



The

Criterion

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World Refugee Day

Diversity of countries on display at annual celebration, page 15.

CriterionOnline.com

June 29, 2018

Vol. LVIII, No. 37 75¢

Callers flood bishops' office with the hope of seeking to foster detained kids

WASHINGTON (CNS)—Maybe it was the request by the Pentagon for 20,000 mattresses as military bases become, at least partly, shelters for detained border crossers.

Maybe it was the federal government report that 2,342 children had been separated from 2,206 parents at the U.S.-Mexico border between May 5 and June 9.

Maybe it was the now-famous audio recording of children crying after being separated from their parents.

Or maybe it was the pictures of kids in cages.

Whatever the reason, hundreds of American adults have called the Washington headquarters of the U.S. Conference of Catholic Bishops (USCCB) seeking to provide foster care for the separated children.

At first report on June 20, 300 calls had come in. And the calls keep coming. "We're triaging the calls," said Katie Kuennen, associate director for children's services for the USCCB's Migration and Refugee Services (MRS) office.

"We're getting flooded," Kuennen added. "It's not just Catholic Charities, but MRS-wide."

The one hitch: Most of those who have called are not licensed or certified to be foster parents. That's a process that varies from state to state, according to Kuennen. While most states can train and certify parents for foster care in two or three months, some states can take a lot longer.

Further, while many Catholic Charities USA affiliate agencies are set up to match foster families with children, not all are. MRS, Kuennen said, also partners with Bethany Christian Services in some areas of the country. Agencies wishing to add foster care to their portfolio of services can typically gain state licensing in a month or two, she added.

So what happens when the calls come in? "We're able to direct them to the nearest ORR foster care program that we have available," Kuennen told Catholic News Service (CNS) on June 22. ORR is the

See **DETAINED**, page 9



Julia Puscas, left, and Meghan Gehrich are young adult Catholics who love and live their Catholic faith. Here, Puscas introduces Gehrich, the youth ministry coordinator at St. Mary Parish in Greensburg, before she shared a faith-related talk with the teenagers who participated in the archdiocese's Homeland Mission program during the week of June 11-15. Puscas coordinated the program in which teenagers from across the archdiocese spend the week serving the poor and vulnerable in Indianapolis. Gehrich shared her talk in a classroom at Roncalli High School in Indianapolis.

(Photo by John Shaughnessy)

Young adults who love the faith believe parishes need to embrace their generation

Third part in a continuing series

By John Shaughnessy

When Pope Francis invited young people to share their thoughts on the Church and their faith, Megan Gehrich and Zach Mocek embraced the opportunity.

The two young adults wanted to explain how much their Catholic faith and the Church mean to their lives.

At the same time, they welcomed the pope's request—in a 2017 letter to young people around the world—

to voice "even your doubts and your criticism."

Gehrich and Mocek also appreciated knowing that their responses to a survey would be part of the process that Pope Francis will use to guide the Synod on Young People, the Faith, and Vocational Discernment that will take place in October at the Vatican.

The synod is in response to a critical reality in the life of the Church. It's a reality expressed in an introduction to the archdiocese's summary of all the people in central and southern Indiana who responded to the survey: "About

25 percent of our teens and half of our young adults [ages 18-35] do not sense that our Church is adept at listening to their lived situations. This consultation process is a good step in that direction."

It's a reality that both Gehrich and Mocek are aware of, a reality they both have tried to change in their service to the Church. So they took advantage of the opportunity to share their insights on the gifts that the Catholic faith offers young people—and what the Church should be doing to have a greater impact on the lives of youths and young adults.

See **YOUNG ADULTS**, page 8

Indiana abortion doctors accused of violating sexual abuse reporting law across the state

By Natalie Hoefler

Sue Swayze Liebel began the press conference on June 20 with sobering words.

"I'm sorry that I have to be here today to deliver this news," said the vice president of public affairs for Indiana Right to Life. "Earlier today, 48 consumer complaints were filed with the Indiana attorney general's office [and the state Department of Health] against nine Indiana abortion doctors who have allegedly failed to follow the legal reporting requirements to protect young children from sexual abuse."

The press conference, which took place at the Indiana Statehouse in Indianapolis, was one of five held throughout the state

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Sue Swayze Liebel, vice president of public affairs for Indiana Right to Life, opens a press conference at the Indiana Statehouse in Indianapolis on June 20. Also speaking at the conference were Indiana Right to Life board member Sandra Hunt, left, Right to Life of Indianapolis president Marc Tuttle, Dzintra Tuttle, state senators Erin Houchin and Mike Delph, and Jodi Smith. (Photo by Natalie Hoefler)



Cardinal Pietro Parolin, Vatican secretary of state, talks with Salwa Khalaf Rasho, a human rights activist who escaped Islamic State captivity, at the conclusion of a symposium on religious freedom presented by the U.S. Embassy to the Holy See in Rome on June 25. (CNS photo/Paul Haring)

Religions, governments must work for religious freedom, speakers say

ROME (CNS)—Promoting and protecting religious freedom is a shared priority of the United States and the Vatican, said Callista Gingrich, U.S. ambassador to the Holy See.

"Together, we will continue to defend and support those persecuted for professing their faith," she said on June 25.

The ambassador was one of several speakers at the symposium, "Defending International Religious Freedom: Partnership and Action," sponsored by the embassy, Aid to the Church in Need and the Rome-based Community of Sant'Egidio.

The one-day event was a forerunner to the "Ministerial to Advance Religious Freedom," to be hosted by U.S. Secretary of State Mike Pompeo in Washington on July 25-26. The D.C. meeting was to gather representatives of governments, religious groups and others to find concrete ways to rein in religious persecution and promote religious freedom.

Gingrich said, "It's a dangerous time to be a person of faith," given the reports of increasing violence, discrimination and persecution against people of all faiths around the world.

"We can and we must do more," she said. "Religious liberty and tolerance are bulwarks against the forces of extremism" and are "the foundation of peace and security," she said. "History has shown that governments and societies that champion religious liberty are safer, more prosperous and secure."

Cardinal Leonardo Sandri, prefect of the Vatican's Congregation for Eastern Churches, said the key to establishing true equality and mutual respect in the Middle East is in the concept of "citizenship" as the basis for social cohesion rather than religious or ethnic affiliation.

All Christians in the Middle East "love their country, they feel a bond, and

they want to serve" their nation, he said. They do not want to feel like "guests or foreigners" or second-class citizens, but as full-fledged citizens with equal rights and access to employment and opportunities, he said.

A number of measures are needed to remove outright and more subtle forms of discrimination, including having proper, benign reasons for registering people's religious affiliation, he said.

"Only in this way can all members of society—Christians and non-Christians—be authentically free, that finally they can no longer feel constrained to align themselves more or less overtly to the person who is in power at the time in order to see their own survival guaranteed," he said.

Creating segregated, protected zones for Christians in Iraq, for example, is not the answer, he said, but it could be the first step on a path of stable coexistence and harmony based on shared citizenship.

Cardinal-designate Joseph Coutts of Karachi, Pakistan, told reporters at the symposium that the solution is to "not close ourselves in our circle of belief" and condemn others, but to come together recognizing, respecting and appreciating each other's diversity.

Cardinal Pietro Parolin, Vatican secretary of state, told the symposium the Catholic Church encourages everyone to raise awareness about the importance of full religious freedom and how governments, religious leaders, nongovernmental organizations and communities need to cooperate in order to achieve this.

Promoting religious freedom is not about giving preference or privilege to one side or another, but is the simple "recognition of the equal dignity of every human person," he said. †



Public Schedule of Archbishop Charles C. Thompson

June 30 — 6:30 p.m.
Mass of Blessing and Missioning,
in Sacred Heart Basilica at the
University of Notre Dame

No public events scheduled for the
month of July.
(Schedule subject to change.)

Pope Francis: Support life at all stages, avoid 'dirty work of death'

VATICAN CITY (CNS)—Behind the indifference toward human life lies a contagious illness that blinds people to the lives, challenges and struggles of others, Pope Francis said.

Like the mythical figure Narcissus, people risk becoming infected by a "contagious spiritual virus" that turns them into "mirrored men and women who only see themselves and nothing else," the pope said on June 25 to members of the Pontifical Academy for Life.

"Evil looks to persuade us that death is the end of all things, that we have come to the world by chance and that we are destined to end in nothingness. By excluding the other from our horizon, life withdraws in itself and becomes just a good to be consumed," he said.

The Pontifical Academy for Life began its June 25-27 general assembly, reflecting on the theme, "Equal beginnings, but then? A global responsibility."

The pope told members that the "ethical and spiritual quality of life in all its phases" must inspire the Church's "behavior toward human ecology."

He also said that life from conception, childhood, adolescence, adulthood, old age, as well in those moments when it is "fragile and sick, wounded, offended, demoralized, marginalized and those cast aside" is "always human life."

"When we surrender children to deprivation, the poor to hunger, the persecuted to war, the elderly to abandonment, we are not doing our own work but rather the dirty work of death. And where does the 'dirty work' of death come from? It comes from sin," he said.

Speaking to journalists after the pope's speech, Archbishop Vincenzo Paglia, president of the Pontifical Academy for Life, said it was the first time the pope used the phrase "dirty

work of death" to describe issues that threaten the sanctity and dignity of human life.

"The dirty work of death means all areas—even legislative decisions—in which life isn't helped but rather weakened, hindered, not helped and not supported in all its forms," Archbishop Paglia said.

"In this sense, the pope exhorts us to do, in every way possible, the beautiful work of life and not be like Pontius Pilate, who washes his hands and allow the dirty work of death to cast innocents aside," he added.

Pope Francis also highlighted the need for "a global vision of bioethics" inspired by Christian thought in which the value of one's life is not determined by sickness and death but by the "profound conviction of the irrevocable dignity of the human person."

Citing his 2015 encyclical, "Laudato Si'", on Care for Our Common Home," the pope called for a "holistic vision of the person" and the importance of articulating clearly the universal human condition "beginning from our body."

"Our body itself establishes us in a direct relationship with the environment and with other living beings. The acceptance of our bodies as God's gift is vital for welcoming and accepting the entire world as a gift from the Father and our common home, whereas thinking that we enjoy absolute power over our own bodies turns, often subtly, into thinking that we enjoy absolute power over creation," the pope said.

Encouraging the Pontifical Academy for Life's work in promoting a culture of life in the field of bioethics, Pope Francis said that this culture must always look toward "the final destination" where every person is called to be in communion with God. †

Pope Francis' prayer intentions for July



- **Priests and their Pastoral Ministry**—That priests, who experience fatigue and loneliness in their pastoral work, may find help and comfort in their intimacy with the Lord and in their friendship with their brother priests.

(To see Pope Francis' monthly intentions, go to www.archindy.org/popessintentions.) †

Official Appointments

Effective July 5, 2018

Rev. Dustin M. Boehm, appointed dean of the Connersville Deanery for a three-year term, while continuing as pastor of St. Gabriel the Archangel Parish in Connersville and St. Bridget of Ireland Parish in Liberty.

Rev. Michael T. Keucher, appointed dean of the Batesville Deanery for a three-year term, while continuing as administrator of St. Joseph Parish in Shelbyville and sacramental minister of St. Vincent de Paul Parish in Shelby County.

(These appointments are from the office of the Most Rev. Charles C. Thompson, Archbishop of Indianapolis.) †



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Toll free: 1-800-382-9836, ext. 1570
Circulation: 317-236-1454
Toll free: 1-800-382-9836, ext. 1454

Price: \$22.00 per year, 75 cents per copy

Postmaster:
Send address changes to *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202-2367

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January.
Mailing address: 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN. Copyright © 2018 Criterion Press Inc. ISSN 0574-4350.

The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.
Indianapolis, IN 46202-2367
317-236-1570
800-382-9836 ext. 1570
criterion@archindy.org

Periodical postage paid at Indianapolis, IN.
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Broken world needs Christian unity, pope tells Christian leaders

GENEVA (CNS)—Not only God, but today's broken, divided world is begging for unity among Christians, Pope Francis said on an ecumenical pilgrimage to Geneva.

"Our differences must not be excuses," he said, because as Christ's disciples, Christians can still pray together, evangelize and serve others.

On his 23rd apostolic journey abroad on June 21, the pope spent several hours with Christian leaders at the headquarters of the World Council of Churches (WCC), a fellowship of 350 ecclesial communities, including many Orthodox Churches. The pope came to help celebrate the 70th anniversary of the founding of what is the largest and broadest ecumenical fellowship in the world.

Speaking to reporters aboard the papal plane from Rome, the pope said, "This is a trip toward unity," representing the "desire for unity."

He was greeted on the tarmac by dignitaries and two children in traditional dress. Two former members of the Swiss Guard stood by the red carpet in the corps' full colorful uniform, which only happens on papal trips to Switzerland. Active guard members traveling with the pope are always in plainclothes.

Accompanied by the leadership of the WCC, the pope attended an ecumenical prayer service, marked by songs from the Protestant traditions and the Catholic Church's theme song for the Jubilee of Mercy. There was a common witness of faith in reciting the Nicene Creed, and representatives from the Catholic Church and other Christian communities alternated readings, including a prayer of repentance, which asked God's forgiveness for their disunity and failure to serve God and all his children.

In his speech, the pope said, "Our lack of unity" is not only contrary to God's will, it is "also a scandal to the world."

"The Lord asks us for unity; our world, torn by all-too-many divisions that affect the most vulnerable, begs for unity."

Pope Francis, the third pope to visit the WCC, said he wanted to come as "a pilgrim in quest of unity and peace." He thanked God for having found "brothers and sisters already making this same journey."

The journey requires constant conversion, he said, and a renewed way of thinking that rejects worldliness and seeks to live "in the Spirit, with one's mind bent on serving others and a heart growing in forgiveness."

"Divisions between Christians have often arisen because at their root," he said, "a worldly mindset has seeped in."

"First, self-concern took priority over concern for Christ," he said, and from there, it was easy for the devil to move in, "separating us."

Following Christ entails loss, he warned, because "it does not adequately protect the interests of individual communities, often closely linked to ethnic identity or split along party lines, whether 'conservative' or 'progressive.'"

Christians must belong to the Lord above and before they identify with anything else, "right or left; to choose in the name of the Gospel, our brother and sister over ourselves," he said.

After lunch at the WCC ecumenical academic institute at Bossey, outside of Geneva, the pope paid homage to the courageous men and women before them who "changed the course of history" with a love for Christ that overcame the mutual mistrust and suspicion, which all "contributed to the infernal spiral of continued fragmentation."

Speaking at an ecumenical encounter with the central leadership committee of the WCC, the pope praised their work and commitment to unity; however,



Pope Francis speaks during an ecumenical prayer service at the World Council of Churches' ecumenical center in Geneva on June 21. (CNS photo/Paul Haring)

he expressed his concern that the Christian sense of mission was no longer "as closely intertwined" with their ecumenical pursuits.

The missionary mandate is more than just service and promoting human development, he said. It includes "the preaching of the Gospel to the ends of the Earth," and recognizing that the Church grows "by attraction" to Christ himself, not human ideas, strategies and programs.

"Faith in Jesus Christ is not the fruit of consensus, nor can the people of God be reduced to a nongovernmental organization," he said.

Christians must never "debase this treasure" of knowing and praising God and his glory, by turning it into "purely immanent humanism."

Also "troubling," he said, "is the conviction on the part of some, who consider their own blessings clear signs of God's predilection rather than a summons to responsible service" to the whole human family and the environment.

The pope said he wanted to "take part personally in the celebrations marking the anniversary of the World Council of Churches as well as reaffirm the commitment of the Catholic Church to the cause of ecumenism and encourage cooperation."

