‘All by the grace of God’

By Natalie Hoefer

After standing in sweltering heat for 40 minutes, dozens of supporters cheered as Erika Fierro emerged from the building on May 31. That she exited through the front doors was a good sign. It meant that she was not being deported to Mexico—that day.

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But she made the statement with a strained smile.

“It’s still not enough time for me to get my kids’ passports to take them with [me],” said Fierro, the 35-year-old mother of two children, ages 3 and 8.

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Above, Archbishop Charles C. Thompson, second from left, prays a prayer of consecration over transitional Deacon Jeffrey Dufresne on June 2 during a Mass in SS. Peter and Paul Cathedral in Indianapolis in which Deacon Dufresne was ordained a priest for the Archdiocese of Indianapolis. Assisting in the liturgy are, from left, transitional Deacons Vincent Gilmore, Timothy DeCrane (obscured) and seminarian Charlie Wessel. (Photo by Sean Gallagher)

Right, newly ordained Father Jeffrey Dufresne blesses Archbishop Thompson on June 2 on the front steps of the cathedral following the Mass in which Father Dufresne was ordained a priest. (Photo by Mike Krokos)

Transitional Deacon Jeffrey Dufresne knelt in prayer as more than 100 pairs of hands were slowly laid on his head, one after another.

It happened while he was being ordained a priest for the Archdiocese of Indianapolis on June 2 in SS. Peter and Paul Cathedral in Indianapolis.

The first to lay hands on him was Archbishop Charles C. Thompson. When that happened, Deacon Dufresne was mindful of the archbishop’s spiritual tie to all previous bishops, including Bishop Simon Bruté, who served from 1834-39 as the first bishop of the Vincennes, Ind., Diocese, which later became the Archdiocese of Indianapolis.

“Those just weren’t Archbishop Charles Thompson’s hands,” said newly ordained Father Dufresne after the ordination liturgy. “They were the hands of St. Peter, the Apostles and their successors, [including] Bishop Bruté, all the way down through the ages.”

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Mother to be deported prays ‘to keep my family together’

By Natalie Hoefer

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Two-year process to revise bishops’ protection charter nears completion

NEW ORLEANS (CNS)—The chair of the U.S. bishops’ Committee on the Protection of Children and Young People said a two-year project to revise the charter that guides the U.S. Church in protecting minors from sexual abuse is nearly ready to be presented to the full body of bishops.

Lafayette Bishop Timothy L. Doherty, the committee chairman, said at the 13th annual Child and Youth Protection Conference in New Orleans that the proposed revisions of the “Charter for the Protection of Children and Young People” will be discussed and voted on at the bishops’ June 13-14 spring general assembly in Fort Lauderdale, Fla.

“We’ve done a lot of work over the last two years,” Bishop Doherty said. “The group of people who showed up here today shows that this has been a collaboration among a lot of bishops’ committees and the National Review Board, who are professional people—judges, lawyers, therapists, trauma experts. There’s a lot of healthy conversation there, and it simply can be very proud of the people who are working toward the protection of children.”

The annual conference on June 3-6 attracted more than 150 people from across the U.S. working in areas of safe environment, victims’ assistance and pastoral care.

Providing a snapshot for how the Church has responded over the past 15 years to the sexual abuse of minors, Bishop Doherty said “the good news” is that there have been real solid efforts in individual dioceses for the protection of children and vulnerable people.

“One of the challenges, the bishops do say, is that there’s been a lot of discussion about how we’ve handled cases, and it’s simply not publicized well enough.”

One of the challenges, Bishop Doherty said, is that the “historical nature of some of the [sexual abuse] cases” has prompted approximately 15 states to extend their statutes of limitations on incidents of abuse that may have happened “30 or 40 years ago, if not more.”

But Bishop Doherty said some of the new laws extending the statute of limitations have targeted exclusively the Catholic Church and have had “nothing to do with government or public schools.”

“It should be known that in most of the states, the bishops are really [extended statute of limitations] provided no other [state] agency is exempt from that kind of research,” he said.

Because the U.S. Church has been dealing openly with abuse for at least 15 years, Bishop Doherty believes bishops are transforming their efforts of “mainly being therapeutic or protective to the larger scope of having healthier communities in our parishes, in our religious orders and in our seminaries.”

“To the degree that we try and access to a healthy environment, a lot of these things that we’re now kind of learning about would be second nature to us,” he said. “The rules are never going to go away. We need those for our protection. But I am utterly certain that we’ve got to realize our gifts and how powerful we could be under the blessing of the Lord.”

Bishop Doherty said the story of the Church’s response to sexual abuse has not been acknowledged by many outside the Church. He said he heard a story of a college class recently watching the movie Spotlight, which detailed the sexual abuse that occurred in the Archdiocese of Boston, and then asking why the Church has not done “anything” to protect victims.

“One of the reasons we have Catholic newspapers is so we can speak with our own voice so that people can hear our story, because there’s no money to be made in a report that says the Catholic Church is doing things right,” Bishop Doherty said. “We do more than put on ecclesiastical fashion shows at the Metropolitan Museum of Art.”

The conference also featured Teresa Kettelkamp, who from 2003 to 2011 was executive director of the U.S. bishops’ Office of Child and Youth Protection, and who was appointed in February to a three-year term with the 16-member Pontifical Commission for the Protection of Minors.

That panel, headed by Boston Cardinal Sean P. O’Malley, meets twice a year in Rome and has the specific role of advising Pope Francis on “best that could be implemented in the Catholic Church to keep children safe.”

The panel includes survivors of sexual abuse, and they have the option to remain anonymous if they wished to avoid any potential scrutiny or pressure.

“For me, it really builds the trust that goes with clerical sexual victimization,” Kettelkamp said. “It’s just devastating.”

Kettelkamp said she asked the commission’s three working groups that deals with survivors.

“The purpose of that group is to give the pope ideas for how the Church can best hear the voices of victims and survivors,” she said.

While the U.S. Church has provided a model of a healthy and effective response to sexual abuse of minors, Kettelkamp said that “what works in a Western culture doesn’t work in other cultures at all,” especially in a culture where abuse “is just too shameful that you don’t talk about it.”

“The U.S. and other Anglophone countries have opened the door that this is a global issue,” Kettelkamp said.

