican press office on June 29. Speaking after Australian authorities filed sexual abuse charges against him, the cardinal denied all charges and told reporters he looks forward to having an opportunity to defend himself in court. (CNS photo/Paul Haring)

man of faith and high ideals, a thoroughly decent man,” the archbishop added.

Archbishop Fisher said the Archdiocese of Sydney will “assist with the cardinal’s accommodation and support, as it would for any of its bishops or priests” as the legal process unfolds. However, he said, “it is not responsible for the cardinal’s legal bills arising from these matters.

“Where complaints of abuse are made, victims should be listened to with respect and compassion and their complaints investigated and dealt with according to law,” Archbishop Fisher said. At the same time, “no one should be prejudged because of their high profile, religious convictions or positions on social issues.” †

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# Convocation: Combination pep rally, retreat inspires leaders

ORLANDO, Fla. (CNS)—From July 1-4, the main floor of the Hyatt Regency Hotel in Orlando was transformed into a huge parish hall with places for worship, prayer, discussion, and even coffee and doughnuts during the “Convocation of Catholic Leaders: The Joy of the Gospel in America.”

At the convocation, 3,500 Church leaders—men and women religious, bishops, other clergy and laypeople—gathered to set a new course for the Church in the U.S.

Following a retreat format, each day started and ended with group prayer. Mass was celebrated each day in the hotel ballroom, and there were plenty of scheduled times for the sacrament of reconciliation and private prayer in a large room turned into an adoration chapel.

Many of the keynote sessions took the form of pep talks encouraging delegates to share their faith boldly with the world at large and within their own families and parishes. The numerous breakout sessions provided the working aspect of the gathering: closely examining what the Church is doing and where it can do more.

More than 155 bishops attended the gathering, sitting with their delegations for meals and breakout sessions. Cardinals and bishops who spoke at keynote sessions or in Mass homilies encouraged participants that this was their time, their moment, stressing the urgency to bring God’s message of love to a divided world.

At the final Mass, described as a “Mass of Sending,” Cardinal Daniel N. DiNardo of Galveston-Houston said the Church is called to achieve great things in the face of the impossible—to unite people together by going to the peripheries of society and sharing the good news of Jesus through action rooted in faith.

“Sisters and brothers, we are in a very, very significant time in our Church in this country,” said Cardinal DiNardo, president of the U.S. Conference of Catholic Bishops, and he urged the delegates to receive God’s grace for the work ahead.

None of the homilists or keynote speakers sugarcoated the challenges for the modern Church, and more than once

speakers pointed out that Catholics are leaving the Church in greater numbers, particularly young adults, than those joining the Church.

But as Auxiliary Bishop Robert E. Barron of Los Angeles pointed out: “The saints always loved a good fight, and we should like a good fight, too.”

The bishop, who addressed the crowd through a video hookup on July 4, told them it was an “exciting time to be an evangelist,” but that they also should pick up their game to evangelize effectively.

Throughout the convocation, Pope Francis was pointed out as a model for modern Catholics to follow in inviting others, especially those on the peripheries, to Christ. Speakers also were quick to quote his 2013 apostolic exhortation, “*Evangelii Gaudium*” (“The Joy of the Gospel”), which lays out a vision of the Church dedicated to evangelization—or missionary discipleship—in a positive way, with a focus on society’s poorest and most vulnerable, including the aged, unborn and forgotten.

Two homilies during the convocation specifically quoted the pope’s admonition in “*Evangelii Gaudium*” that Catholics shouldn’t be “sourpusses,” but should reflect joy.

Washington Cardinal Donald W. Wuerl acknowledged that Catholics are not always comfortable with the idea of evangelizing, but said they need to be willing to step out of themselves and talk with people about their faith as part of an encounter the pope speaks about.

Part of this simply involves listening to people, caring for them and leading them to Jesus, said speaker Sister Miriam James Heidland, a sister of the Society of Our Lady of the Most Holy Trinity.

Delegates were repeatedly encouraged to reach out to the peripheries, especially to immigrants and the poor, but also to all members of the Church’s diverse family—people of all races, women and young people.

Hosffman Ospino, associate professor of theology and religious education at Boston College, said it is time for the Church to start building a “language of communion” rather than dividing the Church community into different groups and individually



Women pray during eucharistic adoration on July 2 at the “Convocation of Catholic Leaders: The Joy of the Gospel in America” in Orlando, Fla. Leaders from dioceses and various Catholic organizations gathered for the July 1-4 convocation. (CNS photo/Bob Roller)

responding to those needs.

“It’s the Church serving the Church,” he said. “We all are the Church.”

That message inspired Sister Kathleen Burton, a Sister of St. Joseph who is co-director of the Office of Faith Formation, Family Life and Lay Ministry Formation in the Diocese of Camden, N.J., who said: “The walls need to come down.”