He said it was critical that Christians come together for "the credibility of the Gospel," which is "put to the test by the way Christians respond" to those suffering in the world today. †

Forgiveness turns evil into good, pope tells Catholics in Geneva

GENEVA (CNS)—At the end of a day dedicated to celebrating 70 years of an ecumenical fellowship forged by the World Council of Churches, Pope Francis turned to the region's Catholics, reminding them of what lies at the heart of the faith.

The Lord's Prayer "offers us a road map for the spiritual life" by reminding people they are part of one human family, that they should live a simpler, more caring life and that forgiveness works miracles in history, he said.

"There is no greater novelty than forgiveness, which turns evil into good," he told 40,000 Catholics from Switzerland, France and other nations not far from this landlocked country, whose history was built on the values of peace and neutrality.

The pope was in Geneva on June 21 "as a pilgrim in quest of unity and peace," for a one-day journey celebrating the 70th anniversary of the founding of the World Council of Churches—a fellowship of 350 ecclesial communities, including many Orthodox Churches, who represent some 500 million Christians worldwide. The Catholic Church, which cooperates extensively with the council, is not a full member.

Celebrating Mass at the city's enormous indoor expo center, the pope pointed to the essential lessons contained in the Lord's Prayer, which Jesus teaches his disciples in the day's Gospel reading.

The pope first circled the vast indoor center in a small white electric cart, greeting the faithful and blessing babies. Former pontifical Swiss guards in traditional uniform were present, standing at attention, representing their service rendered for more than 500 years in Rome.

"Father, bread, forgiveness," Pope Francis said in his homily. These are the three words in the Lord's Prayer "that take us to the very heart of our faith."

When praying "Our Father, who art in heaven," people are reminded that God "does not group us together in little clubs, but gives us new life and makes us one large family."

This prayer says that "every human being is part of us," he said, and that "we are called to be good guardians of our family, to overcome all indifference toward" everyone. "This includes the unborn, the older person who can no longer speak, the person we find hard to forgive, the poor and the outcast."

God commands his children to love each other from the heart, he said.

When praying, "Give us this day, our daily bread," it is asking God to "help me lead a simpler life."

"Life has become so complicated," he said, with everyone acting "pumped up, rushing from dawn to dusk, between countless phone calls and texts with no time to see other people's faces, full of stress from complicated and constantly changing problems."

"We need to choose a sober lifestyle, free of unnecessary hassles," the pope said, pointing to the

example of a fellow Jesuit, St. Aloysius Gonzaga, whose feast day is on June 21. The 16th-century Italian saint renounced his family's wealth and desired an austere religious life to better serve others.

With so much abundance in the world, the pope said, it fills up people's lives and empties their hearts.

May people rediscover "the courage of silence and of prayer," and "let us choose people over things so that personal, not virtual relationships may flourish."

"Daily bread" also means to never forget the life-giving power of Jesus. "He is our regular diet for healthy living. Sometimes however, we treat Jesus as a side dish."

Without him every day, life is meaningless, the pope said.

Finally, the prayer calls for forgiveness, which is not easy, but it is a gift.

God forgives everything and yet, "he asks only one thing of us: that we in turn never tire of forgiving. He wants to issue a general amnesty for the sins of others."

Offer up to God those lingering dregs of resentment and bitterness that prevent complete forgiveness, the pope said.

Imagine taking an X-ray of the heart, and point to the "stones needing to be removed," the pope said. Pray to God, "You see this stone? I hand it over to you and I pray for this person, for that situation; even if I struggle to forgive, I ask you for the strength to do it."

Forgiveness renews and works miracles, he said. After receiving God's forgiveness, "each of us is born again as a new creation when we love our brothers and sisters. Only then do we bring true newness to the world." †



Pope Francis arrives in procession to celebrate Mass at the Palexpo convention center in Geneva on June 21. (CNS photo/Paul Haring)



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Editorial



The Basilica of the National Shrine of the Immaculate Conception in Washington is seen in this 2016 file photo. As we complete Religious Freedom Week and look forward to July 4, we should realize that we must always be alert to combat efforts to deprive us of religious freedom. (CNS photo/Jaclyn Lippelmann, Catholic Standard).

Protecting religious freedom

As we complete Religious Freedom Week on June 29 and look forward to Independence Day on July 4, we should realize that we must always be alert to combat efforts to deprive us of religious freedom. Throughout U.S. history, Catholics' religious freedom has been threatened.

Christopher Columbus, who discovered America, was, of course, a Catholic. The Catholic countries of Spain, Portugal and France began exploring our continent—Central and South America, Canada and most of what is now the United States. But then the English colonies were begun along the eastern coast, and the plight of Catholics in those colonies was bleak indeed.

The only "Catholic colony" on the east coast was Maryland, founded as a religious haven for Catholics who fled from persecutions in their homelands. However, it didn't remain Catholic for long after William Stone, an Episcopalian, became governor. Soon anti-Catholic legislation forbade Catholics to attend Mass except in their own homes, and they were barred from all public offices.

The peace treaty that ended the French and Indian War in 1763 seemed to end any influence the Catholic Church would have when it placed eastern North America under the control of England. So it's remarkable that patriotic Catholics helped fight the Revolutionary War. But they did, and were praised for it by George Washington.

The Catholic Church has always accepted the philosophy of the Declaration of Independence as the philosophy of the Church. Two centuries before Thomas Jefferson wrote the Declaration, St. Robert Bellarmine emphasized that secular or civil power "is in the people, unless they bestow it on a prince," and "the multitude may change the kingdom into an aristocracy or democracy."

Our forefathers were wise enough to include freedom of religion in the First Amendment to the Constitution. But that doesn't mean that Catholics haven't had to fight for that right.

Sometimes they did that literally, especially with the rise of the Native American Party in 1844 when people from Ireland started emigrating to escape the Potato Famine. In Philadelphia, two Catholic churches and rectories were burned, 40 people were killed, more than 60 others were injured, and 81 homes

were destroyed.

The Nativists (called Know Nothings because they were instructed, if they were stopped by law officials, to say, "I know nothing") thought they could do the same in New York on election day of 1844. A mob of 1,200 headed for the old St. Patrick's Cathedral. "But there they halted, for a reason they had," Archbishop John Hughes said later. Two thousand well-armed members of the Ancient Order of Hibernians were waiting for them. The Nativists dispersed.

The Know Nothings continued their anti-Catholicism. In Louisville, on Aug. 6, 1855, 22 Catholics were killed and many injured. In Baltimore, the elections of 1856, 1857 and 1858 were marred by violence. In Maine, the Know Nothings tarred and feathered a Catholic priest, Father Johannes Bapst, in 1851.

In the 20th century, the anti-Catholic and anti-black Ku Klux Klan was particularly strong in the early 1920s. Here in Indiana, it had 250,000 members and it controlled the governorship and legislature. Archives of at least one Indianapolis Catholic parish tell of armed parishioners protecting their church at night.

On May 17, 1924, the Klan planned a rally in South Bend to intimidate the University of Notre Dame. Instead, Notre Dame students met the trains as the Klansmen arrived, beat some of them up, and put them back on the trains. The Klan did have its meeting after Holy Cross Father Matthew Walsh, Notre Dame's president, and football coach Knute Rockne intervened and settled the students down.

The Klan began to fade after its leader, D.C. Stephenson, was convicted in 1925 of abducting, raping and murdering Madge Oberholtzer.

Today the Catholic Church in the United States doesn't face anything like the anti-Catholicism it once did. However, it continues to try to function in a much more secular society than ever before. Laws now permit abortion, same-sex marriage and other things the Church considers morally wrong. Catholics are expected to pay, through their taxes, for contraceptives. There are efforts by some to punish Catholic institutions if they don't fall in line with secularism.

We must be ever vigilant to protect our religious freedom.

—John F. Fink

Reflection/Daniel Conway

Bishops debate how to teach faithful citizenship today

For several years, the American bishops have relied on a 2007 teaching document titled "Forming Consciences for



Faithful Citizenship: A Call to Political Responsibility," which contains basic Church teaching on contemporary social and political matters, and which attempts to guide Catholics in the formation of conscience.

Because of the number of pressing issues and the need to present Church teaching in some depth, "Forming Consciences for Faithful Citizenship" is a comparatively lengthy document.

As most bishops see it, this document is primarily intended to help pastors, teachers and the staff of bishops' conferences understand, teach and advocate for the Church's positions on matters of law and public policy. The document's length and its uninspiring style of presentation make it less than suitable (some say "cumbersome") for public consumption.

Most bishops agree that new instruments of communication are needed. At their recent meeting in Fort Lauderdale, a majority of the bishops (77 percent) voted to accept a proposal prepared by a working group chaired by Los Angeles Archbishop Jose Gomez, who currently serves as the U.S. Conference of Catholic Bishops' (USCCB) vice president.

This proposal, which was accepted following an unexpectedly vigorous debate, calls for the production of a short letter to inspire prayer and action regarding public life, and a short video and other secondary resources to complement rather than to replace "Forming Consciences for Faithful Citizenship" and to apply the teachings of Pope Francis to our day.

Reflection/Katie Rahman

From doubter to daughter: When Mary became my mother

For much of my life, I had a troubled relationship with the Blessed Virgin. I was of the opinion that if I, too, had been born without original sin, I would be sinless and life would be so much easier. So, God, why her and why not me?



Like a child who thought her parents loved the other sibling better, I felt envy and resentment, not toward God, but

toward the object of his saving grace, Mary. My regular prayer life invoked the Holy Trinity. Mary was conspicuously left out.

Then one day, I received a phone call bearing news that distressed me to the point that I was immediately physically ill. Cold sweats. Uncontrolled shaking. I had to leave work. I called my future husband and told him I needed him to meet me at his apartment, which was close by.

He helped me in the door, up the stairs and to the couch. Fetal position, labored breathing, I continued to shake. He said to me, "Let's pray a rosary." I nodded, and he quickly got one for each of us. With what strength I had, I pressed the beads to my lips and hoped heaven would hear my whispered prayers.

"Hail Mary, full of grace ... holy Mary, Mother of God ...," and I felt her presence. She was praying the

A small but influential number of bishops (41 out of the 185 voting prelates) opposed the proposal. Based on comments from Chicago Cardinal Blasé J. Cupich, Cardinal Joseph W. Tobin of Newark, N.J., (former archbishop of Indianapolis), Bishop Christopher J. Coyne of Burlington, Vt. (former auxiliary bishop of Indianapolis) and several others who spoke against the proposal, they believe it is not sufficient to supplement the existing document which was last revised in 2015.

These bishops called for an entirely new document reflecting what Cardinal Cupich called the "new body of teaching" from Pope Francis on issues, including climate change, poverty and immigration.

During the meeting, Cardinal Tobin expressed his grave concern over what he calls the "chasm between faith and life" in which faith has been privatized.

When asked following the bishops' meeting to explain why he thinks it's important to revise or replace "Forming Consciences for Faithful Citizenship" with new content, Cardinal Tobin said: "Most bishops agree that a variety of communications [video, podcasts, inspirational messages, etc.] are needed to reach today's diverse audiences, but all these need to be grounded in a source document that presents Church teaching with the newness and pastoral insights of Pope Francis. 'Forming Consciences for Faithful Citizenship' served us well in the past, but it was not written to address today's very different political environment."

Much has changed since the 2015 revision of "Forming Consciences for Faithful Citizenship." The most obvious change is in the vulgarity and incivility of political discourse, but there are also seismic shifts in the way public policies are being addressed by the executive, legislative and judicial branches of our government.

See **DEBATE**, page 7

prayers with me. By the third decade, I remember that I started nodding to her. She had wordlessly conveyed to me that everything was going to be OK. I felt her consolation, warmth filling me. I immediately stopped shaking, smiled and sat up. I took a deep breath and finished my prayers. I looked at my future husband and said, "It's going to be OK."

My relationship with Mother Mary changed after that. Just like the child Jesus portrayed in the icon of Our Mother of Perpetual Help—who runs so quickly to his mother after the archangels show him the instruments of his scourging and crucifixion that he almost loses his sandal—when I am in distress, running toward her consolation is my only thought.

I have come to realize that when Mary said "yes" to becoming the mother of God, she was also saying "yes" to being my mother, our mother. I wonder if, like Jesus, she too received a vision—a vision of all the souls who would be damned without her Son.

I wonder if she saw me and was willing to have her heart pierced for my sake. No longer someone for me to resent and envy, I love her more each day as I continue to discover all the ways she has already loved me—just like a true mother.

(Katie Rahman is a member of St. Patrick Parish in Terre Haute. The feast of Our Mother of Perpetual Help was on June 27.) †



Christ the Cornerstone

Saints Peter and Paul carried on Christ's healing ministry

"Peter said, 'I have neither silver nor gold to give you, but what I do have I give you: in the name of Jesus Christ the Nazorean, [rise and] walk' " (Acts 3:6).

"[Paul] called out in a loud voice, 'Stand up straight on your feet.' He jumped up and began to walk about" (Acts 14:10).

The publication date for this column is June 29, the Solemnity of Saints Peter and Paul. These two great saints are known for many things, especially their preaching and their pastoral leadership of the early Church, but there is another aspect of their ministry that deserves our careful attention today: the ministry of healing that both of these missionary disciples continued "in the name of Jesus Christ the Nazorean."

If we wanted to simplify the ministry of Jesus, we could say that he was a man of prayer who taught and who healed. Of course, his teaching and healing were multidimensional, addressing the mind and the heart, the body and the soul.

In fact, one of the most striking things about Jesus' healing ministry is that it involved all aspects of the

human person. What the health sciences today classify as physical, mental and emotional illnesses were all cured by the Lord's healing touch. Even more, Jesus was able to heal the soul sickness that affected so many in his time by casting out demons, bringing hope to the hopeless and offering comfort to people in deep distress.

Jesus' ministry was spiritual as well as physical. In fact, today we might say that the healing ministry of Jesus Christ was "holistic." It was not a cold, uncaring science. It was a profound communication that touched the individual man or woman in his or her heart of hearts. We believe that the Lord's touch can still cure whatever ails us, wherever it hurts—mind, body or soul.

As the Apostles Peter and Paul witnessed in their own healing ministries, a smile, a gentle word, and a comforting touch combined with the faith-filled command: "In the name of Jesus Christ the Nazorean, rise and walk!" (Acts 3:6) can still work wonders.

Patients who are diagnosed with a serious illness are blessed to have available to them the professional care of doctors, nurses and other health care specialists who are instrumental in

their treatment and, God willing, their recovery.

We should all thank God for the professionalism, care and concern shown to us as persons who need the medical skill and attention of these gifted "women and men in white." But there's no question that the miracle of healing comes from God alone. Competent health care professionals are essential, but all real healing comes from the Lord!

Saints Peter and Paul worked miracles in Jesus' name not because of their own abilities. They were not magicians or even health care workers. They were instruments of God's providence. Their faith was strong, and they allowed the Holy Spirit to work through them. The results were incredible. Closed minds were opened; stony hearts turned to hearts of flesh; lonely and anxious people found comfort and hope; and lame men and women "jumped up and began to walk!" This is the "holistic" healing power of Jesus!

We all know something about the miracle of healing. Most of us have experienced it either in our own lives or in the lives of others. It is never automatic, and it can't be manipulated. That's the work of charlatans who take

advantage of people's desperation, their eagerness to believe, in order to fake miracles of healing.

Peter and Paul were not fakers. They were holy men who, in spite of their many weaknesses (detailed in the New Testament for all to read), trusted absolutely in God's power to heal our wounds and make us whole again.

The debate that has been raging in our country for many years now about universal access to health care—which the Church strongly supports—has largely overlooked the spiritual dimension of healing. This is a mistake. The secular sciences can only go so far. Much more is needed to achieve genuine healing in the lives of individuals, families and communities. We need to heal our souls and our minds and our bodies—all three. Only then will we truly be healthy and whole as human persons made in the image and likeness of God.