“Remember, initially there was just in the U.S., and that’s definitely not true at all. So, one of the biggest challenges the commission has had to reach out to those other cultures and educate them, because it was an educational process for us. What is grooming? What is abuse? It’s going to be an educational process for them.”

June 8-10
Region VII, V Encuentro Mass and Regional Encounter gathering at the University of Notre Dame
June 11-15
United States Catholic Conference of Bishops general meeting, Fort Lauderdale, Fla.
June 16 — 10 a.m.
Archdiocesan Pastoral Council meeting, at St. Agnes Parish, Nashville, Tenn.
June 16 — 5 p.m.
Convocation of youths of Holy Family Parish, at Holy Family Church, New Albany
June 18-21
Convocation of archdiocesan priests, at St Meinrad Archabbey, St. Meinrad
June 21 — 3:30 p.m.
Catholic Community Foundation Executive Committee meeting, Archbishop Edward T. O’Meara Catholic Center, Indianapolis
June 24 — 9:30 a.m.
Mass at St. Isidore the Farmer Parish, Perry County, in celebration of its 50th anniversary

E-mail: criterion@archindy.org
www.CriterionOnline.com

Rev. Benjamin D. Sybeger, pastor of Our Lady of the Springs Parish in French Lick and Our Lord Jesus Christ the King Parish in Paoli, to pastor of St. Lawrence Parish in Lawrenceburg.

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

Correction

Following is the correct information for Augustavraganaz at Nativity of Our Lord Jesus Christ Parish, 7225 Southeast Ave., Indianapolis, on Aug. 17-18, Friday, 4 p.m.-midnight, catered dinners and bingo in air-conditioned hall, raffle, Monte Carlo, 5k or one-mile walk/run. Saturday morning, baby crawl, ride, children’s games, silly safari, live music, beer garden. Pre-festival activities on Thursday night, Aug. 16. Cockies and Canvas for kids and beer tasting for adults 21 and older. Information: 317-157-1200, “Like” “Augustavraganaz” Facebook page.
**High court quashes ruling in case of detained teenage seeking abortion**

WASHINGTON (CNS)—The U.S. Supreme Court on June 4 threw out a lower court’s ruling that allowed a 17-year-old last year to obtain an abortion while she was in a detention center after an illegal border crossing.

If the Supreme Court had not acted, the lower court’s ruling could have set a precedent that would have allowed minors in similar situations to obtain abortions.

The legal battle began when the detained teenager had sought but was denied permission to leave the government-funded center where she was detained to obtain an abortion, saying she had been raped, found out she was pregnant during the detention and did not want to go through with the pregnancy.

The Trump administration objected to allowing her to leave the shelter temporarily for the purposes of obtaining an abortion, and said if she wanted an abortion, she could find a clinic and get her out of detention or leave the country voluntarily.

But an October ruling by a federal judge in Washington said the government couldn’t interfere with the teenager’s access to doctors, and such action infringed on her constitutional rights.

Immediately after that ruling, she was allowed to leave the shelter for what government lawyers believed was pre-abortion counseling, but she obtained an abortion instead.

The Trump administration subsequently sought to have lawyers for the American Civil Liberties Union (ACLU), who represented the 17-year-old, disciplined, saying they had misled the Justice Department about why she had left the shelter after the October ruling.

But the Supreme Court did not seek disciplinary action.

The ACLU, meanwhile, is representing clients in similar situations, and those cases will be allowed to move through the lower courts.

In October, the Texas Catholic Conference in Austin criticized the ACLU, saying no one should “facilitate and participate in ending the innocent life of the unborn child.”

**Baker Jack Phillips decorates a cake in his Masterpiece Cakeshop in 2017 in Lakewood, Colo. In a 7-2 decision on June 4, the Supreme Court sided with the baker, who refused to make a wedding cake for a same-sex couple. The case put anti-discrimination laws up against freedom of speech and freedom of religious expression. (CBS photo/Wikimedia, Reuters)**

**Court rules in favor of baker in same-sex wedding cake case**

WASHINGTON (CNS)—In a 7-2 decision on June 4, the Supreme Court sided with a Colorado baker in a case that put anti-discrimination laws up against freedom of speech and freedom of religious expression.

Justice Anthony M. Kennedy, writing for the majority, said the Colorado Civil Rights Commission had violated the Constitution’s protection of religious freedom in its ruling against the baker, who refused to make a wedding cake for the same-sex couple.

Justices Ruth Bader Ginsburg and Sonia Sotomayor dissented.

Kennedy noted the case had a limited scope, writing that the issue “must await further elaboration.” Across the country, appeals in similar cases are pending, including another case at the Supreme Court from a florist who didn’t want to provide flowers for a same-sex wedding.

The chairman of three U.S. Conference of Catholic Bishops’ (USCCB) committees said the decision “confirms that people of faith should not suffer discrimination on account of their deeply held religious beliefs. These beliefs should be respected by government officials.”

In a statement, they said: “In a pluralistic society like ours, true tolerance allows people with different viewpoints to be free to live out their beliefs, even if such beliefs are unpopular with the government.”

The ruling in Masterpiece Cakeshop v. Colorado Civil Rights Commission stems from the case argued before the court last December from an incident in 2012 when Charlie Craig and David Mullins asked the Colorado baker, Jack Phillips, to make a cake for their wedding reception. Phillips refused, saying he believed his religious beliefs would not allow him to create a cake honoring their marriage.

The couple filed a complaint with the Colorado Civil Rights Commission, which decided the baker’s action violated state law. The decision was upheld by the Colorado Court of Appeals. The Colorado Supreme Court wouldn’t take the case, letting the ruling stand.

The U.S. Supreme Court agreed to hear the case.

During oral arguments at the high court, many questions came up about what constituted speech because the baker claimed he should have freedom of speech protection.

The ruling’s opinion honed in on the argument of free speech and religious neutrality, saying the baker’s refusal was based on “sincere religious beliefs and convictions,” and when the Colorado Civil Rights Commission considered this case, the court said, “it did not do so with the religious neutrality that the Constitution requires.”

The court opinion also noted the delicate balance at stake in this case, saying: “Our society has come to the recognition that gay persons and gay couples cannot be treated as social outcasts or as inferior in dignity and worth. For that reason, the laws and the Constitution can, and in some instances must, protect them in the exercise of their civil rights. The exercise of their freedom on terms equal to others must be given great weight and respect by the courts. At the same time, the religious and philosophical objections to gay marriage are protected views and in some instances protected forms of expression.”