“There’s a renewed sense of evangelization and re-evangelization,” the delegate told Catholic News Service. “We’re being challenged that we don’t wait for people to come to us, but we’ve got to go out to them.”

For many delegates, seeing the Church’s diversity—Latinos, African-Americans and Africans, Native Americans and Asians from across the continent at the convocation—was an inspiring sight, helping them better understand the idea of the Church as family.

Vanessa Griffin Campbell, director of the Office of Ministry to African American Catholics in the Diocese of Cleveland, said the key to embracing diversity and going to the peripheries will be teamwork among laypeople, clergy and diocesan staff.

The Church should “not just open the doors on Sunday,” she said, “but make sure our doors are open Sunday to Sunday.”

At the end of the closing Mass, Archbishop Christophe Pierre, apostolic nuncio to the United States, who attended all four days of the convocation, congratulated attendees for the invigorating discussion.

He called it a “*kairos*,” or opportune moment, in the life of the Church in the U.S. and said he would tell Pope Francis: “the Spirit is alive in the Church in the United States.”

“I will tell him of the commitment of many missionary disciples, and their love for the Church,” he added. †

## Convocation delegates urged to take Gospel to struggling people everywhere

ORLANDO, Fla. (CNS)—Being Christian is more than accepting Jesus as Savior, but requires the faithful to go to the peripheries of society where people are struggling materially and spiritually, Archbishop Jose H. Gomez of Los Angeles told the “Convocation of Catholic Leaders: The Joy of the Gospel in America.”

“Jesus calls us to follow him. That is an action, a decision that implies a way of life,” Archbishop Gomez said during a plenary session on July 3, the third day of the convocation.

Pope Francis has focused the mission of the Church on going to people on the sidelines of society, he said, calling it a responsibility not just for bishops, clergy and Church professionals, but for the entire Church.

The pope, the archbishop explained, sees the peripheries as both a physical place and existential. They are places that reflect a society that has determined that some people can be pushed aside or discarded.

“They are places on a map, places where people live. The peripheries are parts of our cities and the rural areas that we never visit. The other side of the tracks. They are where the poor live. They are the prisons and the tent cities in our public spaces. The peripheries are the bitter fruits of neglect, exploitation and injustice. They are all the places our society is ashamed of and would rather forget about,” he said.

“But for Pope Francis, the peripheries are more than a physical location or a social category. They are places where poverty is not only material but also spiritual,” he said.

The archbishop called such locations places where people “are wounded and feel their life has no meaning and makes no difference,” trapping themselves in sin, addiction, slavery and self-deception.

“The pope is saying these peripheries are growing in the modern world and these peripheries are new mission territory,” he explained.

Archbishop Gomez, vice president of the

U.S. Conference of Catholic Bishops, admitted some of these places are “where the Church does not like to go, where we do not like to go.” Yet, he reminded the 3,500 delegates, Jesus is at the margins, and that as people of faith, they are invited to go where Jesus exists.

“The Church has always been present in the peripheries, through our schools, our parishes and our ministries. Sometimes we are the only ones serving these communities. But we can do better, we are called to do more. That is our challenge,” Archbishop Gomez said.

He also blamed “elites” for undertaking an “aggressive ‘de-Christianization’ of our society” to cause people to “‘un-remember’ our Christian roots and deconstruct everything that was built on these roots.”

“With the loss of God, we are witnessing the loss of the human person,” he said.

Archbishop Gomez pointed to American society as a prime example of where the need to minister on the margins is vital, especially because families are breaking down and communities are experiencing instability.

“This is one of the lessons from the last election, wasn’t it? America is pulling apart. We are a people divided along lines of money and race, education and family backgrounds. People are afraid of the future. They feel powerless and excluded,” he told the convocation.

The archbishop urged that such concerns be addressed by the Church and the faithful, through being a presence to those in need to help bridge the widening gaps between people.

The answer to such concerns rests with imitating Jesus and meeting people at the “places of pain and injustice ... the places where people are forgotten and alone.”

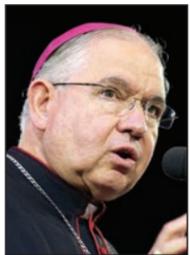
“*Siempre adelante*,” he said in Spanish. “Always forward.”

Carl Anderson, supreme knight of the Knights of Columbus, in an address opening the plenary session, suggested to the delegates that if they “go deep enough into the peripheries, we will see the boundaries between us disappear.”

He said Pope Francis and his predecessors, Pope Benedict XVI and St. John Paul II, have urged action for society’s forgotten communities. He suggested marginalized

people can be as close as the person next door.