As we celebrate the Solemnity of Saints Peter and Paul today, let's remember to pray for all health care professionals. And let's pray for all pastors and Church ministers. Following the example of these great saints, may we all be healed—and help others heal—in Jesus' name! †



Cristo, la piedra angular

San Pedro y san Pablo llevan adelante el ministerio de sanación de Cristo

"Pedro le dijo: 'No tengo plata ni oro, pero te doy lo que tengo: en el nombre de Jesucristo de Nazaret, levántate y camina' " (Hc 3:6).

"Y [Pablo] le dijo en voz alta: 'Levántate, y permanece erguido sobre tus pies.' Él se levantó de un salto y comenzó a caminar" (Hc 14:10).

La fecha de publicación de esta columna es el 29 de junio, la Solemnidad de San Pedro y San Pablo. Hay muchos aspectos que distinguen a estos dos grandes santos, especialmente su prédica y su liderazgo pastoral en la Iglesia primitiva. Sin embargo, hay otro aspecto de su ministerio que merece hoy toda nuestra atención: el ministerio de sanación que estos dos discípulos misioneros llevaron adelante "en el nombre de Jesucristo de Nazaret."

Si quisiéramos simplificar el ministerio de Jesús, podríamos decir que fue un hombre de oración que enseñaba y sanaba. Por supuesto que sus enseñanzas y su sanación eran multidimensionales, y estaban dirigidos a la mente y el corazón, al cuerpo y el alma.

De hecho, uno de los aspectos más impactantes del ministerio de sanación de Jesús es que involucraba todos los aspectos de la persona humana. El toque sanador del Señor curaba todo lo que las ciencias de la salud clasifican

hoy en día como enfermedades físicas, mentales y emocionales. Más aún, Jesús era capaz de sanar las enfermedades del alma que afectaban a tantas personas de su época al expulsar demonios, brindar esperanza a los desesperados y ofrecer consuelo a quienes se sentían profundamente afligidos.

El ministerio de Jesús era espiritual y físico. De hecho, hoy en día podríamos decir que el ministerio de sanación de Jesucristo era "holístico." No se trataba de una ciencia fría y desapegada, sino de una profunda comunicación que llegaba a lo más recóndito de los corazones de los hombres y las mujeres. Creemos que el toque del Señor puede curar todo lo que nos aqueja, todo lo que duele, ya sea en la mente, el cuerpo o el alma.

Según el testimonio que dieron los apóstoles Pedro y Pablo en sus respectivos ministerios de sanación, una sonrisa, una palabra tierna y un toque de consuelo, combinados con la orden repleta de fe: "en el nombre de Jesucristo de Nazaret, levántate y camina" (Hc 3:6) obra maravillas.

Los pacientes a quienes les han diagnosticado una enfermedad grave tienen la bendición de tener a su disposición la atención profesional de médicos, enfermeras y otros especialistas de la salud que son clave en su tratamiento y, Dios mediante, su recuperación.

Debemos dar gracias a Dios por el profesionalismo, la atención y la dedicación que nos demuestran estos "hombres y mujeres de bata blanca" que ofrecen sus dones a quienes necesitamos de su pericia médica y su atención. Pero no existe duda de que el milagro de la sanación proviene exclusivamente de Dios. Contar con profesionales médicos competentes es esencial, pero la verdadera curación proviene del Señor.

San Pedro y San Pablo hicieron milagros en nombre de Jesús no por sus propias capacidades; no eran magos ni tampoco trabajadores de la salud. Fueron instrumentos de la providencia de Dios. Su fe era fuerte, dejaron que el Espíritu Santo obrara a través de ellos y los resultados fueron increíbles. Las mentes cerradas se abrieron, los corazones de piedra se convirtieron en corazones palpitantes, quienes se sentían solos y ansiosos hallaron consuelo y esperanza, y los paráliticos "¡saltaron y empezaron a andar!" ¡Este es el poder sanador "holístico" de Jesús!

Todos sabemos algo acerca del milagro de la sanación, puesto que la mayoría lo ha experimentado, ya sea en su propia vida o lo ha visto en la vida de los demás. Jamás es algo instantáneo y es algo que no puede manipularse. Así actúan los charlatanes que se

aprovechan de la desesperación de la gente, de su deseo de creer, para fingir milagros de sanación.

Pedro y Pablo no eran impostores, eran hombres santos que, a pesar de sus numerosas debilidades (según se detalla en el Nuevo Testamento y que todos podemos leer), creían completamente en el poder de Dios para sanar nuestras heridas y restituir nuestra integridad.

El intenso debate que ha habido en nuestro país desde hace años acerca del acceso universal a la atención médica—y que la Iglesia apoya con vehemencia—ha ignorado en gran medida la dimensión espiritual de la sanación. Esto es un error. La ciencia seglar tiene un límite y se necesita mucho más para lograr una sanación genuina en la vida de las personas, las familias y las comunidades. Necesitamos curar el alma, la mente y el cuerpo, los tres juntos, y solo así podremos estar verdaderamente sanos y completos como personas humanas creados a imagen y semejanza de Dios.

Mientras celebramos la Solemnidad de San Pedro y San Pablo hoy, recordemos rezar por todos los profesionales de la salud, así como también por todos los pastores y ministros de la Iglesia. Siguiendo el ejemplo de estos grandes santos, que todos seamos curados y ayudemos a los demás a curarse en el nombre de Jesús. †

Events Calendar

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

July 3

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

July 4

St. Mary Parish, 311 N. New Jersey St., Indianapolis. **Fourth of July Ole! Festival**, 4-11 p.m., Latino and American food, family games, beer garden, live music by "Classic Music Indy" and "Sounds of Mike Proctor," disc jockey, face painting, balloon sculpture, mimes, stilt walkers, Zumba dance exhibition, children's area, view of downtown fireworks. Information: 317-637-3983.

St. Matthew the Apostle Church, 4100 E. 56th St., Indianapolis. **Independence Day Mass**, 9 a.m., followed by continental breakfast. Information: 317-257-4297, bulletin@saintmatt.org.

July 6

Fairbanks Park, South First St., Terre Haute. **Wabash Valley Rubber Duck Regatta**, benefiting Catholic Charities in Terre Haute, 5 p.m., ducks available at Catholic Charities, 1801 Poplar St., Terre Haute, \$5 each, 6 for \$25, 12 for \$50 and 24 for \$100, winner receives \$10,000. Information: wabashvalleyrubberduckregatta.com, 812-232-1447.

July 6

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday** celebration of the Most Sacred Heart of Jesus, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 9 p.m., sacrament of reconciliation available. Information: 317-888-2861 or info@olgreenwood.org.

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

Women's Care Center, 4901 W. 86th St., Indianapolis. **First Friday Mass**, 5 p.m., Father Dan Gartland presiding, optional tour of center to follow. Information: 317-829-6800, www.womenscarecenter.org.

July 6-7

Sharonville Convention Center, 11355 Chester Road, Cincinnati, Ohio. **Family Conference: "Families, become what you are!"**, celebrating 50th Anniversary of "Humanae Vitae," keynotes and workshops, children's programming, daily Mass and adoration, family activities, Spanish track. Registration \$100-\$250. Information and registration, including conference schedule and lodging options: www.cclconvention.com.

July 7

St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Marian Devotional Prayer Group**, Mass, prayers, rosary, confession, meditation, 8 a.m. Information: 765-647-5462.

St. Bridget of Ireland Parish, St. Anthony Hall, 404 E. Vine St., Liberty. **Yard Sale**, new and homemade items, antiques, concession stands, 8 a.m.-3 p.m. Information: 765-458-6818.

July 8

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

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

St. Thomas Aquinas Church, 4625 N. Kenwood Ave., Indianapolis. **Mass in French**,

12:30 p.m. Information: 317-627-7729 or acfadi2014@gmail.com.

St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., Indianapolis. **Class of '63 monthly gathering**, 6 p.m. Mass, optional dinner afterward. Information: 317-408-6396.

July 10

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

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

July 11

Archbishop Edward T. O'Meara Catholic Center,

1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6 p.m. Information: 317-243-0777.

July 12

Nora Christian Community, Fellowship Building, 465 E. 86th St., Indianapolis. **Ecumenical Opportunity: "Life from a Hindu Perspective,"** Anita Joshi presenting, 6:30 p.m., free. Registration required: www.dwellingsplaceindy.org/mindfulness. Information: dwellingsplaceindy@gmail.com, 317-669-6100.

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

Events and retreats can be submitted to The Criterion by logging on to www.archindy.org/events/submission, or by mailing us at 1400 N. Meridian St., Indianapolis, IN 46202, ATTN: Cindy Clark, or by fax at 317-236-1593.

'Hands-ON + Hearts-IN' offers discernment opportunities for women

Two discernment experiences for women ages 18 and over considering consecrated life will be held in Holly Springs, Miss., one from Aug. 20-24, and the second from Sept. 10-14.

"Hands-ON+Hearts-IN" is a five-day program coordinated by the Sisters of the Living Word, in collaboration with Sacred Heart Southern Missions (SHSM) and Chicago Archdiocesan Vocation Association (CAVA) members. Attendees will reside with sisters

from various communities while providing hands-on assistance to those in need in northern Mississippi.

The only cost to attend is travel to and from Memphis, Tenn. A limited amount of travel assistance is available.

Applicants must register one month prior to the start of the program they wish to participate in by calling Living Word Sister Sharon Glumb at 847-577-5972, ext. 233 (work), 601-291-6738 (cell) or by e-mailing sglumb@slw.org. †

VIPs



Patrick L. and Mary (Briggs) Grady, members of St. Luke the Evangelist Parish in Indianapolis, will celebrate their 70th wedding anniversary on July 3.

The couple was married at St. Joan of Arc Church in Indianapolis on July 3, 1948.

They have three children: Colleen Colvin, Kathleen Douglass and Marianne Koby.

They also have four grandchildren and seven great-grandchildren. †

'Fatima on the Road' bus trip planned for July 12 to southern Indiana wineries

Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis, is sponsoring a "Fatima on the Road" Wine and Rosaries bus trip on July 12, departing at 8 a.m. and arriving back at the retreat house at 6 p.m.

The movie *Babette's Feast* will be shown on the bus, with Father Stephen Banet facilitating a discussion.

Stops include the French Lick

Winery for wine tasting and lunch, and Huber Winery for wine tasting.

The cost is \$62, which includes a bagged breakfast, lunch and wine tastings.

Registration is required by July 10; you must be 21 or older.

Information and registration: Dustin Nelson, 317-545-7681, ext. 101 or www.archindy.org/fatima. †



Sweet smiles in Salem

First Communicants from St. Patrick Parish in Salem pose on May 13 with retired Father Donald Buchanan. Pictured in the front row are Katherine Scarlett, left, Jenna Little, Rachel Little, Charlotte Brewer and Denise Garcia. In the back row are catechist Judy Saunders, left, Will Little, Vance Sowder and assistant catechist Claire Olesh. (Submitted photo)

Sites offer Overeaters Anonymous to address body, spirit in overcoming food behaviors

"Do not follow your base desires, but restrain your appetites" (Sir 18:30). "...live lives that are self-controlled, upright, and godly" (Ti 2:12).

For some, "restraining your appetite" and living with self-control in regard to food seem unattainable dreams. Yet the Catholic Church teaches that the body is intricately united with the spirit: "The unity of soul and body is so profound that one has to consider the soul to be the 'form' of the body" (*Catechism of the Catholic Church*, #365).

Overeaters Anonymous (OA) is a 12-step program that offers physical, emotional and spiritual recovery for those who struggle with compulsive food behaviors, including compulsive overeating, under-eating, food addiction, anorexia, bulimia, binge eating and over-exercising. It centers on a 12-step program patterned after Alcoholics Anonymous.

Through practicing the 12 practical steps, members also grow in the spiritual principals of honesty, hope,

faith, courage, integrity, willingness, humility, self-discipline (temperance), love, perseverance, spiritual awareness and service.

While OA is not affiliated with any religion, many of the meetings are held at churches, including two Catholic locations within the archdiocese:

- St. Mark the Evangelist Church, Parish Center conference room, 535 E. Edgewood Ave., in Indianapolis, Fridays at noon (contact Noreen at 317-783-4155 for more information), and
- Mount St. Francis Center for Spirituality, 3rd Floor Clare Room, 101 St. Anthony Dr., in Mount St. Francis, Mondays at 7 p.m. (contact Dennis at 812-903-4234 for more information).

Other cities in central and southern Indiana that offer OA meetings include Batesville, Bloomington, Columbus, Greenwood, numerous sites in Indianapolis, Jeffersonville, Lawrenceburg, New Albany, Richmond and Terre Haute.

For information on the OA program and locations, go to www.oa.org. †

Parkland students kick off anti-gun tour with rally at Catholic Church

CHICAGO (CNS)—For the past 10 years, at the start of summer, Father Michael Pflieger, pastor of St. Sabina Parish in Chicago, and St. Sabina parishioners have held a rally to kick off weekly marches for peace in the surrounding neighborhood.

This year, March for Our Lives and students from Marjory Stoneman Douglas High School in Parkland, Fla., used the rally to launch their national tour advocating for stricter gun laws and registering young people to vote.

Joining them at the rally, held on June 15, were former U.S. Rep. Gabby Giffords, entertainers will.i.am and Chicago natives Jennifer Hudson and Chance the Rapper. Chicago Cardinal Blase J. Cupich offered an opening prayer.

Instead of its usual location on the church steps, the rally took place in the church parking lot, where a large stage and sound system was erected. While the crowd was filled with people of all ages, the focus was on the young people.

Father Pflieger greeted the crowd at the start of the rally.

“Something is happening across this country. Young people are rising up, from the north to the south to the east and to the west, and they are taking control,” the priest told the gathering of several hundred people.

Young people are impatient with the gun violence in today’s society and they are unfiltered in their honesty, he told the younger people in the crowd.

“I love you because you say what is on your heart and what’s in your spirit. That’s what America needs right now,” Father Pflieger said.

Young people emceed the event, and nine local youth leaders took the stage

early on, urging those in attendance to vote, to hold elected officials accountable for better schools and stricter gun laws, and to gather together around a local organizing effort called “Chicago Strong.”

Giffords, who was seriously wounded in a 2011 shooting, followed the young people on stage and urged them to stand up for “what is right” and vote in the next presidential election so their voices are heard.

More than a dozen students from Marjory Stoneman Douglas High School in Parkland took the stage and student Kyras Simon said their voices matter.

“Everyone from Parkland is so grateful to be here with you today. We’re so grateful to fight with you, to stand with you, to rally with you,” Kyras said. “Our voices united are stronger than anything else.”

Will.i.am., the front person for the Black Eyed Peas, said he has been inspired by the young people standing up and speaking out.

“I applaud you all. I bow to you all,” he told the young people. “Let’s inspire all the youth to wake up and do the same thing.”

Many of the major movements in U.S. history have been started by young people, he said, citing the Rev. Martin Luther King Jr and Malcolm X, who both died at 39 but started their activism much earlier.

“It has always been the youth stepping up, and this time it isn’t just one or two or three,” he said. “It is millions.”

Hudson, who grew up in the city’s Englewood neighborhood and whose mother, brother and 7-year-old nephew were murdered there in 2008, told the young people to stay together not just in the bad times but the good times.



Hundreds gathered for a rally and peace march on June 15 at St. Sabina Church in Chicago. The event kicked off a national anti-gun tour being led by students from Marjory Stoneman Douglas High School in Parkland, Fla., in memory of those killed in a mass shooting at the school in February. (CNS photo/Karen Callaway, Chicago Catholic)

“One thing my mother taught me was to take care of home first. I think that’s why we’re all here,” she said. “I want to encourage the children to stay positive and know that there is so much more to life than the block you live on.”