But delving further, the court deemed the specific cake in question was an artistic creation, not just a baked good. It said the baker refused to sell any goods or any cakes for gay weddings, that would be a different matter, noting that the state would have a stronger case that this would be a denial of goods and services going beyond protected rights of a baker.

Here, the court said the issue was the baker’s argument that he “had to use his artistic skills to make an expressive statement, a work of art endorsement in his own voice and of his own creation.”

The court opinion goes on to say that Phillips’ content “has a significant First Amendment speech component and implicates his deep and sincere religious beliefs. In this context, the baker likely found it difficult to find a line where the customers’ rights to goods and services became a demand for him to exercise the right of his own personal expression for their message, a message he could not express in a way consistent with his religious beliefs.”

Ginsburg, writing in her dissenting opinion, joined by Sotomayor, stressed there are aspects of the court’s opinion she agreed with, but she “strongly” disagreed with the idea that the same-sex couple “should lose this case,” and she felt that neither the commissioners’ statements about religion nor the commission’s treatment of other bakers who refused to make cakes disapproving of same-sex marriage justified a ruling in favor of Phillips.

Ashley McGuire, senior fellow with the Catholic Association, a group that emphasizes religious freedom, described the court’s ruling as a “clear win for religious liberty and expression.”

In other immediate reactions: Kristen Waggoner, senior counsel for Alliance Defending Freedom, which represented Phillips, praised the court for showing that “government hostility toward people of faith has no place in our society.”

Louise Melling, deputy legal director of the American Civil Liberties Union, stressed the narrowness of the court’s opinion, emphasizing that it was based on “concerns unique to the case, but reaffirmed its longstanding rule that states can prevent the harms of discrimination in the marketplace, including against LGBT people.”

The ACLU filed a friend-of-the-court brief in support of the baker, joined by the Colorado Catholic Conference, Catholic Bar Association, Catholic Medical Association, National Association of Catholic Nurses-U.SA and National Catholic Bioethics Center.

After oral arguments were presented late last year in this case, three chairmen of USCCB committees issued a statement saying: “America has the ability to serve every person while making room for valid conscientious objection.”

That statement along with the group’s reaction to the court’s final ruling was issued by Archbishop Joseph E. Kurtz of Louisville, Ky., chairman of the Committee for Religious Liberty; Philadelphia Archbishop Charles J. Chaput, chairman of the Committee on Laity, Marriage, Family Life and Youth; and Bishop James D. Conley of Lincoln, Neb., chairman of the Subcommittee for the Promotion and Defense of Marriage.

The committees’ statement after oral arguments said it hoped the court would continue to “preserve the ability of people to live out their faith in daily life, regardless of their occupation,” noting that artists “deserve to have the freedom to express ideas—or to decline to create certain messages—in accordance with their deeply held beliefs.” 

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All Customized to Fit Your Taste
Catholicism and the Irish

Poor Ireland. It's not the country it used to be.

Once described as “the most Catholic country in the world”—by Blessed Pope Paul VI, no less—today it has become as secular as the rest of Europe.

The latest example is the referendum on May 25 in which the Irish people voted to repeal the Irish constitution’s legal protection of unborn life, as we reported on the front page of our June 1 issue. Voters opted to remove the right to life of the unborn from the country’s constitution, paving the way for abortion on demand through the first 12 weeks of an unborn child’s life.

Catholic Church in the United States has historically owed a lot to the Irish. Some of our greatest leaders were immigrants to Ireland, especially Bishop John England of Charleston, S.C., Archbishop John Hughes of New York, and Archbishop John Ireland of St. Paul, Minn.

Bishop England had a reputation for defending the rights of the Irish in Ireland against the British before he was made the first Bishop of Charleston in 1820, and went on to play a part in the United States where Catholics were hated. He is most noted for a two-hour talk he gave to the U.S. Congress, with President John Quincy Adams in attendance, in 1826. He answered the question, “Can a good Roman Catholic be a loyal American?” in a powerful speech.

Archbishop John Hughes represented the United States when President Abraham Lincoln sent him to France to meet with Emperor Napoleon III to convince France to remain neutral during the American Civil War. The man responsible for the building of St. Patrick’s Cathedral in New York, he also once spoke before a joint session of the U.S. Congress.

Archbishop John Ireland was the most outspoken American Catholic prelate in our history. A Medal of Honor winner as a chaplain during the Civil War, he worked closely with Cardinal James Gibbons in numerous efforts to promote Catholicism during the end of the 19th century and the beginning of the 20th century.

Cardinal Gibbons, perhaps the greatest prelate in U.S. history, was not born in Ireland, but he lived there from the age of 3 until he was 19. He was Archbishop of Baltimore from 1877 until his death in 1921.

The greatest immigration of Irish to the U.S. occurred during and after the Irish Potato Famine of the late 1840s. Almost all of the migrants were Catholics, and many of them became priests, and then bishops. At the start of the 20th century, 62 percent of American bishops were Irish-American, more than half of whom were Irish-born. In the 1940s and 1950s, 80 percent of the priests in the Archdiocese of Los Angeles were Irish-born.

So it’s clear that the Catholic Church in the United States has been greatly influenced by the Irish. In Indiana, French and German Catholics have perhaps been more numerous, but the Irish have been influential.

Ireland was once known for supplying missionaries all over the world, including in the United States. However, during the past 20 years or so, priest vocations in Ireland have dried up and Ireland has become mission country.

There are still Catholics in Ireland who practice their faith, attending Mass at least weekly. But even among them, exit polls discovered that 16 percent voted to repeal the ban on abortion. Most people in Ireland consider themselves Catholic, but don’t really practice the faith. And there are those who are actively anti-Catholic.

It’s said that this has happened in Ireland. But doesn’t the same thing exist now in the United States? Studies show that more Catholics are leaving the Church than are coming in, and we are retaining our membership only because of immigration. And we have the same three categories of Catholics in the United States as they do in Ireland: devout Catholics, Catholic Catholics and anti-Catholic. In both countries, too, it appears to be mainly the young people who are leaving.

The Church must find a way to combat the secularism that seems to be winning the battle.