Pope Francis asks the Church to reach out “in joy in a permanent state of mission,” Anderson said. “This great task is for each of us.” †



Archbishop Jose H. Gomez

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# Use gift of freedom well, archbishop tells convocation delegates

ORLANDO, Fla. (CNS)—In the July 3 closing Mass for the Fortnight for Freedom, Baltimore Archbishop William E. Lori called on Catholics to thank God for the gift of freedom and to pray that they “use this gift well and wisely.”

“It’s too easy to let this gift lie dormant or be neglected,” he said in his homily at the Mass celebrated during the “Convocation of Catholic Leaders: The Joy of the Gospel in America” in Orlando.



Archbishop William E. Lori

Archbishop Lori, chairman of the U.S. bishops’ Committee for Religious Liberty, had celebrated the fortnight’s opening Mass on June 21 at the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary in Baltimore.

This is the sixth year of the U.S. Conference of Catholic Bishops’ Fortnight for Freedom—a two-week period of prayer, advocacy and education

on religious freedom. It starts on the vigil of the shared feast day of St. John Fisher and St. Thomas More—martyrs who fought religious persecution—and ends on Independence Day.

In his homily, the archbishop urged convocation delegates to advocate for those whose freedoms have been denied and to seek better laws and engage political leaders, but he also stressed that nothing is more important than bearing witness to Catholic teaching and “fulfilling our mission to love.”

He did not list current challenges to religious freedom, but he noted that before “religious liberty is a political or legal issue it is first and foremost a matter of human dignity.”

He said for Catholics to fully embrace this understanding of religious freedom they might need to “undergo a process of conversion” not unlike St. Thomas, whose feast was celebrated on July 3. The Apostle would not believe Christ had risen until he touched his wounds and saw it was true.

The archbishop urged Catholic leaders attending Mass in the hotel ballroom to go back to their dioceses and parish settings



Delegates from the Vietnamese Eucharistic Youth Movement in America pray during the Fortnight for Freedom Mass on July 3 at the “Convocation of Catholic Leaders: The Joy of the Gospel in America” in Orlando, Fla. Leaders from dioceses and various Catholic organizations gathered for the July 1-4 convocation. (CNS photo/Bob Roller)

with a renewed sense of mission and a deeper understanding of religious freedom which he said is “entangled in the DNA of responsive faith.”

When Catholics understand how they are spiritually set free, he said, they are able to “witness to those alienated from their faith or those who are lukewarm or on the cusp of vocation or mission.”

Isn’t that why we came here and what we are praying for, he asked the convocation delegates.

At the start of his homily, he told the congregation delegates of his own “doubting Thomas” experience. When he was about 10 years old, the family TV set in their house broke down and was “pronounced unfixable.”

During this time, he was visiting a friend, “allegedly doing homework” but he confessed to the congregation he was watching “Mutual of Omaha’s Wild Kingdom.” While he was there, his

parents got a call from the parish that they had won a raffle prize of a portable Zenith TV.

“When I got back, my parents told me but I didn’t believe it. I thought it was terrible they would make up such a story knowing how I felt,” he said.

Only later, when the TV was delivered, did he believe it.

The archbishop then spoke of the experience of disbelief on the grander scale of Thomas, whose lack of faith was described by St. Gregory the Great as doing more than the other Apostles to rekindle faith. Tradition holds that he spread the Gospel message to present-day India.

His encounter with the risen Lord “changed him forever,” and prompted him to “go far beyond his comfort zone,” the archbishop said, echoing a theme of the four-day convocation that all Catholics are called to be missionary disciples. †

## LIFE

continued from page 4

And all of this came second to his family—his loving wife Kathy, nine children, 19 grandchildren and one great-grandchild. His grown children testified at his funeral that, no matter what was happening in Congress, he was there for every major event in their lives and gave his undivided attention when they needed help or advice. Too many people involved in public policy cannot say the same.

This was Mark’s legacy to those who knew him: Faith and family above all; be the most knowledgeable person in the room, sharing that knowledge humbly and freely; never forget that you’re working for the most vulnerable, not yourself.

If there were more people like him in Washington, that partisan swamp would be a different place. Church leaders would do well to encourage this.

*(Richard Doerflinger worked for 36 years in the Secretariat of Pro-Life Activities of the U.S. Conference of Catholic Bishops. He writes from Washington State.) †*



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## VOTER

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from California would come live with a Republican family in Indiana for two weeks and vice versa.

The challenge for the Church is that Catholic social teaching is not well understood and is often seen as code for a liberal agenda. This is not helped by the fact that at times it is.

Whatever happens next week or

next year or in 2020 may matter less for the Church than finding a way to communicate effectively the entire ecology of Catholic moral teaching. It may not make political discussions any less energetic, but at least we’d have a shared framework, a shared language and a fighting chance of understanding even those with whom we disagree.

*(Greg Erlandson, director and editor-in-chief of Catholic News Service, can be reached at gerlandson@catholicnews.com.) †*

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