She then led the gathering in singing “Amazing Grace” and encouraged everyone to pray for each other and those around them “because that’s the only thing that’s going to get us through.”

Chance the Rapper, who hails from the city’s West Chatham neighborhood, rounded out the speakers.

“We’re all here for the same reason,” he said. “We want peace. We want safety from gun violence and violence of all kinds.”

With this type of movement and the amount of people involved, change can come, he said. †



A demonstrator in Chicago holds a sign on June 15 with photos of those killed in February’s mass shooting at Marjory Stoneman Douglas High School in Parkland, Fla. Hundreds gathered for a rally and peace march at St. Sabina Church in Chicago. (CNS photo/Karen Callaway, Chicago Catholic)

Pope: Individual bishops must decide about Communion in mixed marriages

ABOARD THE PAPAL FLIGHT FROM GENEVA (CNS)—The question of allowing Protestants married to Catholics to receive Communion at Mass in special cases has to be decided by each individual bishop and cannot be decided by a bishops’ conference, Pope Francis told reporters after a one-day ecumenical journey to Geneva.

During an inflight news conference on June 21, the pope was asked about his recent decision requesting the Catholic bishops’ conference of Germany not publish nationwide guidelines for allowing Communion for such couples.

He said the guidelines went beyond what is foreseen by the *Code of Canon Law* “and there is the problem.” The code

does not provide for nationwide policies, he said, but “provides for the bishop of the diocese [to make a decision on each case], not the bishops conference.

“This was the difficulty of the debate. Not the content,” he said.

Cardinal-designate Luis Ladaria, prefect of the Congregation for the Doctrine of the Faith, had written the bishops that “the Holy Father has reached the conclusion that the document has not matured enough to be published.”

Pope Francis expanded on that by saying it will have to be studied more. He said he believed what could be done is an “illustrative” type of document “so that each diocesan bishop could oversee what the *Code of Canon Law* permits. There

was no stepping on the brakes,” he said.

The bishops’ conference can study the issue and offer guidelines that help each bishop handle each individual case, he said.

When asked about countries’ recent reluctance to take in refugees, the pope underlined the basics every nation should provide, “welcoming, accompaniment, [help with] settling in, integrate.”

He added that each government must act with “prudence” and understand how many people it can educate and integrate and help.

In response to another question, the pope said human rights are in a serious state of crisis today, having become relative or unimportant in the eyes of some parts of the world.

Today there is a “crisis of hope, a crisis of human rights, a crisis of mediation, a crisis of peace,” he said.

Pope Francis said he and leaders of the World Council of Churches discussed

this crisis during a private lunch, and one Protestant pastor commented that “perhaps the first human right is the right to have hope.”

The lack of belief in and enthusiasm for basic human rights is a serious concern, he said, and “we have to look for the causes for how we got here—that human rights today are relative, even the right to peace is relative. It is a crisis of human rights.”

Conflicts in the world should not be resolved the way Cain tried, with violence, he said, referring to the biblical story of Cain and Abel. “Resolve them with negotiations, with dialogue, with mediation.”

Recounting remarks he had heard, he said: “If a Third World War is waged, we know what weapons will be used. But if there were to be a fourth, it will be waged with sticks, because humanity will have been destroyed.” †

DEBATE

continued from page 4

Whereas in 2015, the threats to the Church’s pro-life agenda and religious freedom were a clear and present danger, policies established by the new administration have lessened these threats considerably (while not completely eliminating them).

At the same time, although our immigration system has been badly broken for many years now, the intensity of today’s conflict and the blatantly racist overtones have gone way beyond acceptable levels of disagreement among Americans seeking to make prudential judgments about our nation’s best interests.

Those bishops who argue for a new statement on the formation of conscience in the radically different political and cultural environment today say they are following the lead of Pope Francis.

During his five years as shepherd of the universal Church, Pope Francis has been emphatic in pointing to those issues that he believes demand our full and

undivided attention. “Faith must be lived,” he tells us. “It cannot be just words.” And Pope Francis insists that the Church’s priority must always be the poor, the vulnerable and the marginalized.

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

Given a choice, missionary disciples of Jesus Christ must choose the way of the cross over more comfortable options. Whether in a revised form or completely replaced, “Forming Consciences for Faithful Citizenship” must make this Gospel teaching perfectly clear.

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

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YOUNG ADULTS

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“Working with young people every day and also being a young adult, I feel it is my responsibility to advocate for them, and this invitation was an opportunity to do just that,” says 29-year-old Gehrich, the youth ministry coordinator at St. Mary Parish in Greensburg.

“What an incredible chance to share my thoughts on how important it is for young people to feel that they have an important role and mission within the Church.”

So what are some ways that Gehrich and Mocek believe the Church can improve in the areas of inviting, involving and inspiring young people to a greater connection to the Catholic faith?

‘Where we struggle, where we need to grow’

At 29, Mocek sees the need for a greater focus on welcoming young people, especially at the parish level.

“The way the Church can improve is in its attention to young adults,” says Mocek, who served as a pastoral associate at Holy Family Parish in New Albany before recently taking a position as a hospital chaplain in Fort Wayne, Ind. “When I say that phrase, it conjures up college-aged students home for vacation. However, I feel and have experienced that the young adult [after graduation from college] has no role in the parish.”

He believes that “the single young person feels out of place with families, married couples and older people.”

He sees a similar reality for newly married couples who don’t have children, couples “who are going through the changes of newly married life.”

“There is also a new group of young people that we have not even discussed—the divorced or widowed, whether through the instance of a marriage falling apart too early, or the loss of a spouse through an act of God or military action,” he says.

“Where do they fit into our structured, unchanging lives of the parish?”

“The wider Church I feel notices these individuals and persons, but I feel like the improvement on these examples needs to be made on the parish level. The local Church can bring it to the attention of everyone, and the parish can be the hub where people come for help and are given it. This I believe is where we struggle, and where we need to grow.”

Gehrich has a similar view.

“One thing that I have heard from others is that some programming could be adapted and added so that all young people can identify at least one organization that they can be involved in at their own parish,” she says. “We have a lot of programs for kids and teens and older individuals, but we need more or updated young adult programming at a parish level.”

Mocek and Gehrich are also in agreement about two other important elements concerning the Church and young people.

They both see the great gifts that the Catholic faith offers young people, and they both see the great gifts that young people offer the Church.

After all, they’ve seen the difference that combination has made in their own lives.

‘What I love about the Church’

“The Church and my faith have always been a major role in my life,” Mocek says. “My family helped out at our parish all the time. I was involved in youth ministry in high school, campus ministry in college, and I worked in campus ministry as a grad student. My wife and I met at a campus ministry function, and bonded over our love for the faith and our experiences in youth ministry.”

“These experiences shaped my life and my worldview. It encouraged me to go into Church ministry and give back what I have received from the Church and my faith.”

For Gehrich, her Catholic faith and being part of the Church uplifts her during



Maddie Smith, left, a member of St. Michael the Archangel Parish in Indianapolis, shares a lighthearted moment with Meghan Gehrich during an evening event of the archdiocese’s Homeland Mission program on June 14. Gehrich, the youth ministry coordinator at St. Mary Parish in Greensburg, shared a faith-related talk at Roncalli High School in Indianapolis with Maddie and other teenagers from across the archdiocese who participated in the weeklong effort to serve the poor and vulnerable in Indianapolis. (Photo by John Shaughnessy)

the good times and strengthens her during the tough times.

“My faith and my experience of Church give me hope,” she says. “I cannot imagine having to navigate the heartache of the world without my faith. As a young person, my faith is something I know can never be taken from me. The Church gives me a place of peace and community.”

It also gives her a universal connection in the world.

“What I love about the Church is knowing that every hour of the day all around the world, people are praying at Mass, people are sharing in faith groups, people are working to inspire students to take their friendship with God to the next level.”

“This world gets pretty heavy sometimes, and the Church and my faith mean that I know I have a support system of believers all over the world, and that’s truly powerful.”

‘We are a valuable part of the Church’

What’s also powerful for Gehrich and Mocek is how the Church—at the local level and the global level—is making serious attempts to connect with youths and young adults.

World Youth Day gatherings and archdiocesan youth days bring teenagers together, showing them they are not alone in their faith, Mocek says. And he appreciates how the archdiocese’s Theology on Tap get-togethers bring the Catholic faith to young adults in informal, social settings.

Gehrich also feels supported by the archdiocese in her efforts to make faith a greater focus in the lives of young people. She cites the work of the archdiocese’s Office of Youth Ministry and the Office of Young Adult and College Campus Ministry.

“They seem to never stop trying to find ways to be innovative with what they provide and offer to young people,” she says. “This is important because in order to continue the growth and prosperity of the Church, we must never settle on something because it has been done in the past.”

She sees Pope Francis leading the emphasis on connecting with young people—first with the invitation to share their thoughts and criticism, followed by the significance of the upcoming synod on young people in October.

“It makes us feel that we are a valuable part of the Church,” she says. “All in all, I feel that since Pope Francis has been our pope, his view and understanding of the roles of young people within the Church has truly been a game changer.”

“Because of his leadership, I feel that the Church as a whole is working toward making even more connections with young people. Our Church is a beautiful thing, and even more so when young people are on fire about their faith.”

(For young adults looking for information about Bible studies, speaker series, intramurals and faith communities, check the website of the archdiocese’s Office of Young Adult and College Campus Ministry, www.indycatholic.org.) †



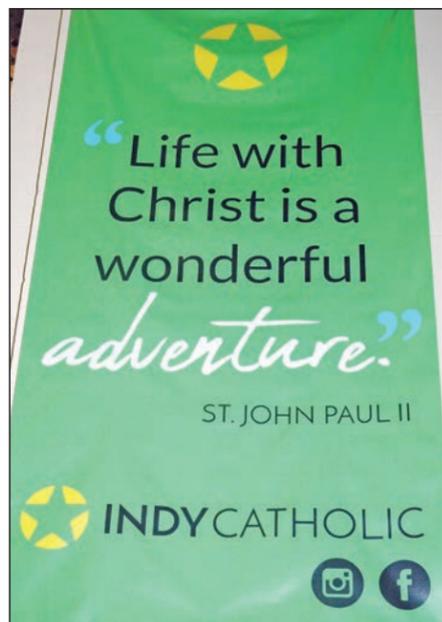
‘There is also a new group of young people that we have not even discussed—the divorced or widowed, whether through the instance of a marriage falling apart too early, or the loss of a spouse through an act of God or military action. Where do they fit into our structured, unchanging lives of the parish?’

— Zach Mocek

How can parishes help young people make major life choices?

By John Shaughnessy

It’s a time of major decisions:
Where should I go to college?
What profession should I pursue?



A banner captures one of the defining themes of the archdiocese’s Office of Young Adult and College Campus Ministry. The website for the archdiocesan ministry for young adults is www.IndyCatholic.org. (Photo by John Shaughnessy)

Should I take this job or another one?

Is this the person I want to marry, to share a lifetime?

Is God calling me to the priesthood or religious life?

For young people ages 18 to 35, such choices will define and shape their life and future.

At the same time, the process of making these choices often involves a great deal of anxiety and confusion—and the desire to have someone who will listen to, advise and support them during this process.

That desire is at the heart of an intriguing question that was posed to young adults of the Church in central and southern Indiana who accepted Pope Francis’ invitation to answer a survey that will contribute significantly to the Synod on “Young People, the Faith, and Vocational Discernment” that will take place at the Vatican in October.

The question: What could your parish do to assist young people in discerning major life decisions (moral decisions, job, college choice, marriage, priesthood, etc.)?

Here are some of the thoughts and insights from the 82 young adults from the archdiocese who responded to that question.

• “Teach us about discernment. We

are constantly thinking about our future, but have no clue that the Church has a way to help us with that. Teach us that discernment isn’t just about a religious life, but that it can be used in everyday life to make any large decision with the help of God.”

• “Engage us. Provide opportunities for young people to gather. Have the priests in the parish meet with young people to help us establish a relationship and get to know them personally. Give us time in adoration or reconciliation that fits into our busy work lives. Encourage older adults in the community to act as mentors for us.”

• “Establishing a positive dynamic and allowing us to feel connected into the parish community will help us feel comfortable going to the leaders of our parish for aid in discernment.”

• “Talk about them [young adults] more. It seems that many priests struggle to apply weekly readings in the Mass to today’s culture and the impact it has on our spiritual life. Parishes or dioceses must hold young adult retreats with focuses on these types of issues.”

• “Have a young adult minister to mentor young adults.”

• “I think a parish that has a good relationship with the archdiocese’s vocation office is a good start. Every

parish should have a couple that is willing to promote the sacrament of marriage, a priest devoted in encouraging young men to consider the priesthood, and even a young man or woman representing the single life would be good as well.”

• “Offer easier access to spiritual direction and provide it as a short-term option. I could really use some strong guidance outside of parents or a paid counselor to help guide me to decisions. Or even just coffee/dinner with my priest every once in a while to chat through some things.”

• “Have a support group or young adult group that meets to discuss their faith and challenges.”

• “Host more speakers on these topics at individual churches. Set up an international priest e-mail center where people can e-mail their questions to a priest and get an answer within about an hour.”

• “Times to communicate with someone directly after a service.”

• “Continuing to build up a people responsible for—and to—each other will involve discipleship efforts and individual responses to the Gospel. Saints make saints, you know. When we focus on growing in holiness ourselves and being loving to others, the Holy Spirit is able to work in us and those around us.” †

ABUSE

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that day by Indiana Right to Life. Four of the conferences took place in cities where the alleged misreporting took place: Bloomington and Indianapolis—both within the archdiocese—as well as Lafayette and Merrillville.

A press conference was also held in South Bend, where one of the accused doctors is promoting the opening of an abortion center.

The alleged violations occurred less than a year after the state law in question went into effect on July 1, 2017.

That law requires abortions on girls less than 16 years of age to be reported within three days to the Indiana State Department of Health (ISDH) and the Indiana Department of Child Services (DCS). The goal of the law is to enable authorities to investigate such cases for potential child sex abuse.

The flawed reporting was discovered by Indiana Right to Life. In an ongoing effort to monitor the abortion industry in Indiana, the organization requested from ISDH all of the public-record Terminated Pregnancy Reports for abortions performed in the state since the law went into effect.

The review revealed that on 48 of the forms for girls ages 12-15, the “date reported to DCS if patient [is] under 16” was not simply past the state-mandated three-day time frame—it was left blank altogether, according to Indiana Right to Life.

“Given that as many as one in four girls may experience sexual abuse or assault before the age of 18, it’s likely that some of these [48 improperly reported] pregnancies were not the result of consensual activity,” Swayze Liebel stated. “We’re not here to speculate. That’s the point of [state agencies] getting involved.”

And if an investigation does find that “an Indiana physician is not following the law ..., then the Indiana Attorney General must investigate and must look into whether or not that physician should continue to hold a medical license on a going forward basis,” said state Sen. Mike Delph, R-Carmel, at the Indianapolis press conference. His district includes the capitol city.

Additionally, United States Reps. Jim Banks and Todd Rokita submitted

a request to the state attorney general’s office to investigate the use of Title X funds for the facilities in question.

“We are concerned that these entities may be recipients of federal Title X grant funds, which require compliance with state laws,” the request reads. “These facilities face allegations of failing to report abortion procedures on minors to the Department of Child Services as required by state law, which, if they had received Title X funds, would be in violation of federal law.”