—John F. Fink

Letters to the Editor

We must confront, put an end to stain of abortion on our country’s soul

For believers in the sanctity of innocent human life in the womb, an ongoing descent into moral depravity somehow seems to know no bounds.

The world recently witnessed the national referendum rejection of an existing constitutional amendment in Ireland banning abortion by a two-to-one margin. This travesty was then followed by an Iowa judge’s order blocking a state law forbidding abortions when a fetal heartbeat can be detected—apparently in violation of the U.S. Constitution. Yet such a restriction is unconstitutional!

Earlier this year, the Supreme Court ruled that legal actions brought against physicians who dare to “allow” the birth of a potentially imperilled infant. Such actions almost mirror the sickening arguments of certain prominent bioethicists who have suggested that if an attempted— but failed—abortion surgery was somehow “ethically permissible,” then the post-delivery killing (murder) of the still-living infant is justified because the “moral status” of the infant is only comparable to that of a fetus.

Since the 1973 Roe v. Wade Supreme Court decision which legalized abortion on demand, the U.S. has now eliminated almost 60 million innocent human lives which would have been saved if not for God.

Surely this nation—blessed beyond compare—must confront and whip up outrage among supporters. Its alert on the abortion railroad urges them to “add fuel to the fire.” In today’s polarized climate, more fire is not what we need. The regulation will better implement what Congress always intended in the Title X program. Once upon a time, everyone knew what’s that federal regulations are for.

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

Moral truth cannot be decided by vote or popular consent, reader says

I was deeply saddened by the recent pro-abortion vote in Ireland. I’m an Irish Catholic, but I’m not for separation of Church and state, but you can’t decide moral truth by vote or popular consent. Catholics in Ireland and elsewhere should respect the tradition, history and authority of the Church when it comes to such issues.

—John F. Fink
The Church is the agent of evangelization

“Evangelización es el trabajo de la Iglesia. Pero este es el tema de la evangelización, más que un origen o una finalidad; ella puede suceder en cualquier momento y en cualquier lugar. Dios actúa sin interrupción, él es el primer y el último de todos en su iglesia, y todos los que están en ella. Y todo el mundo, desde el último hombrecito hasta el más grande, puede participar en la evangelización.” (Evangelii Gaudium, #112).

The Church is sent by her Lord “as the sacrament of the salvation offered by God” (“Evangelii Gaudium”, #112). Pope Francis tells us that, rather than waiting for us to draw closer to him, God comes close to us. The saving action of Jesus Christ—every fiber of his life, death and resurrection—is based solely on the unconditional love and mercy of God rather than any merit on our part.

As the Holy Father says, “The salvation which God offers us is the work of his mercy. No human efforts, however good, can help us to merit so great a gift. God, by his sheer grace, draws us to himself and makes us one with him. … Through [the Church’s] evangelizing activity, she cooperates as an instrument of that divine grace which works unnecessarily and unceasingly through the action of the Holy Spirit to bring the whole human race to the encounter with Jesus Christ.”

At every moment of the Gospel, the Good News, is the gift of salvation announced by the Lord: Behold! Behold! The Kingdom of God is at hand for those who dare to believe in Jesus Christ as Son of God and Savior of the world. This is the essence of evangelization, which is ultimately focused not on “programs,” but on cultivating a personal encounter with the person of Jesus Christ. To carry out this sacred mandate, the Church has been entrusted with special gifts to be used in ministry and service.

These special gifts include the gift of both the priesthood of all the baptized and the ordained priesthood; and the deposit of faith safeguarded and handed on by the Apostles; each gift is made sacred by the ultimate gift of God’s presence among us. At every Mass, in union with the whole Church and following the Lord’s command, an ordained priest invokes the power of the Holy Spirit to transform the bread and wine into the Body and Blood of Jesus Christ to be present upon our altars. This sacred action reminds us of the awesome responsibility that ordained ministers carry out in service to the entire people of God. That’s why at every Mass, we pray for our pope, our bishop and all the clergy. As we do so, we recall the necessity of the priesthood for the Eucharist, as well as the necessity of the Eucharist for the Church.

According to Pope Francis, in a brief catechesis on the sacrament of holy orders during his weekly general audience on March 26, 2014, “Holy orders, articulated in the three ranks of episcopate, presbyterate and diaconate, is the sacrament which enables the exercise of the ministry, entrusted by the Lord Jesus to the Apostles, to feed his flock, in the power of his Spirit and according to his heart; to feed Jesus’ flock not with the power of human strength or with one’s own strength, but with that of the Spirit and according to his heart, the heart of Jesus, which is a heart of love. The priest, the bishop, the deacon must feed the Lord’s flock with love. If he does not do it with love, it is useless.”

The ministry of the ordained enables us all to cooperate with the Holy Spirit in the mission of the Church, to extend the Kingdom of God, to bring glad tidings to the poor, to heal the brokenhearted, to proclaim liberty to captives and release to prisoners, to announce a year of favor, and to comfort mourners.

In essence, the sacrament of holy orders makes other sacraments possible as a means of mediating God’s compassion, consolation, reconciliation and redemption. This sacrament provides us with ministers who can lead us; who can travel with us as we accompany those in need of mercy, hope, forgiveness, love and understanding; and who can also follow after us as the Good Shepherd finds those who have strayed, bringing them home again.

The Church’s task of evangelization is rooted in the bold proclamation of Jesus Christ, our Great High Priest and Good Shepherd. Let’s pray that we can accept the vocation given to each of us to be missionary disciples and evangelizers who have been made into a holy people called to serve those in need of God’s grace with the support provided by the sacraments of the Church.

La Iglesia es agente de la evangelización

“La evangelización es tarea de la Iglesia. Pero esto es más que una institución orgánica y jerárquica, porque es ante todo un pueblo que peregrina hacia Dios. Es ciertamente un misterio que hunde sus raíces en el pasado, pero tiene su concreción en historia como un pueblo de piligrims and evangelizers, transcending any institutional expression, however necessary” (“Evangelii Gaudium,” “The Joy of the Gospel,” #111).