State Sen. Erin Houchin, R-Salem, whose district includes Bloomington, is one of the three co-authors of the law in question. She provided comments at the press conferences in Bloomington and Indianapolis, and spoke one-on-one with *The Criterion*.

“I was very disheartened,” she said of her reaction upon learning of the allegations. “It is frightening that we have girls as young as 12 years old showing up at abortion facilities in Indiana—let alone the 13-, 14- and 15-year-old girls—and those are not being reported. It is so critical, this reporting, to protect them from continued sexual abuse. Those departments can’t intervene if reporting is not being made.”

According to information provided to press members, the 48 abortions took place in all six licensed abortion facilities in Indiana. Thirty-six of the cases occurred in Indianapolis, while nine took place in Merrillville, two in Bloomington and one in Lafayette.

“There is one doctor I am compelled to call attention to—Dr. Jeffrey Glazer,” said Swayze Liebel. “Of the 48 [alleged violations], he’s had 11 reports filed against him this morning. He’s attempting to help an abortion center to open in South Bend by being its medical director.”

In an interview with *The Criterion*, Crista Miller of Fort Wayne, Ind., who started GivingTeensGrace.org to educate parents and families on the risk of online predators, said the allegations “came as no surprise” to her.

“We know it’s been an issue with trafficking and abortion going hand in hand for years,” said Miller, who spoke at the South Bend press conference. “When you have a law that’s put in place, and you have such a vast number of people getting abortions and so many doctors and clinics,



At a June 20 press conference at the Indiana Statehouse in Indianapolis, Cassandra, left, and Grace Sawyer of Brownsburg, hold signs representing girls under the age of 16 whose abortions were not properly reported to the state Department of Child Services as required by a law intended to protect children from sexual abuse. (Photo by Natalie Hoefer)

the difficult piece is enforcing the law.

“Until someone steps up like [Indiana] Right to Life and [asks for] an investigation, then nobody knows there’s something that needs to be enforced.”

Monica Seifker is aware of the need for monitoring facilities for possible infringement of abortion laws. The member of St. John the Apostle Parish in Bloomington spoke at that city’s press conference.

“In 2008, Live Action Films released undercover video footage showing the Bloomington Planned Parenthood seemingly ignoring state reporting laws for statutory rape,” said the pro-life advocate. “Fast-forward to 2018, where it appears that Planned Parenthood, the state’s largest abortion provider, is [allegedly] failing to follow the law yet again.

“Not only does Planned Parenthood have a grave disrespect for the lives of the unborn, but apparently they also appear to have contempt for young girls.”

Ali Slocum, communications and marketing director for Planned Parenthood of Indiana and Kentucky, provided a statement in response to the complaints.

“At Planned Parenthood of Indiana and Kentucky (PPINK), the health and safety of our patients is our top priority, and we take our responsibilities to provide the best possible care for our

patients seriously,” she said. “We adhere to Indiana State Department of Health reporting requirements and follow best public health practices to ensure patients get the help they need.

“We cooperate fully with all ISDH inspections, and immediately address any issues that officials share with us. Our most recent routine ISDH inspection, conducted in March of 2018, confirmed that we are adhering to state reporting requirements for minors in our health centers.”

In his closing comments at the Bloomington press conference, Indiana Right to Life president and CEO Mike Fichter expressed the intensity of his feelings regarding the alleged violations.

“Frankly, it sickens and angers me that these girls may have been sent right back into an abusive situation because DCS has never been notified and given a chance to do their job,” he said.

“Regardless of party affiliation, even regardless of personal feelings on abortion, we should all be able to stand together and stop sexual abuse of young girls in Indiana,” he said.

“We fought hard to pass the laws that require the reporting of abortions on young girls. We cannot and will not stand by and be silent. We have to stand up for these young victims.” †

“Frankly, it sickens and angers me that these girls may have been sent right back into an abusive situation because DCS has never been notified and given a chance to do their job. Regardless of party affiliation, even regardless of personal feelings on abortion, we should all be able to stand together and stop sexual abuse of young girls in Indiana.”

— Mike Fichter, Indiana Right to Life president and CEO



People protest the separation of families in San Diego on June 23. Katie Kuennen, associate director for children’s services for the U.S. Conference of Catholic Bishops’ (USCCB) Migration and Refugee Services office, says hundreds of American adults have called the Washington headquarters of the USCCB seeking to provide foster care for the separated children.

(CNS photo/David Maung)

DETAINED

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acronym for the federal Office of Refugee Resettlement.

“The programs aren’t new, the process of bringing foster families on board isn’t new,” she said. “What’s new is the public awareness of the program, and the seeing of these images on television to get engaged and to open their homes to these families.”

Even though President Donald J. Trump signed an executive order on June 20 that essentially reversed that part of the administration’s “zero tolerance” policy that separated kids from their parents, it was silent on the fate of those 2,352 kids already torn from their folks, plus whatever additional children were separated from their parents after June 9.

Moreover, a policy enacted in 1997 sets a 20-day limit for detained children to be detained alongside their parents. A Trump administration request to exceed that limit is before a federal judge in California.

“For years, there has not been sufficient capacity in the ORR residential

network for foster care placement,” Kuennen told CNS. “Historically, they [children] have been going into shelter settings.”

However, “our department is currently responding to a funding opportunity announcement from ORR. I’m sure others [agencies] are as well. We are actively seeking to increase our transitional foster care and our long-term foster care,” she added.

It could be coincidence that the ORR money is being freed up at this time, or it could be consequence.

“My sense is that it was initiated in May, released in May, so the timing does match up,” Kuennen said, “before the family separation issue got a lot of attention after the zero tolerance [policy] was put into effect.”

Although the money won’t be officially freed up until the start of the new federal fiscal year on Oct. 1, Kuennen said there is precedent for ORR to retroactively reimburse groups it has funded for expenses incurred if the group can show the money was spent on the specific grant plan. †

Abuse allegation against Cardinal McCarrick found credible

WASHINGTON (CNS)—Cardinal Theodore E. McCarrick, retired archbishop of Washington, said on June 20 he will no longer exercise any public ministry “in obedience” to the Vatican after an allegation he abused a teenager 47 years ago was found credible.

Bishop James F. Checchio of Metuchen, N.J., where Cardinal McCarrick served as its first bishop, said in a statement the same day that he had been advised that “Cardinal McCarrick himself has disputed this allegation, and is appealing this matter through the canonical process.”

“While shocked by the report, and while maintaining my innocence,” Cardinal McCarrick said in his statement, “I considered it essential that the charges be reported to the police, thoroughly investigated by an independent agency and given to the Review Board of the Archdiocese of New York. I fully cooperated in the process.”

Cardinal McCarrick said that “some months ago” he was informed of the allegation by New York Cardinal Timothy M. Dolan.

“My sadness was deepened when I was informed that the allegations had been determined credible and substantiated,” Cardinal McCarrick said.

Cardinal Dolan, in a June 20 statement, said it was “the first such report of a violation” against Cardinal McCarrick “of which the archdiocese was aware.”

In separate statements, Bishop Checchio and Cardinal Joseph W. Tobin of Newark, N.J.—where Cardinal McCarrick served in-between his appointments to Metuchen and Washington—said this was their first notice that Cardinal McCarrick had been accused of sexual abuse of a minor.

“In the past, there have been allegations that he engaged in sexual behavior with adults,” Cardinal Tobin said. “This archdiocese and the Diocese of Metuchen received three allegations of sexual misconduct with adults decades ago; two of these allegations resulted in settlements.”

Several news accounts quoted the lawyer for the accuser, a New York-area businessman now in his early 60s, who said his client was a 16-year-old altar boy being fitted for a cassock to wear during Mass when then-Msgr. McCarrick fondled him. Patrick Noaker, the lawyer, said a

similar incident happened a year later.

Noaker told reporters that his client met in April with the New York Archdiocesan Review Board, which verified his claims. Going to the board was his client’s only recourse, Noaker said, because of criminal and civil statutes of limitations on an almost 50-year-old incident.

Cardinal McCarrick, who turns 88 on July 7, was ordained a priest of the New York Archdiocese on May 31, 1958. He was ordained an auxiliary bishop of New York on May 24, 1977, six years after the incident of abuse is believed to have occurred.

He was appointed the first bishop of Metuchen in 1981, and was named archbishop of Newark in 1986. He was installed as archbishop of Washington in 2001. He was made a cardinal on Feb. 21, 2001, and retired as head of the Washington Archdiocese on May 16, 2006.

Cardinal Dolan said the alleged abuse occurred during the time Cardinal McCarrick served as an archdiocesan priest in New York.

He added the allegation was turned over to law enforcement officials, and was then thoroughly investigated by an independent forensic agency, as per the “Charter for the Protection of Children and Young People” first approved by the U.S. bishops in 2002.

“The Holy See was alerted as well, and encouraged us to continue the process,” he added. “Again according to our public protocol, the results of the investigation were then given to the Archdiocesan Review Board, a seasoned group of professionals including jurists, law enforcement experts, parents, psychologists, a priest and a religious sister.”

The Archdiocese of New York “renews its apology to all victims abused by priests,” Cardinal Dolan said. “We also thank the victim for courage in coming forward and participating in our independent reconciliation and compensation program, as we hope this can bring a sense of resolution and fairness.”

The Archdiocese of Washington said in a June 20 statement that “the Holy See ... has exclusive authority in the oversight of a cardinal,” and referred the matter to the New York Archdiocese.

It added the instruction for Cardinal McCarrick to refrain from exercising public ministry came “at the direction



Cardinal Theodore E. McCarrick, retired archbishop of Washington, is seen during the opening Mass of the National Prayer Vigil for Life at the Basilica of the National Shrine of the Immaculate Conception in Washington on Jan. 18. The cardinal said on June 20 he would no longer exercise public ministry after an allegation of abuse by him against a teenager was found credible. (CNS photo/Gregory A. Shemitz)

of our Holy Father, Pope Francis,” and was delivered by Cardinal Pietro Parolin, Vatican secretary of state.

Cardinal Tobin said he recognized the “range of emotions” felt by Newark-area Catholics upon hearing the news. “I am thinking particularly of those who have experienced the trauma of sexual abuse by clergy—whose lives have been impacted tragically by abuse,” he added. “To those survivors, their families and loved ones, I offer my sincere apologies and my commitment of prayer and action to support you in your healing.”

At the same time, “no doubt many of you developed strong relationships with him and appreciate the impact of his service,” Cardinal Tobin said. “Those feelings are likely hard to reconcile with the news of a credible and substantiated claim of abuse of a minor.”

“The abuse of anyone who is vulnerable is both shameful and horrific. The abuse of a minor by a priest—as is being reported in this case from New York—is an abomination and sickens and saddens us all,” Bishop Checchio said.

“The work of building the kingdom of God in this diocese is much more than its bishops, and I thank you for all of your help here in the Diocese of Metuchen in

supporting our common mission,” he added.

Cardinals Dolan, Tobin and Wuerl and Bishop Checchio all asked for prayers for those involved, and recommitted themselves to support of clergy sexual abuse victims.

Cardinal McCarrick is not the first cardinal to have had his ministry restricted after allegations of sexual abuse of a minor. Austrian Cardinal Hans Hermann Groer, who died in 2003, was asked by St. John Paul II in 1998 to give up his public duties amid allegations of sexual abuse of minors.

The most senior Church official to face criminal charges in connection with child sexual abuse is Australian Cardinal George Pell, head of the Vatican Secretariat for the Economy. He took a leave of absence from his position in the summer of 2017 to face charges of sexual abuse of minors from the 1970s, when he was a priest, and the 1990s, when he was archbishop of Melbourne.

Although Cardinal Pell has consistently denied the charges, in early May an Australian magistrate ordered him to stand trial, saying she believed there was enough evidence presented in connection with about half the original charges to warrant a full trial. †

Nuns’ killer gets life sentences for plea, forgiveness from their families

LEXINGTON, Miss. (CNS)—Rodney Earl Sanders pleaded guilty on June 21 to murdering two religious sisters in their Mississippi home in 2016.

What he got in return was mercy, forgiveness and a call to redemption.

Holmes County Circuit Judge Jannie Lewis sentenced Sanders to two life sentences without the possibility of parole for the murders, 25 years for the burglary of their home and another five years for stealing their car.

Prosecutors could have taken the case to trial and asked for the death penalty, but those who knew the victims spoke against the death penalty from the very start of the case.

Friends, family members and those touched by the lives of Sister Paula Merrill, a member of the Sisters of Charity of Nazareth in Kentucky, and Sister Margaret Held, a member of the School Sisters of St. Francis of Milwaukee, each addressed Sanders directly in the courtroom, forgiving him

and inviting him to seek forgiveness and redemption.

“God still has plans for you. You are loved by God,” said Rosemarie Merrill, Sister Paula’s sister. She told Sanders she prays for him, she has forgiven him and hopes he will change his life. “I hate what you did. I do not hate you,” said Merrill.

Sister Mary Gatz, president of the Sisters of Charity of Nazareth, spoke of how their community came to a place of forgiveness in the days after the murders.

“It was hard to believe at the time, and still is, that these two women, [religious] sisters and best friends, who spent decades helping the needy in one of the poorest counties in Mississippi, experienced such violence and suffering,” Sister Mary said.

“To this day, we continue to ask ourselves about Paula and Margaret’s last hours and minutes. How and especially why? Were they afraid? Did they defend or comfort one another? Did they beg for

mercy?” she asked Sanders.

She also spoke of her hopes for Sanders. He even turned to look at her when she called him by name.

“We have longed for justice with regard to our two beloved sisters. And so, we support this plea agreement for life in prison without parole. It is justice that recognizes all life is valuable,” Sister Mary continued.

“It is justice that holds out hope, always, that love can break through the hardest barriers. Mr. Sanders, we will never forget what you did to them and the suffering that has caused so many,” she said. “But because we believe in Christ and his Gospel, we forgive you.”

Two representatives from the School Sisters of St. Francis, reiterating the call to “value and respect life even as we seek justice and truth,” Sister Deborah Fumagalli, a member of the sisters’ provincial leadership team, said: “We are grateful your own life will not be subject to the same violence.”

She closed by telling Sanders that she is confident Sister Paula and Sister Margaret are praying for him.

The two women religious were nurse practitioners at the Lexington Medical Clinic, about 10 miles from the house they shared in the Durant, Miss. They were found dead on Aug. 25, 2016, in their home.

Police officers discovered the women’s bodies after co-workers called asking to check on them after they failed to report for work at the clinic. Their car was missing, but found later parked on a street about a mile away.

Police apprehended Sanders some days later. He was charged with two counts of capital murder, larceny and burglary in connection with the incident.

A resident of Kosciusko, Miss., he had been temporarily living in a shed across the street from the sisters’ house. He told police he went through the back door of the sisters’ home, uninvited, and stabbed them both to death. †

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Fifty years later, many recognize prophetic nature of ‘*Humanae Vitae*’

By Helen Alvaré

Perhaps the most surprising thing about the encyclical “*Humanae Vitae*” (“Of Human Life”) 50 years after its release is how reports of its imminent death were continually exaggerated.

Very few brave souls would have predicted in 1968 that the document would ever enjoy enthusiastic support from more than a few female Catholic intellectuals and the Catholic “woman in the pew,” even while it remains contested both in the Church and in the world.

Rather, given the widespread acceptance of and hopes associated with contraception, most believed that the Church would either alter this teaching or that it would be quietly ignored and the furor die down.

To understand the surprising survival of “*Humanae Vitae*,” it is important to understand what the “pill” was promising to the world. “*Humanae Vitae*” was written just eight years after the pill was made publicly available. Many predicted that the pill could end poverty and “overpopulation” by dramatically reducing the number of unwanted pregnancies.

It also promised to improve marriages and free women to take advantage of the new opportunities outside the home that were opening up for them. Its manufacturer, G.D. Searle, delivered it to doctors with a paperweight of a naked, gold-painted, bare-breasted woman—Andromeda—with her head up, breaking free from her chains. On her back was the word “unfettered.”

Furthermore, during the 1960s and continuing to today, men and women were increasingly inclined to believe that human progress could be measured by the pace of new technology. So the Church’s position in “*Humanae Vitae*” was characterized as a fear of progress and science, alongside distaste for sex and for women’s freedom.

But over time, as the sexual revolution played out and contraception failed to live up to its billing, fair observers began to note a positive or prophetic thing or two about “*Humanae Vitae*,” along with its surprisingly accurate read of human nature.

For one thing, “*Humanae Vitae*” took sex seriously, far more seriously than the contemporary world, for all its talk about sex. It called sex “noble and worthy” (#11). It also spoke positively, even upliftingly, about the bond between men and women. It grasped the importance of this bond for their own happiness and for their coming to understand and model to the world what faithful, permanent, fruitful love could look like.

In other words, this conjugal love could provide the couple and the world some understanding—a glimpse—

of how God loves us and how we are to love one another. It did so in a very Catholic way, involving the body as well as the mind and heart.

“*Humanae Vitae*” has been increasingly labeled prophetic. Blessed Paul VI understood, long before sophisticated social measures could—and did—prove him right, that the quality of marital and parental love has social consequences. These consequences would manifest themselves first in the basic cell of society—the family—and from there radiate out into the world.

Today we know and can measure what this pope already intuited: that robbing sex of its full meaning would lead to a great deal of sex without commitment, without even love. That children would suffer the loss of their parents’ stable marriages. And that women would become sexual instruments and find themselves all too often in what we now call #MeToo predicaments.

In addition to its other prophecies, “*Humanae Vitae*” correctly predicted that countries would give in to temptations to take “harsher measures” to promote contraception among people it did not wish to procreate (#2).

This has occurred not only in China and India, but also in the U.S., albeit here with a friendly face; poorer women here are “incentivized” to use free contraception, especially if they will use the so-called long-acting varieties that require a doctor’s help to remove.

At the same time, Paul VI anticipated that couples resorting to natural methods of family planning would achieve an important degree of tranquility and peace. Their marriages would be strengthened, and their sensitivity to one another’s hopes and feelings improved.

This is indeed the kind of testimony one hears from couples practicing natural family planning. It is also the kind of testimony that attracts non-Catholics toward the Catholic vision of marriage and parenting, and even to conversion into the faith.



Couples listen to a homily during a 2015 mass wedding for the poor at St. Alphonsus Mary de Ligouri Church in Makati City, Philippines. Blessed Paul VI’s 1968 encyclical “*Humanae Vitae*” (“Of Human Life”), which reaffirmed the Church’s teaching against artificial contraception, has been increasingly described as prophetic. (CNS photo/Simone Orendain)

Pope Paul IV foresaw as well that contraception would provoke an increasing desire to achieve technological dominion over the human body. It would encourage us to forget that we did not design or make ourselves, and that we are not each “master of the sources of life,” but rather the “minister[s] of a design established by the Creator” (#13).

Our bodies would become mere matter for our manipulation. This has reached perhaps its logical limit with contemporary demands for easy access to surgery to transform human bodies into the opposite sex.

It would be naive to predict that “*Humanae Vitae*” will achieve enthusiastic consensus in our lifetime. Too many “isms” mitigate against this possibility: materialism, scientism and sexism, among others. Not to mention the valorization of sex as a self-focused, identity- and happiness-maximizing exercise.

But because “*Humanae Vitae*” got human nature right, wherever people are debating the ethics of human sexual relationships, they will have to grapple with “*Humanae Vitae*” and to give this bruised and battered document its due.

(Helen Alvaré is professor of law at the Antonin Scalia Law School at George Mason University in Fairfax, Va.) †

Married couples co-create with God by being open to the blessing of new life

By Amber Lapp

I stood at the desk in my college apartment, holding a box of birth control pills. As I read the instructions, the lengthy list of side effects made me hesitate.

I had friends who experienced weight gain, mood swings, loss of libido and even depression after taking hormonal birth control, and seeing the disclaimers in



Pope Francis greets children during a 2017 audience with representatives from the Federation of Catholic Family Associations in Europe at the Vatican. The Church’s vision of family life sees parents as co-creators with God in being open to the blessing of new life. (CNS photo/L’Osservatore Romano)

print brought those stories to mind.

But I was recently engaged and with the wedding months away, my fiancé David and I were beginning to think about life after the wedding. I was 21, he 22, and we were getting married just a couple of weeks after college graduation.

We had student debt and the high cost of living in New York City to deal with, so though we both hoped for many children in the future, we thought it wise to delay pregnancy for a couple of years until we were able to find a modicum of financial stability.

We were not yet Catholic at the time, but in a public policy class (of all places) we had been introduced to the Catholic views on artificial contraception.

I was not convinced, but was intrigued.

What struck me as particularly beautiful was the idea that the love between a man and a woman could be an act of co-creation with God and an image of divine love.

As Blessed Paul VI wrote in the encyclical “*Humanae Vitae*” (“Of Human Life”), husband and wife are called to “collaborate freely and responsibly with God the Creator. It has always been a source of great joy to them, even though it sometimes entails many difficulties and hardships” (#1).

It was with this in mind that I stood holding the pills, when I noticed a chart in the instruction booklet comparing effectiveness rates of various methods. The chart included a measurement for fertility awareness methods, and I was surprised to see that the “perfect use” effectiveness rate was very similar to that of the pill I was about to take.

I talked with David and Googled “where to learn natural family planning.” A phone number at the Archdiocese of New York popped up. We attended an information session about the Creighton model fertility care system, and then attended meetings with a nurse who worked with us until we felt confident in the method.

Two years after that when we discerned that it was at last a responsible time to become parents, we were ecstatic to become pregnant the first month we “tried.” After serious pregnancy complications and almost 36 hours of labor, we held in our arms the baby boy who was the fruit of our love.

The experience of becoming parents reminded us of the theology we first heard in a public policy class. Just as a child comes from the love of a man and a woman, so the Holy Spirit proceeds from the eternal exchange of love between the Father and the Son. Never before did the mysterious life of the Blessed Trinity seem so real and close and wonderful.

But one night when our son was just a few weeks old I lay in bed, terrified at the thought of having more children because of the health complications in my first pregnancy, but saddened by the possibility of not having the large family we had hoped for.

I couldn’t sleep, so I turned to David and asked him to read to me. He grabbed a book on our nightstand, *The Way, Furrow and The Forge*, three collections of quotes from St. Josemaria Escrivá. He opened randomly to a page and read:

“You share in the creative power of God: that is why human love is holy, good and noble. It is a gladness of heart which God—in his loving providence—wants others freely to give up. Each child that God grants you is a wonderful blessing from him: Don’t be afraid of children!”

It was the reminder I needed at that moment. We indeed share in the creative power of God. And that gives us the courage to enter parenthood not from a place of fear, but of love.

(Amber Lapp is a research fellow at the Charlottesville, Va.-based Institute for Family Studies and the mother of three, soon to be four.) †

Coming of Age/Maria-Pia Negro Chin

Young Church embracing pope's words of encouragement

"Jesus does not lie to us; he takes us seriously."

Pope Francis told this to a group of young people during his apostolic visit to Paraguay a few years ago. He was talking about life as a football game where people need to decide which team to play for.



"Jesus doesn't tell us that we will be stars, celebrities, in

this life," Pope Francis said. "He tells us that playing with him is about humility, love, service to others."

On a recent plane ride, I started reading *The Courage to Be Happy*, a collection of Pope Francis' talks with young people around the world. I kept marking the pages because I found his messages refreshing and inspiring.

Pope Francis' words are full of hope, but he is also clear about the challenges and sacrifices needed to persevere in faith. How different from the messages young people keep hearing from ads, magazines and social networks!

A lot of the reflections really spoke to me, and I wanted to share them with you. For example, the pope told students of Jesuit schools in Italy and Albania

that Jesus is close to young people as a companion who helps, understands and never abandons us. The pope's words centered on freedom and service, but also included practical advice like saying that constant spiritual formation helps us to discover how truly close Jesus is in our lives.

He added more about freedom and service: "Being free to choose goodness is demanding, but it will make you into people with a backbone who can face life, people with courage and patience."

In the collection of talks, the pope also challenges youths to be courageous, to be witnesses to what they believe in. Being anchored in the love of Christ helps us overcome problems, setbacks and failures.

"Even now you are challenged to act with honesty and fairness in your dealings with others, young and old alike," the pope said in the Philippines in 2015.

Love and hope are core themes in all of the prepared speeches, impromptu remarks and answers to young people's questions. Learning how to love means to take a risk, he told young people in the Philippines, while also being honest and fair. The love he talks about is not selfish, but it is life-giving, based on deeds and respect.

The pope is also honest about how

Christian hope goes beyond optimism. He told young people in Uganda that hope "will not disappoint us, because God's love was poured into our hearts by the Holy Spirit at our baptism."

This hope "enables us to trust in Christ's promises, to trust in the power of his love, his forgiveness, his friendship," he said. Hope involves taking risks and avoiding false promises of fleeting or selfish pleasures.

I think one of the reasons young people feel drawn to Pope Francis is that he makes an effort to take young people seriously. He does not make promises of an easy and carefree life. His words are based on truths, but also are a response to his listening to young people.

"What is it that shapes your life? ... Where do your hopes and aspirations lie?" Pope Francis asked the youths of Cuba on Sept. 20, 2015. His next question could be directed to all of us: "Are you ready to put yourself on the line for the sake of something even greater?"

The pope is clear that a life of happiness with God, though not easy, is true and long-lasting. It takes courage to be truly happy.

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

Faith and Family/Sean Gallagher

Saints with a sinful past show families the way

The late 19th-century Irish poet and playwright Oscar Wilde once famously wrote that "Every saint has a past, and every sinner has a future."



The truth of that proverb is proved in the saints celebrated today by the Church: SS. Peter and Paul.

The stories of these holy men might seem commonplace to us since they are at the

heart of the history of the Church. But if we step back and consider how sinful they were in their past, it might amaze us to realize how much Christ had in store for them in their future and that of all the faithful.

Peter, as all four Gospels tell us, publicly denied knowing Christ three times on the night that our Savior was betrayed. He was so fearful for his own safety that his faith in Christ crumbled easily at the slightest suggestion of his connection to the Lord.

Yet the risen Christ did not shun Peter but instead gave him three opportunities to profess his love for him. And he continued with his plan to have Peter serve as the shepherd of the whole Church, the first in a long succession of chief pastors leading up to Pope Francis today.

And Paul, as the Acts of the Apostles and his own letters tell us, was the chief persecutor of the Church in its earliest days. He approved of the martyrdom of St. Stephen, the first believer to die for Christ, and likely was responsible for the death of many subsequent martyrs.

Nonetheless, Christ had selected Paul as his "chosen vessel to carry my name before Gentiles, kings, and Israelites ... " (Acts 9:15).

Both men willingly accepted tremendous suffering for the Gospel, so great was their love for the Lord. And both died as martyrs in Rome, the capitol of the Roman Empire at the time and today the heart of the universal Church.

The sinful past and saintly future of these two foundational stones of the Church can give hope to families among believers the world over.

During its 2,000 years of history, the Church has developed a wondrous vision for the life of the family, seeing it as an embodiment of the life-giving love of the Blessed Trinity.

Spouses and parents are called to imitate Christ by giving of themselves in sacrificial love for the good of each other and their children.

For their part, children are to emulate Christ in his boyhood by being obedient to their parents and serving each other and the family as a whole.

With the help of God's grace, we can live out this beautiful vision and share it through our witness in our own small corner of the world.

But in our broken human condition, it's easy for us to choose to go our own way. Instead of giving of ourselves for the good of others, we first look after our own wishes.

Speaking from my own experience as a child, husband and father, giving in to such temptation happens on what seems to be a daily basis.

But, as with Peter and Paul, our heavenly Father mercifully forgives the sins of our past. Our sinfulness never mars the bright future he has planned out for us—from all eternity to be saints-in-the-making here on Earth and saints forever in his glorious family home in heaven.

Never give up hope, then, in more fully embracing the Church's vision for family life because of any failures to live it out in the past. We're all sinners, and God has a great future in store for us, both in this life and the next. †

Cornucopia/Cynthia Dewes

Faith teaches we are one holy, catholic and apostolic Church

Every time we go to Mass, we say that we believe in one, holy and apostolic Church. We know the Church is holy



because we believe it was instituted by God. And we know it's apostolic because our duty as Catholic Christians is to spread the Good News as the Apostles did.

But the "catholic" part is what interests me here. It means so

much more than just "Catholic," as in the Roman Catholic Church. It means "catholic," as in all-encompassing. That's because it covers all races, nationalities and political opinions, among many other things. It's what attracted me to the Catholic Church in the first place, and I've never doubted my decision to become a member of it.

Think about it. We have Catholics in good standing who believe in limited capital punishment, and equally faithful Catholics who are totally against it. We have Republican Catholics and Democrat Catholics, political liberals and political conservatives. We have extremely wealthy

Catholics and impoverished Catholics, and everything in between.

However, Catholics also believe in good and evil. There are certainly shades of gray in many areas, but we believe that some things are simply right and others are simply wrong. We believe that abortion is simply wrong because it murders an unborn child who, if left alone, would become a living, breathing human person.

The same is true of unborn babies who are known to be "imperfect," and who will not live long after birth. We have a great-grandson in heaven whose parents knew he would not live, but to their credit they persevered and accompanied him on his journey until he passed away at the age of 2 weeks.

Not only that, but they made a video of him after birth, full of tubes everywhere, and cradling him at the end with the tubes removed. The sound track was full of loving words to the baby and the Eric Clapton recording of "Will You Know Me in Heaven." Needless to say, it was a terribly moving lesson in the real meaning of God's gift of life.

The Church offers us an opportunity not widely available in our present

culture. It allows us to do the right thing even when it is hard or painful or unimaginable at the time. We selfishly want to terminate an inconvenient pregnancy, but the Church insists we keep it. We don't want to suffer the death of our child, but the Church says we must. And much to our surprise, we find joy and meaning in our sacrifices.

How many times has that unwanted baby become the center of our delight? How many times has the baby we suffered with to natural death become an inspiration to be better parents to subsequent children? And how many times has the so-called "handicapped" child shown us what's important in life?

Finally, there is the mystery of Church. There is a profound attraction on our altars, drawing us in to share in Jesus' body and blood in a way we don't understand but only sense. It drew me to this Church, which is the only one I've discovered that is truly catholic, so I can say, without hesitation, "I believe in one holy, catholic and apostolic Church."

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

The Human Side/Fr. Eugene Hemrick

Philosophers and saints remind us justice is the hope of liberty

What one concern should we most have for ensuring our nation's welfare?

One answer can be found in the House of Representatives where 23 relief portrait plaques of lawgivers line the upper walls of the House Chamber. Among them are: Hammurabi, Moses, St. Louis, Justinian I, Solon and Popes Innocent III and Gregory IX. All point



to justice as the means for ensuring our well-being.

Philosopher Josef Pieper concurs about its importance:

"Among all the things that preoccupy us today, there seem to be few that are not connected with justice. ... There are the problems of 'human rights,' of a 'just war' and war crimes, of responsibility in face of unjust commands; the right of

opposition against unlawful authority; capital punishment, political strikes, equality of rights for women. Every one of these issues is, as we know, controversial. And each one has an immediate connection with the notion of justice."