La Iglesia fue enviada por el Señor —como sacrament de la salvación ofrecida por Dios— El papa Francisco nos dice que, en vez de esperar a que nos acerquemos a Él, Dios se acerca a nosotros. La acción salvadora de Jesucristo, cada fibra de su vida, muerte y resurrección, se basa exclusivamente en el amor incondicional y la misericordia, esperanza, perdón, misericordia, esperanza, perdón, consuelo, la reconciliación y la redención de Dios. Este sacramento nos ofrece a los ministros que nos sirven de guía, que viajen con nosotros para acompañar a los que necesitan misericordia, esperanza, perdón, amor y comprensión, y que también nos cuidan después de que el Buen Pastor encontró a aquellos que se han desviado del rebaño.

La Iglesia está arraigada en la valiente proclamación de Jesucristo, nuestro Sumo Sacerdote y el Buen Pastor. Recemos para poder aceptar la vocación que recibe cada uno de nosotros de discípulos misioneros y evangelizadores que se han convertido en un pueblo santamente llamado a servir a los necesitados de la gracia de Dios, con el apoyo que brindan los sacramentos de la Iglesia.

Mediante el ministerio de los consagrados podemos cooperar con el Espíritu Santo en la tarea de la evangelización, es decir, llevar la buena nueva a los marginados, sanar los corazones destrozados, declarar la libertad de los cautivos y liberar de gracia a los condenados a los que sufren.

En esencia, el sacramento del Orden hace que sean posibles otros sacramentos, ya que constituye la manera de canalizar la compasión, el consuelo, la reconciliación y la redención de Dios. Este sacramento nos ofrece a los ministros que nos sirven de guía, que viajen con nosotros para acompañar a los que necesitan misericordia, esperanza, perdón, amor y comprensión, y que también nos cuidan después de que el Buen Pastor encuentra a aquellos que se han desviado del rebaño. La tarea evangelizadora de la Iglesia está arraigada en la valiente proclamación de Jesucristo, nuestro Sumo Sacerdote y el Buen Pastor. Recemos para poder aceptar la vocación que recibe cada uno de nosotros de discípulos misioneros y evangelizadores que se han convertido en un pueblo santamente llamado a servir a los necesitados de la gracia de Dios, con el apoyo que brindan los sacramentos de la Iglesia.
Weekend healing retreat at St. Luke the Evangelist Parish set for July 13-15

A weekend retreat called “Healing of the Heart” will be held at St. Luke the Evangelist Parish, 7575 Holliday Dr., East, in Indianapolis, on July 13-15. The retreat is for those who want to learn how to both forgive and be forgiven, and to understand that healing is a process that happens over time. It will be led by Franciscan Friars of the Holy Spirit Father Ignatius Mazumanski, a graduate of both St. Luke School and Bishop Chatard High School in Indianapolis. He is one of the founders of the Franciscan Friars of the Holy Spirit, which was begun under Bishop Thomas Olmsted of Phoenix. Father Ignatius has led retreats and given talks nationally and internationally, and recently published a book called Healing of the Heart. The retreat schedule is as follows: Fri., 5:30-9 p.m.; Sat. 8:15 a.m.-9:30 p.m.; Sun., 9:30 a.m. noon. Each session will begin with Mass. The cost to attend is $90, which includes materials, three meals on Saturday and breakfast on Sunday. A link to the retreat application can be found online at www.sharko.org. The deadline to apply is July 9. The retreat is limited to 100 participants. For more information, call 317-439-1836 or e-mail galema777@yahoo.com.

Right to Life of Indianapolis seeks volunteers at summer fairs and expo

Right to Life of Indianapolis (RTLJ) is in need of volunteers for the following events:

- Indiana Black Expo Summer Celebration, July 13-22
- Hendricks County Fair, July 15-21
- Johnson County Fair, July 15-21
- Indiana State Fair, Aug. 3-19

Those interested in receiving more information can do so by filling out a brief form at http://21HJ5QG (case sensitive) or by calling RTLJ at 317-582-1526. Please note that expressing interest in receiving more information about volunteering at these events is not a commitment to do so, but rather allows RTLJ to contact those interested when more information is available.

Franciscan Center to offer ‘Praying with Your Smartphone’ workshop on June 14

A workshop titled “Praying with Your Smartphone” will be offered at the Oldenburg Franciscan Center, 22143 Main St., in Oldenburg, from 6:30-8 p.m. on June 14. Spiritual director Chris Waszemlen will explore various applications designed to create a space and time for prayer and increase knowledge of Scripture. The cost is $5. Attendees should bring their own electronic devices. Register online at www.oldenburgfranciscancenter.org.

For more information, e-mail genter@oldenburg.org or call 812-933-6437.

Father Christopher Craig on the importance of On June 10 in Madison

A Mass honoring Father Christopher Craig on the 25th anniversary of his priestly ordination will be held at the Shawnee Memorial Jr./Sr. High School Gymnasium, 221 W. State St., in Madison, on 10 a.m. on June 10. Father Craig was ordained on June 5, 1993. He is the pastor of Prince of Peace Parish in Madison and Most Sorrowsful Mother of God Parish in Pavay, and serves as chaplain at Father Michael Shawme Memorial Jr./Sr. High School. A reception at Pope John XXIII Catholic School will immediately follow the Mass.

For additional information, call 812-265-4166.
Pope: Seek Christ in ‘abandoned tabernacles’ of the poor, lonely

ROME (CNS)—As he did with his disciples at Passover, Jesus asks all Christians to prepare a place for him, not in “exclusive, selective places,” but rather in uncomfortable places that are “untouched by love, untouched by hope,” Pope Francis said.

“How many persons lack dignified housing or food to eat? All of us know people who are lonely, troubled and in need: they are abandoned tabernacles. We, who receive from Jesus our own room and board, are here to prepare a place and a meal for these, our brothers and sisters in need,” the pope said in his homily during Mass on June 3, the feast of the Body and Blood of Christ.

Pope Francis celebrated the feast day Mass not in Rome, as had been the tradition since 1979, but in the seaside town of Ostia, about 16 miles west. Ostia was where St. Monica, the mother of St. Augustine, died in 387 on a journey back to her home in Africa after St. Augustine’s conversion to Christianity.

During his pontificate, Blessed Paul VI celebrated the feast day in different neighborhoods in and around Rome, including in Ostia in 1968. Pope Francis’ evening Mass outside St. Monica Church was followed by a Corpus Christi procession through the streets of Ostia.