St. Thomas Aquinas defines justice as "a habit whereby a man renders to each one his due with constant and perpetual will." St. Augustine adds a theological dimension to it as the "ordering of the soul by virtue of which it comes to pass that we are no man's servant, but servants of God alone." And Aristotle states, "The many forms of injustice make the many forms of justice quite clear."

This year has been a year of protest marches. As well-meant as they are, it must be asked how deep they are in pursuing truth and justice. Are they sharply focused in detecting the bottom-line issues of injustices? Is sound critical thinking employed that protects against a mob mentality and the hype of the

moment? Equally important, is God considered when calling for the moral compass of justice?

Those who promote justice face new types of roadblocks unknown to past generations. One of them is our soundbite media environment that is depriving us of contemplation needed to think through injustices. Daily confusion about the truth and an atmosphere of malaise are blunting our contemplative edge.

Ralph Waldo Emerson once said, "Concentration is the secret of strength."

A pediment on our U.S. Capitol portrays American liberty flanked by two women: one next to an anchor symbolizing hope, the other holding the scales of justice. They signify that justice is the hope of liberty. If we are to safeguard justice, it is imperative we safeguard our powers of concentration.

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

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

The Sunday Readings

Sunday, July 1, 2018

- Wisdom 1:13-15, 2:23-24
- 2 Corinthians 8:7, 9, 13-15
- Mark 5:21-43

The Book of Wisdom is the source of the first reading for Mass on this weekend. When this book originally was written, the plight of God's people was bad. They had experienced much in their history. Among these experiences was the loss of their national independence with ongoing humiliation and misery.



Many had left the Holy Land to make new homes elsewhere. But in these new places, they became virtual outcasts if they retained their ethnic and religious identity.

It is not surprising, therefore, that the obviously devout author of Wisdom took pains to insist that "God does not make death" (Wis 1:13). God does not design the hardships and terrors that come upon people. The evil wills of people bring these misfortunes upon others.

Nevertheless, the book insists God's justice and goodness will prevail. Time is required for the ship of human life to be righted when struck by the strong waves of evil, but the ship will right itself because God's justice ultimately will prevail.

St. Paul's Second Epistle to the Corinthians supplies the second reading. This reading states a fact that humans, even committed Christians, are inclined to forget. This fact is that the greatest treasure is not that stored in vaults, but rather it is the knowledge of God and the insights for living that this knowledge produces.

The Apostle continues to say that if anyone has a surplus in the things of this Earth, then this surplus should be put at the disposal of those in need.

For its last reading, the Church this weekend offers us a passage from the Gospel of St. Mark. It is a collection of two miracle stories.

In the first story, a synagogue official, Jairus, comes to Jesus, saying that that his daughter is critically ill. Jairus was desperate. He feared that his daughter

might die. As a synagogue official, he most likely was a religious man.

In the Scriptures, religious devotion always aided a person. Faith illuminated the mind. Faith eased the way for wisdom. So in his personal goodness and religious devotion, Jairus recognized the divine power within Jesus.

Jesus mercifully goes to the girl's bedside and heals her. She rises and walks around. Those present saw her recovery. It was not imaginary.

In the second story, a woman with a chronic hemorrhage approaches Jesus. Discreetly, the Gospel does not precisely describe the hemorrhage, but if it was gynecological in nature, as likely it was, she was by this fact ritually impure. This factor set her apart, outside the community.

Under the same rules, anyone whom she touched was also unclean. However, she touched the garment of Jesus. He allowed it. No earthly circumstance could render the Lord unclean. He was the blameless Son of God. He awaits any and all.

Jesus realizes her faith. He tells her that faith has cured her. The hemorrhage stops.

Reflection

These three readings remind us that human reasoning is imperfect. In the first reading, attention obliquely is drawn to the fact that some willingly hurt others, on a modest scale, or on a great scale. The minds of oppressors are distorted, and oppressors often continue to work their evil will.

Even good people can fail to see that hardships come not from God, but from nature or the evil acts of others. It is easy to accuse God of "allowing" misfortune, even tragedies, to come.

Paul, in the second reading, reminds us that our perceptions easily can be blurred. Finally, St. Mark's Gospel tells us that sickness and anxiety are part of life.

God does not desert us, however. Jesus possesses the key to eternal life. We must recognize what life actually is all about. It is not earthly reward. It is about eternity. †

Daily Readings

Monday, July 2
Amos 2:6-10, 13-16
Psalm 50:16b-23
Matthew 8:18-22

Tuesday, July 3
St. Thomas, Apostle
Ephesians 2:19-22
Psalm 117:1-2
John 20:24-29

Wednesday, July 4
Amos 5:14-15, 21-24
Psalm 50:7-13, 16-17
Matthew 8:28-34

Thursday, July 5
St. Anthony Zaccaria, priest
St. Elizabeth of Portugal
Amos 7:10-17
Psalm 19:8-11
Matthew 9:1-8

Friday, July 6
St. Maria Goretti, virgin and martyr
Amos 8:4-6, 9-12
Psalm 119:2, 10, 20, 30, 40, 131
Matthew 9:9-13

Saturday, July 7
Amos 9:11-15
Psalm 85:9, 11-14
Matthew 9:14-17

Sunday, July 8
Fourteenth Sunday in Ordinary Time
Ezekiel 2:2-5
Psalm 123:1-4
2 Corinthians 12:7-10
Mark 6:1-6a

Question Corner/Fr. Kenneth Doyle

Church encourages donation of remains to science under certain conditions

QI would like to donate my remains to medical science. Does the Church approve or disapprove of this action? (Virginia)

AThe Church not only allows this, but encourages it. Your donation could enable doctors, nurses and medical researchers to understand the human body better and save lives in the future.



The Catholic bishops in the U.S., in their policy document "Ethical and Religious Directives for Catholic Health Care Services," state that Catholic health care facilities should provide the means for those who wish to donate organs and bodily tissue both for transplant and for research (#63). Likewise, St. John Paul II in his 1995 encyclical "The Gospel of Life" called organ donation an act of "everyday heroism" that nurtures a genuine culture of life (#86).

A couple of cautions are in place, though. First, a Catholic funeral Mass may and should still be celebrated, even without the presence of the body (i.e., a memorial Mass), to entrust the deceased person to the Lord and to allow the family to mourn and pray together.

Next, following the medical research, any bodily remains should be entombed or buried in consecrated ground. And finally, it is wise for someone intending to donate his or her body to communicate that desire to family members well in advance to avoid surprise or family friction at the time of death.

QOur parish is meeting in temporary quarters for Mass because we are building a new church. This place has the American flag and the Arkansas state flag flanking the altar. Should those flags be removed during the Mass? (Arkansas)

APerhaps surprisingly, the Church has no binding regulation on the placement of flags within a church building—neither in the Code of Canon Law nor in any of its liturgical norms. It is left to the judgment of the

diocesan bishop, who most often leaves it to the discretion of the local pastor.

Having said that, it is true that the U.S. bishops' Committee on Divine Worship has encouraged Catholic parishes not to place a national flag in the sanctuary itself and so, in many cases, it is displayed in a church's vestibule. Underlying that suggestion is the fact that Catholics belong to a universal faith community that transcends national borders and that, as St. Paul tells the Philippians (Phil 3:20), our primary citizenship is in heaven.

This same thinking guides the placement of flags on a casket during a funeral Mass, and here there actually is a rule that governs. The "Order of Christian Funerals" provides that "any national flags or the flags or insignia of associations to which the deceased belonged are to be removed from the coffin at the entrance of the church. They may be replaced after the coffin has been taken from the church" (#132). During the Mass itself, a white funeral pall normally covers the casket as a symbol of the person's baptism.

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

My Journey to God

You are Never Alone

By Thomas J. Rillo

No one is ever completely alone
Physical entities may be beyond your friendship circle
Others may be present but not in physical form
You cannot touch nor see them but they are near.
You are Never Alone

God sends His angels to be with you
To pick you up when you stumble and fall
They guide and support you on your faith journey
God sends His only Son to carry you when you falter.
You are Never Alone

When you pray in the silence of your prayer space
Others pray the same prayers throughout the world
God speaks to all who attentively listen for His voice
The ear of your heart is all that is needed to hear.
You are Never Alone

Stay strong in your faith and God will send friendship
Kindred souls who walk the same faith journey to God
Hands joined together in prayer abolish all loneliness
You are never alone when you speak and listen to the Lord.
You are Never Alone

(Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington and is a Benedictine oblate of Saint Meinrad Archabbey in St. Meinrad. Photo: As Pope Francis visits St. Paul of the Cross Parish in Rome on April 15, he embraces a boy whose father died.) (CNS photo/Paul Haring)



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 nhoefler@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.

BLUNK, June E., 89, Our Lady of Perpetual Help, New Albany, June 14. Mother of Janis Kirk, Mary Lynn Petty and Joseph Blunk. Sister of Helen Ball and Agnes Lee. Grandmother of seven. Great-grandmother of 11.

BURKE, Robertine M., 94, St. Louis, Batesville, June 17. Mother of Barbara Eder, Christine Ruehl, Roger and Steven Burke. Grandmother of eight. Great-grandmother of eight.

GREEN, Rose M., 79, St. Michael the Archangel, Indianapolis, June 18. Mother of Patti Marsella and William Green. Sister of Marjorie Bedel, Martha Blankman and Marie Wolter. Grandmother of three.

MAUCK, Charles E., 86, St. Bernard, Frenchtown, May 30. Husband of Jolene

Mauck. Father of Leisa Roll, Brian, Charles, Dale, David and Gregory Mauck. Brother of Ruby Snyder. Grandfather of 13. Great-grandfather of seven.

NAUGLE, Pamela J., 62, Good Shepherd, Indianapolis, June 13. Wife of Robert Naugle. Mother of Tabatha and Andrew Naugle. Sister of Linda Richardson, Alan, Jeff and Jerald O'Neal, Jr. Grandmother of four.

OTTO, Mary J. (Halloran), 97, St. Charles Borromeo, Bloomington, June 13. Mother of Mary Sudbury. Grandmother of one.

SCHMIDT, Carl F., 87, Our Lady of Perpetual Help, New Albany, June 17. Husband of Carolyn Schmidt. Father of Lezlie Barth, Cindy Orem and Laurabeth Schmidt. Brother of Evelyn Banet and William Schmidt. Grandfather of two.

SVARCZJKOPF, Ambrose, 89, St. Elizabeth Ann Seton, Richmond, June 14. Father of Andrea Mosey, Kyle and Timothy Svarczkopf. Brother of Irene Lohmeier, Anthony and George Svarczkopf. Grandfather of 13. Great-grandfather of 14.

TRAUSCH, Harry M., 92, St. Luke the Evangelist, Indianapolis, June 13. Husband of JoAnn Trausch. Father of Stephanie Lorton, Julie Monahan, Mimsie O'Hara, Mark and Mike Trausch. Grandfather of 12. Great-grandfather of six.

UTTERBACK, Thomas R., 71, St. Barnabas, Indianapolis, June 18. Husband of Meghan Utterback. Father of Joseph Utterback. Stepfather of Nicholas Hubbard and A.J. Platt. Brother of Susan Dougherty, Sharon Jefry and William Utterback. Grandfather of five. Step-grandfather of three. Great-grandfather of one.

WEHR, Edna M., 91, St. Mary, Rushville, June 17. Mother of Donna Aulbach, Tim and Tom Wehr. Grandmother of 14. Great-grandmother of 12.

ZIPP, Charles L., 81, St. Mary-of-the-Knobs, Floyd County, June 17. Husband of Alberta Zipp. Father of Betty Batliner, Barbara Lamb, Larry and Ronald Zipp. Grandfather of seven. Great-grandfather of four. †

Franciscan Sister Lavonne Long ministered in Catholic education for 66 years

Franciscan Sister Lavonne Long, formerly Sister Clara David, died on June 15 at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 96.

The Mass of Christian Burial was celebrated on June 19 at the Motherhouse Chapel in Oldenburg. Burial followed at the sisters' cemetery.

Mildred Clara Speed Long was born on May 1, 1922, in Rushville where she grew up as a member of St. Mary Parish.

She entered the Sisters of St. Francis on Sept. 9, 1941, and professed final vows on Aug. 12, 1947.

Sister Lavonne earned a bachelor's degree in education at Marian University in Indianapolis and a master's degree in English at John Carroll University in University Heights, Ohio. She later received certificates in guidance and

administration at Butler University in Indianapolis.

During 76 years as a Sister of St. Francis, Sister Lavonne ministered as an educator for 66 years in Catholic schools in Indiana and Ohio. In the archdiocese, she served in Indianapolis at Holy Name School in Beech Grove from 1944-45. In Indianapolis, she ministered as principal at the former St. Mary Academy from 1964-73, and at Father Thomas Sceccina Memorial High School from 1956-64 as an English teacher, from 1973-95 as the guidance director, and from 1995-2010 as administrative assistant.

In 2011, Marian University bestowed upon Sister Lavonne an honorary doctor of divinity degree in recognition of her extraordinary contributions to education.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036-0100. †



Shrine of Our Lady of Good Help

Flowers grow over the grave of Adele Brise adjacent to the Shrine of Our Lady of Good Help in rural Wisconsin near the town of Champion. Brise, a 19th-century Belgian immigrant to the U.S., witnessed three apparitions of Mary on the site of the shrine in October 1859. In 2010, Bishop David L. Ricken of Green Bay, Wis., issued a decree proclaiming the apparitions as worthy of belief. It is the only such Church-approved Marian apparition site in the United States. Catholic journalists and other communications professionals visited the shrine on June 13 as part of the annual Catholic Media Conference sponsored by the Catholic Press Association of the United States and Canada. (Photo by Sean Gallagher)

Parishioners in Kenya disappointed after priest suspended—for rapping

RAPOGI, Kenya (CNS)—Many members of St. Monica Parish in western Kenya are unhappy after their favorite priest was suspended for misconduct by the Diocese of Homa Bay.

Father Paul Ogalo was suspended on June 3 for using secular music, drama and dance to attract youths to the Church. The 45-year-old priest had been entertaining his parishioners with rap music, urging them to stop using drugs and to get involved in environmental and social justice issues.

Locals came to love his unique style of preaching the Gospel.

"I'm very disappointed that he is suspended. I will now not go to church," said Benard Oketch, 28.



At St. Monica Church in Rapogi, Kenya, on May 6, Father Paul Ogalo performs rap songs about drug abuse, food insecurity, and the environment. (CNS photo/Doreen Ajjambo)

"Father Paul has been our mentor. He uses the language youths understand," Oketch said. Through rap, the priest "has saved thousands of youths" from abusing drugs, he said.

Called Father Masaa or Paul SWIT, an acronym for Sees World In Turmoil, Father Ogalo had stunned and thrilled his congregation in equal measure. After celebrating Mass, he would change his priestly vestments for black shorts and a white shirt, tie a red bandana around his head, and begin rapping to the congregation.

"Ah! Ah! Yeah! Youths enjoy your youth while you are still young. But remember that God is going to judge you for whatever you do ... Ah," he would rap as his congregants, including nuns, danced to the tune.

"I use the rap music to bring ... youths to the church," Father Ogalo said. "Thereafter, I bring them to Christ."

Church youth leader Violet Menya said the priest attracted hundreds of young people to church, where they would stay. He also initiated tree planting and other community projects, she said.

"We are happy that his style of preaching is attracting many youths to church. He has mentored very many youths to leave ... drug abuse and embrace farming, business and other activities," Menya said.

But the bishops have dismissed Father Ogalo's style of preaching. Father Charles Kochiel, judicial vicar of the interdiocesan tribunal of Kisumu, confirmed Father Ogalo's suspension to Catholic News Service in mid-June and said it would have been wise for

the priest to have consulted the bishops "to find out if what he was doing was in accordance with Church doctrine."