A local priest carried the monstrance containing the Blessed Sacrament, surrounded by four men carrying tall poles holding a canopy. Thousands of men, women and children lined the streets, taking photos and reverently making the sign of the cross as the Blessed Sacrament passed them.

Due to his difficulty walking long distances, Pope Francis met the procession at the Church of Our Lady of Bonaria instead of participating in it.

Before Benediction, the pope stood bowed in silent prayer, while the choir sang “Tantum Ergo,” a medieval eucharistic hymn composed by St. Thomas Aquinas. In his homily, the pope reflected on the Gospel reading in which Jesus instructs his disciples to find a place to celebrate the Passover.

Although the disciples were supposed to prepare the place, the pope noted, they discover a large room that is “furnished and ready.” Jesus prepares for us and asks us to be prepared,” the pope said. “What does he prepare for us? A place and a meal. A place much more worthy than the ‘large furnished room’ of the Gospel.”

That place here on Earth, the pope said, is the Church “where there is, and must be, room for everyone.”

The Eucharist, he added, “is the beating heart of the Church” and strengthens all men and women who partake in it.

When receiving Jesus’ body and blood, Christians are not only given their “reservation” to the heavenly banquet, but are also nourished with the “bread of heaven,” which is “the only matter on Earth that tastes of eternity,” he said.

All men and women, he continued, have a hunger to be loved and are never fully satisfied, even when receiving “the most pleasing compliments, the finest gifts and the most advanced technologies.”

Instead, by receiving Communion and worshipping Christ in the tabernacle, Christians “encounter Jesus” and feel his love.

“Dear brothers and sisters, let us choose this food of life! Let us make Mass our priority!” he exclaimed. “Let us rediscover eucharistic adoration in our communities! Let us implore the grace to hunger for God, with an insatiable desire to receive what he has prepared for us.”

Pope Francis said that by giving themselves in service to others, Christians live “eucharistically” and imitate Jesus who “became bread broken for our sake.”

Like the disciples, who were instructed by Jesus to go out to the city to make preparations, Christians also are called to prepare for Jesus’ coming, “not by keeping our distance, but by entering our cities” and tearing down “the walls of indifference and silent collusion.”

“The Eucharist invites to let ourselves be carried along by the wave of Jesus, to not remain grounded on the beach in the hope that something may come along, but to cast into the deep, free, courageous and united,” the pope said. 1
encouraged Deacon Dufresne that it was bit overwhelming, a daunting expectation framework for the Church’s witness to the to serve the needs of others provide a Spirit in reading the signs of the times. be ever attentive to the movement of the and carry out the mission of the Son and do the will of the Father, embrace Thompson reflected, “seeking to know others remove the obstacles to their relationship with God in their life.”

While the hard work of fostering such a culture takes place in the grittiness of everyday life and sometimes difficult relationships, Archbishop Thompson noted that this necessary ministry is rooted in the fundamentals of the Gospel. “Encountering one another and various aspects of culture and society must always be predicated on the ultimate encounter with the Holy Trinity,” Archbishop Thompson reflected, “seeking to know and do the will of the Father, embrace and carry out the mission of the Son and be ever attentive to the movement of the Spirit in reading the signs of the times.”

“Proclaiming the word of God, celebrating the sacraments and seeking to serve the needs of others provide a framework for the Church’s witness to the spiritual and corporal works of mercy.”

Archbishop Thompson admitted this approach to the priesthood “may seem a bit overwhelming, a daunting expectation to live up to.” At the same time, he encouraged Deacon Dufresne that it was possible through the power of prayer and God’s grace.

“At the heart of ordained ministry must be a living relationship with Jesus Christ so that you may see as Christ sees and love as he loves,” Archbishop Thompson said. “Just as it took the disciples time to really imitate Christ in service to others, so you must continue to grow in union with him in prayer and intimacy of relationship.”

This grace will flow to Deacon Dufresne not simply through his own prayer, Archbishop Thompson assured him, but also through all the faithful of central and southern Indiana.

“Know of our prayers, support and gratitude for your witness of courage, humility and generosity in giving of yourself as an ordained priest for the Archdiocese of Indianapolis,” Archbishop Thompson said. “This local Church of central and southern Indiana is richer for you becoming a member of this wonderful presbyterate. May you be just as enriched. All by the grace of God.”

Seated close by Deacon Dufresne when Archbishop Thompson and the priests present ritually laid hands on him were his parents, Michael and Jennifer Dufresne of Beavercreek, Ohio, his four siblings, two grandmothers and many other relatives and friends.

“My family gave me the gift of faith, brought me to the Church to be baptized,” Father Dufresne said later. “My family has supported me. Even when I didn’t want to be a priest, they supported me and encouraged me to consider it.”

“I believe that we are called to be the Church in all of its aspects,” Michael Dufresne said. “God’s message out to people, which he showed that godly stuff all his life.”

Kay Dufresne of Cincinnati, a grandmother of Father Dufresne, saidvoyage was “awesome” but not surprising.

“It wasn’t unexpected,” she said. “He showed that godly stuff all his life.”

Kay now hopes that he will work to get “God’s message out to people, which he definitely can. Try to get some peace in this world.”

Father Dufresne, who will begin ministry as associate pastor of St. Monica Parish in Indianapolis on July 5, said he hopes to do that through the celebration of the sacraments, especially the Eucharist and in reconciling sinners to God.

“The sacrament of penance has had a profound effect in my life,” he said. “As I begin my ministry, I’m really looking forward to forgiving sins and helping others remove the obstacles to their relationship with God in their life.”

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Local woman helps lead Catholics who are blind on their journey of faith

By Katie Rutter

Bridget Bowers’ fingers flew across the first page of a book with remarkable agility and sensitivity.

“People [say], ‘I’m so glad to see you reading for us, and you’re an encouragement to me.’ It makes them feel good to know there’s a place out there that helps visually impaired and totally blind people in the Church.”

Bowers said that she lectures at St. Luke nearly every Friday with the help of Xavier Society’s audio recordings. She brings her computer to the podium instead of the Scripture line-by-line, then recites it to the congregation. Desiring to be even more involved in parish life, she also joined St. Luke’s pro-life committee.

“She’s an inspiration to everyone around here,” says Msgr. Joseph Schaedel, pastor of St. Luke. “She always has a smile on her face, too. She’s an example of how everyone has gifts to take as far as their stewardship to the parish.”

Now her already-ample involvement will extend to a national level. Bowers recently volunteered to have an official role with the Xavier Society as a member of its new advisory board.

“She’s active in her parish, she’s active in her community,” said Fallon. “She just wants to do more for more people.”

Alongside 12 other board members, Bowers will help the Xavier Society locate new resources for clients and suggest popular titles to be converted to braille and audio recordings. She also wants to find ways to make materials even more accessible.

Some people don’t have phones or computers because we have a lot of older clients,” she said. “A lot of them have gone blind later and can’t learn braille. That’s who we’re trying to not leave out.”

Additionally, Bowers wants to enhance the quality of the audio recording equipment accessible to nationwide volunteers. With only six full-time staff members, the Xavier Society relies on unpaid, seeing supporters to record audio materials for clients.

“We’re a small organization, but we want to make a much greater impact, so anything we can do to generate support from volunteers, financial support and spiritual support is welcome and appreciated,” Fallon said.

Even with the resources provided by the Xavier Society, however, Bowers described several other obstacles that often hinder the blind and visually impaired from fully practicing their faith. Some of these struggles can only be overcome on a local level, including what Bowers described as the “biggest discouragement” to attending Mass: a lack of transportation.

“I’ve known people who have had to pay for taxis,” she said. “It took me probably three months after I moved here to get a ride.”

Bowers said that it was “God’s providence” when another parishioner noticed that she was waiting for a taxi after one Mass, and offered to give her a ride. She encouraged all Catholics to be more observant at Sunday services and not be afraid to offer assistance.

“If they see that there’s a visitor that has a visual impairment, they should go up and introduce themselves to them,” the said, adding that parishioners could then offer to transport the person home or ask if they need to be guided to receive Communion.

“Things like that would really make somebody feel welcome, especially if they have to visit a new parish,” she explained.

Cardinal Parolin said Pope Francis hoped that families mourning the loss of their loved ones may be consoled, and expressed “his spiritual closeness to the wounded and those who work tirelessly in helping the victims.”

Meanwhile, Catholic agencies and parishes quickly responded after the eruption by providing shelter and emergency supplies.

“The government and the Red Cross have been very active in setting up shelters and distributing supplies,” said a Spokesperson for the Vatican newspaper, L’Osservatore Romano. “The troop has been deployed to the area, and the government has declared a state of emergency. Firefighters and volunteers were forced to use wooden planks to walk around ash cakes and other debris, making the evacuation necessary because of the intense heat, CNN reported on June 4.

Pope Francis offered “prayers for the eternal rest of the deceased, and for all who suffer the consequences of that natural disaster.”

He said residents from the affected communities had “lined up all day” on June 4 at shelters and collections centers for food and basic needs. “Many of them were missing family members,” he said.

“More help will be needed in coming days, especially once we know the extent of the impact,” Sanchez continued. “At one of the shelters, the number of people had doubled by Monday night [on June 4] and the number of deaths is increasing. Affected communities face the drama of losing family.

The agency is accepting donations for the emergency through an online site: https://support.cs.mx/donate/guatemala-volcano
To do so, she continued, he must show his Mexican identification papers. Fierro said he will not receive those papers until July 2, making it impossible for the children to have their passports by her June 26 deportation date. While the children do have legal guardians to care for them should the need arise, “the number one thing should be that they be with their parents in Mexico,” Fierro said after passing to choke back tears. “My daughter can’t sleep at night. She wakes up crying. She cries all the time, and so does my son.”

She said her hope is for officials “to have compassion and to wait for his children’s passports so we could leave as a family and not be any more broken apart in his life and spirit than we already are.”

Waiting on her kids’ passports [before her removal], something is double. Fierro’s comments in a press conference immediately before her May 31 meeting echoed the same theme. “I have not asked for much, but to keep my kids, my two U.S. citizens, together with me,” she told members of the several news outlets present. “I pray that my children do not go through being separated from both of us.”

“But we ask for the time necessary to be taken with them [me], and for there to be compassion and mercy not only for my family but for all families who go through this.”

Archbishop Charles C. Thompson spoke briefly before trying to put his arm around Fierro at the end of the press conference.

“Pope Francis has reminded us that immigrants, migrants and refugees—just like the unborn, the poor, the elderly, the sick—are to be treated as second-class human beings,” he said. “He reminds us that immigrants, migrants and refugees—just like the unborn, the poor, the elderly, the sick—are not problems to be solved, but are human beings to be loved.”

During the press conference, police cars lined the front of the facade where the meeting was to take place, and border police officers bordered the walkway into the building.

Despite earlier agreeing to allow clergy to accompany her into the building for her May 31 meeting, ISAP officials “have since told the police officers that no one is allowed to go in with her, but gave no reason why,” said Faith in Indiana communication director Franca Dash. “As the meeting was set to begin, Faith in Indiana is an ecumenical organization that has accompanied and provided assistance to Fierro since early April.”

Nevertheless, several clergy attempted to enter the building with Fierro, including Archbishop Thompson and Father Christopher Wadelton, pastor of St. Philip Neri Parish in Indianapolis. Once inside, the clergy were told they “needed to leave or be arrested.” Archbishop Thompson said.

While awaiting news of the outcome of the meeting, the archbishop spoke with Fierro about the tragedy of a child being torn from a parent.

“Pope Francis has reached the conclusion that the document has not matured enough to be published,” said the letter, signed by Cardinal Giorgio Maria Quezada of Mexico and Cardinal Luis Ladaria, prefect of the Congregation for the Doctrine of the Faith.

The prefect had hosted a meeting on May 3 with a group of German bishops, including supporters and opponents of the proposal, obtained from the Pontifical Council for Promoting Christian Unity and the Pontifical Council for the Evangelization of Peoples.

A Vatican statement issued at the end of the meeting said, “Pope Francis appreciates the ecumenical commitment of the German bishops and asks them to find, in a spirit of ecclesial communion, a new way to make a report.”

Cardinal-designate Ladaria’s letter said he spoke to Pope Francis specifically about the proposed guidelines and the early May meetings to discuss it with Vatican officials and Pope Francis himself.