"We have suspended him for a year to give him time to reconsider his ways," Father Kochiel said, noting that "every institution has its own code of conduct."

"There are ways of doing things. There are certain things the Church promotes in the society. If we mix ... what the secular and Church institutions do, then definitely people are going to read different messages," he said.

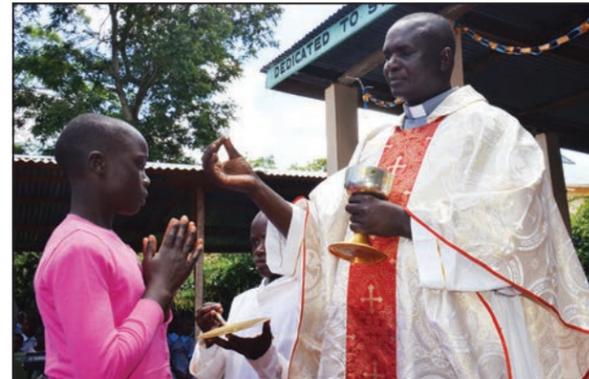
Father Ogalo, who was ordained a priest in 2000, disagreed and said that rap music "is bringing millions of youths to Christ."

"We need to take care of the interests of youths in our churches. We need to change the way we do things," he said, reflecting what some have said in preparation for the October Synod of Bishops at the Vatican on young people and discernment.

A priest and a catechist who asked not to be named were among leaders in the diocese who sympathized.

"What's important is to bring people to Christ, nothing else," the catechist said, adding that, "We should not fight the same body of Christ."

"We should support any initiative that helps young people come to Christ," said the unnamed priest, noting that



Father Paul Ogalo distributes Communion at St. Monica Church in Rapogi, Kenya, on May 6. Since then, the 45-year-old priest has been suspended for one year by the Diocese of Homa Bay for performing rap after Mass. (CNS photo/Doreen Ajjambo)

Father Ogalo's suspension is "a huge disappointment to the young generation, who are majority in the church."

But Father Kochiel, who is also the dean of students at St. Thomas Aquinas Major Seminary in Nairobi, said that, "When something is wrong, even if the crowd goes for it, it's still wrong."

A priest in Father Ogalo's situation "is given time to reconsider his ways. He is mentored by the bishops for some time before he is reinstated. This is a common practice," Father Kochiel said.

As the battle continues, all is quiet at St. Monica Parish, with few activities in the compound.

"We are not going to ... participate in any church activities until Father Ogalo is reinstated. He did nothing wrong," Oketch said. †

World Refugee Day 2018

The rich diversity of countries from around the world was on display on June 20 at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis during a celebration of World Refugee Day.

The event was sponsored by the archdiocesan Refugee and Immigrant Services of Catholic Charities Indianapolis. It included a fashion show highlighting native clothing from Myanmar, a performance of African drums and dancing, and food from cultures around the world.

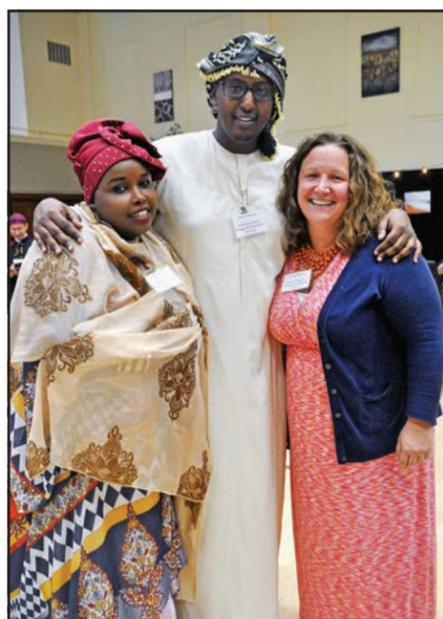
Refugees, volunteers, community partners and employers in the Indianapolis community who have assisted refugees brought to the state by Catholic Charities Indianapolis were also honored. †

Top, Claudine Uwimbabazi, a native of Rwanda, dances to the drumming of Tara Caston, left, Gordon Mendenhall and Sister Stella Sabina during a World Refugee Day celebration on June 20 at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis.

(Photos by Sean Gallagher)



Bottom right, Ismail Alhbeish, second from left, is honored as Refugee of the Year during the archdiocesan celebration of World Refugee Day. Celebrating with him are his wife Roquia Alshhabbi, third from left, daughters Waad, Bayan and Salma Alhbeish, and his son, Tameen Alhbeish. Ismail, who volunteers often for the archdiocesan Refugee and Immigration Services (RIS) was resettled in 2016 in Indianapolis with his family from their home in Syria. Also honoring Alhbeish are Heidi Smith, left, RIS director, and Arpana Thapa, right, an RIS job placement specialist.



Bottom left, Hobran Ibrahim, left, enjoys the archdiocesan World Refugee Day with Ahmed Osman and Susie Marren. Ibrahim, a Somali refugee resettled in 2007 in Indianapolis by the archdiocesan Refugee and Immigration Services (RIS), became a U.S. citizen in 2014 and now serves as an RIS case manager. Osman, a native of Somalia, is an RIS job placement specialist. Marren is supervisor of extended case management for RIS.



Serra Club Vocations Essay

Irish priest shows student the 'human side of the priesthood'

By Kevin Collins

Special to The Criterion

A priest by the name of Father Martin Campion has been by my side throughout my life. He has made a significant impact on my life.



Kevin Collins

He lived in Ireland, and by the end of his life he achieved the title of monsignor. He was born in 1937 in Kilkenny, Ireland, and went to St. Kieran's College with my grandfather. He became one of the first people to broadcast the Mass to the sick and elderly in Ireland. Msgr. Campion is a great man.

Msgr. Campion was in my family's

life long before I was born. He was one of my grandfather's best friends in high school. They both took different paths. My grandfather, Andy Hughes, became a veterinary surgeon, and Martin Campion became a priest.

However, their friendship and bond lasted until his death. Msgr. Campion was the priest that married my parents in 1996 at St. Michael Church in Danesfort, Kilkenny, Ireland.

My mother emigrated to the U.S. in 1986. However, her attachment to Msgr. Campion was so strong that she returned to Ireland to have him baptize me and my sister in the same church where my parents were married.

Golf allowed me to personally connect with Msgr. Campion. My grandfather and my uncle love to golf. My family returns to Ireland every summer, and I got to join my

grandfather, uncles and Msgr. Campion on the golf course many times.

I enjoyed seeing this very holy man as a very human man. Golf allowed me to see his personality in more depth. He was kind, funny and competitive.

I could always outdrive him, but he was way better than me at chipping and putting. It was good to see the priest that celebrated Sunday Mass with us be so down to earth on the golf course.

Msgr. Campion did so much for his local community. He helped get a new elementary school built in his parish. He expanded the church and cemetery. He broadcasted Mass for the sick and elderly.

His biggest project was to create community housing for the elderly that included a community hall for the parish. The Cuffesgrange-Danesfort parish is a small country parish, so this was a huge

accomplishment. It inspired me to see how much one can accomplish when you have passion, a vision and community support.

Msgr. Campion was a great man and a trusted family friend. He showed me the human side of the priesthood. He had many great traits, but the one that stands out to me is kindness. He could connect with anyone through his kind spirit.

(Kevin and his parents, Susan and David Collins, are members of Holy Spirit Parish in Fishers, Ind., in the Lafayette Diocese. He completed the ninth grade at Cathedral High School in Indianapolis last spring, and is the ninth-grade division winner in the Indianapolis Serra Club's 2018 John D. Kelley Vocations Essay Contest.) †

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Our Lady of Consolation in Leopold

In 1863, three Civil War soldiers named Lambert Rogier, Henry Devillez and Isadore Naviaux, who were members of St. Augustine Parish in Leopold, were sent to the notorious Confederate prison camp at Andersonville, Ga. The soldiers prayed to Our Lady of Consolation, and vowed to have a statue created in her honor—if they survived the prison camp. Despite being imprisoned for 11 months, all three men survived, and Rogier traveled to Belgium to have the statue made. It was brought back to St. Augustine in 1867. For many years, the parish held a pilgrimage and novena to Our Lady of Consolation on the last Sunday in May.

(Would you like to comment on or share information about this photo? Contact archdiocesan archivist Julie Motyka at 800-382-9836, ext. 1538; 317-236-1538; or by e-mail at jmotyka@archindy.org.)

Relic of early pope, found by waste company, given to London cathedral

LONDON (CNS)—A relic of bones of an early pope was given to the Catholic Church after it was stolen from a car and recovered by a waste disposal company.

Three fragments of a bone said to belong to St. Clement I, a first-century martyr who was ordained a bishop by St. Peter the Apostle, were presented to London's Westminster Cathedral on June 19 by James Rubin, owner of Enviro Waste.

Rubin said he discovered the relic in his warehouse during an office cleanup earlier this year.

"We had a range of furniture and electrical waste, and I happened to see it [the relic] on the side of someone's desk. I thought it was a bit strange, that it didn't really belong in the hands of a waste company, but I didn't know what it was at the time," he said during a news conference in the cathedral.

The relic sits on red silk damask within a small oval metal reliquary above the words "Ex Oss S. Clementis PM."

He discovered through Google that "Ex Oss" meant "ex ossibus," Latin for "from the bones of," Rubin said, noting that he then knew he had made an interesting discovery and made it public, in the hope that he might obtain more information.

Almost 200 people, including Catholic Church representatives, contacted him asking to be given the relic, and he chose to present it to the cathedral, he said.

The relic's original owner, who has decided to remain anonymous, told Rubin it was among items stolen from a car and agreed that it should be given to the Church.

Archbishop George Stack of Cardiff, Wales, who accepted the relic on behalf of the cathedral, said at a news conference

that St. Clement, the third successor of St. Peter and an "apostolic father," was a "very important figure in the life of the early Church" and the author of a letter to the Church in Corinth that still exists.

The saint was a persuasive preacher who was exiled by the Roman Emperor Trajan to Crimea, where he was martyred by being tied to an anchor and drowned. Since then, he has been venerated as the patron of mariners, the archbishop said.

The relics of St. Clement were taken to Rome in the ninth century by SS. Cyril and Methodius, and were entombed in the Basilica of St. Clemente on the Coelian, he said.

The relic represents an "exciting discovery" and a "remarkable find," said Tessa Murdoch of London's Victoria and Albert Museum.

The reliquary dates from the 17th century, and the seal on the reverse bears the coat of arms of an otherwise unidentified cardinal who was probably "responsible

for authorizing the production of smaller relics from a principal bone of the saint" and distributing them, she said.

"We don't know where this was first received, but one guess was the basilica is the home of the Irish province of the Dominicans, so there may be an Irish connection," Murdoch said.

Sophie Andreae, vice chair of the patrimony committee of the Bishops' Conference of England and Wales, said the relic would go on public display at Westminster Cathedral and may be loaned to exhibitions in other places.

"It is early days, but we are very keen that it should be something that should be seen by the public, but its main home will be here," she said. †



Bone fragments of St. Clement I are seen at Westminster Cathedral in England on June 19. (CNS photo/courtesy Marcin Mazur, Catholic Communications Network)

Catholic institutions declare support for Paris climate agreement

WASHINGTON (CNS)—Caring for creation goes hand-in-hand with the mission of helping retreat-goers connect with God at the Jesuit Retreat House in Parma, Ohio.

The center's tree-enshrouded grounds that filter the sound of nearby traffic in the middle of Cleveland's largest suburb offer a home for wildlife and a respite for those seeking a quiet place to pray and reflect about God in their life.

"The beauty of these grounds and the care of these grounds is our responsibility," Rick Krivanka, executive director at the retreat house, told Catholic News Service (CNS) on June 18, the third anniversary of the release of Pope Francis' encyclical on care of the Earth, "Laudato Si", on Care for Our Common Home.

"I believe every act we take in terms of care for the Earth, even countless acts that are never seen, make a difference," he said, in explaining the retreat house's support for the newly released Catholic Climate Declaration.

Made public on the encyclical's anniversary, the declaration serves as a moral call to action on the environment and urges President Donald J. Trump to return the United States to the Paris climate change agreement.

Trump announced on June 1, 2017, that the U.S. would withdraw from the agreement, which had been signed by every nation. With the withdrawal, the U.S. is the only country not party to the agreement.

About 600 Catholic institutions had signed the declaration, said Dan Misleh, executive director of the Catholic Climate Covenant, which developed the statement and released it during a June 18 teleconference.

Archbishop Charles C. Thompson signed the declaration on behalf of the Archdiocese of Indianapolis. Other archdioceses and dioceses, colleges and universities, schools, health care institutions and religious communities are among the organizations that had signed the declaration.

The endeavor stems from the We Are Still In effort that finds tribal leaders, government officials and organizations committing to address climate issues and follow the Paris agreement despite the planned U.S. withdrawal.

"For the Catholic community, we believe the global problem of climate change demands action, including global action. It is a shame that the United States is the only country to withdraw from global dialogue," Misleh said.

The declaration opens by saying the institutions signing it "declare that we are still in on actions that meet the climate goals outlined in the Paris agreement."

It describes climate change as a moral issue "because it compromises the future of our common home, threatens human life and human dignity, and adds to the hardships already experienced by the poorest and most vulnerable people both at home and abroad."

The declaration also quotes "Laudato Si" and the U.S. bishops' 2001 document "Global Climate Change: A Plea for Dialogue, Prudence and the Common Good" in calling for the U.S. to return to the Paris agreement.

Bishop Richard E. Pates of Des Moines, Iowa, whose diocese was one of 37 to join the declaration, said during the

teleconference that Pope Francis set the tone for action on climate change.

The bishop said his fellow bishops found Trump's decision "deeply disturbing."

"Our hope would be that he would reverse that, that the involvement of all the nations of the world can have a very significant impact, particularly in carbon emissions," he said.

Individuals can join the institutions that signed the declaration in response to Pope Francis' call in his encyclical, Bishop Pates said, adding, "It's a critical question and all of us need to independently move if our government doesn't."

Other speakers on the teleconference represented religious communities, higher education and health care institutions.

Noting that women religious have long addressed environmental issues and worked to protect creation, Holy Cross Sister Sharlet Wagner provided examples of actions by several religious communities that have turned to renewable energy sources to power their facilities and to engage fossil fuel companies to change their business models as shareholders.

"God's creation is in peril by our own actions, and creation is a gift to safeguard and protect for future generations. Climate change presents a moral crisis and moral questions," said the president-elect of the Leadership Conference of Women Religious.

Jesuit Father Daniel Hendrickson, president of Creighton University, said the institution in Omaha, Neb., recognizes that climate change is a moral issue "that threatens human life and dignity, threatens

the poor and damages our common home."

The school is one of 61 colleges and universities that signed the declaration.

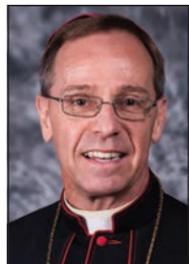
"The U.S. Catholic community stands in solidarity with our bishops and the Holy Father in standing with the Paris agreement," Father Hendrickson said.

The health care sector recognizes the threat of climate change to human dignity, explained Rachele Reyes Wenger, director of public policy and community advocacy for California-based Dignity Health Care.

She suggested that climate change be addressed as a public health issue because in many cases children, poor families, senior citizens, communities of color and people with chronic illnesses are the most negatively affected.

"The urgency to act cannot be ignored," she said.

(The full text of the Catholic Climate Declaration is online at www.tfaforms.com/4668211.) †



Archbishop Charles C. Thompson



Bishop Richard E. Pates



A power-generating windmill is pictured during sunrise in Escarmain, France, on Aug. 9, 2017. (CNS photo/Pascal Rossignol, Reuters)