“The text of the German guidelines was never made public, but it was well known that a foreseen discussion in which a Lutheran married to a Catholic would be able to receive the Eucharist on a regular basis. Already in many dioceses around the world, bishops have discussed such eucharistic hospitality in special occasions like the baptism or first Communion of their child. The cardinal-designate Ladaria’s letter said because of varying interpretations of the canon, “the competent dicasteries of the Holy See already have been charged with producing a timely clarification of such questions on the level of the universal Church.”

“In particular,” he said, “it appears opportune to leave to the diocesan bishop the judgment about the existence of a ‘grave necessity’ that would permit Christians of other denominations to receive the Eucharist at a Mass.”

Cardinal Reinhard Marx of Munich and Freising, conference president, received Cardinal-designate Ladaria’s letter on June 4, said Matthias Kopp, spokesman of the bishops’ conference. “Given the pope’s early May encouragement to try to find a unanimous position, Kopp said in a statement, the cardinal “is therefore surprised” by the conference’s letter.

Cardinal Marx, he said, will need to discuss the letter with the other German bishops and receive a report before discussing it with Vatican officials and Pope Francis himself.

While the letter was leaked, Pope Francis met at the Vatican with a delegation from the Evangelical Lutheran Church of Germany.

“Let us support one another in the journey, including by continuing the theological dialogue,” the pope told them.

“The doctrine of the Church of Germany...

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“As the Church has always taught, the family is the fabric of society,” he said. “As the family goes, so does society. Each time the family is being divided or disintegrated or harmed in any way in our society—whether it’s through deportation, or drugs, or alcohol, or abuse, or violence—each time that happens, society loses and humanity loses.”

“For now, Fierro is most concerned about her children losing both parents, even if only temporarily. "We know we have more time," she said after her ISAP meeting. "And it’s a blessing to have more time" so her lawyers can research possible means to postpone her removal until after the children have their passports.

“I go wherever [God] takes me,” Fierro said. “But I do pray to God to keep my family together.”

Archbishop Charles C. Thompson embraces Erika Fierro after praying over her at the close of a press conference minutes before Fierro entered an intensive Supervision Appearance Program meeting on May 31 in Indianapolis, during which she expected to be deported to Mexico. Her deportation date was set for June 26, still too early for her two children’s passports to be issued, according to Fierro.

(Photo by Natalie Hoefer)
Grow in holiness during times of summer relaxation

By Fr. Geoffrey A. Brooke Jr.

“Don’t take a vacation from your vocation!”

These words are often repeated this time of year in seminaries across the country. The warning is to remind seminarians of the need to continue to attend to their priestly formation throughout the summer break. Pope Francis’ recent apostolic exhortation, “Gaudete et Exsultate” (“Rejoice and Be Glad”), reminds us that the call to holiness is not only for consecrated religious and priests, but for all of the faithful. This admontion, “Don’t take a vacation from your vocation!” applies to everyone. It’s a good reminder that all of us can use this time of year to grow in holiness.

As the weather warms up, we begin to spend more time outside, relaxing with family and friends and taking vacations. All of those are good things, but they shouldn’t lead to us taking a vacation from our vocation.

One classic example of this phenomenon is not going to Mass when we are traveling. One of the most common excuses we hear is: “I didn’t know where there was a Catholic church, or what time Mass started.” Stop. Think about that statement for a minute. Before stepping out of the house to leave on vacation, we fill up the car with gas, look up flight times and book tickets, hotels, rental cars, trains, tours, restaurants, museums and attractions. Yet, at the same time we can’t figure out when and where to go to Mass?

If we don’t want to take a vacation from our vocation, then Mass should be included in our vacation planning.

Many people rarely take time to pray outside of Mass. For those who find themselves in that reality, there is a way to ease into spiritual fitness. It’s what I would call to the “BC” method, and it only takes four minutes a day.

In the morning, take a couple of minutes and ask God two things: first, "God, help me to ‘be’ your presence today." Second, "God, help me to ‘see’ you in others today."

Then, at night, ask God the following questions, “God, where did I ‘fail’ to live today?” and, “God, how was I able to ‘be’ your presence to others today?” Even more difficult, "God, when did I fail to ‘be’ your presence today?"

I’d say it’s as easy as remembering one’s ABC’s but, granting the play on words, it’s even easier to say only “BC.” It takes a few minutes a day, and it’s a simple practice of beginning a life of prayer and dialogue with God.

The summer is meant to be a time of relaxation, whether it’s traveling far and wide, or spending time outdoors. Rest is a good thing, but let’s not turn it into an excuse to take a vacation from our vocation.

(Father Geoffrey A. Brooke Jr. is a priest of the Diocese of Jefferson City, Mo. His website is http://padregeoffrey.com and his Twitter handle is @PadreGeoffrey.)

Vacation Bible school can be a good way to catechize children in summer months

By Paul Senz

Summer usually brings with it a certain slowdown. This is no different for school and parish life. School is out, religious education classes and Bible studies and the like go on hiatus. One of the perennial problems faced by parents and parishes is how best to continue to catechize and educate children over the summer. 

Many parishes offer a weeklong vacation Bible school (VBS), typically using one of a handful of curricula, which means many or most nearby faith communities may be using the same one. Largely volunteer-based, both volunteers and parents may ask themselves the same question: Is it worthwhile?

When Amanda Cords was in high school, she volunteered for a vacation Bible school program. “I thought it was a very fun, positive and uplifting experience for the kids,” she said. A few years later, that experience led down the road to a position at Holy Family Parish in Fond du Lac, Wis., where she serves as the elementary and middle school formation coordinator. Among her many other responsibilities, Cords coordinates the parish’s vacation Bible school program.

She brings a unique perspective to the experience, having been a volunteer in such a program as a teenager. The summer of 2017 was her first year organizing a vacation Bible school program for Holy Family.

“I believe that my work with vacation Bible school has been worthwhile,” said Cords. She has received great feedback from parents, she said. Some parents tell her that they collect the CDs they receive from vacation Bible school and that’s all their kids want to listen to in the car on road trips or on the way to school.

I would definitely recommend enrolling children in a VBS program,” she said. “I think it is a nice way for young children to社会化 with students outside of the people they normally see at daycare or school.” More important, through her experience with vacation Bible school—and the format it uses, which includes songs, art, projects and stories—she has “learned that there’s no reason that faith formation can’t be fun.”

Not everyone has a gift for working with children, but for those looking for a way to volunteer at the parish, Cords encourages vacation Bible school.

There are those who see certain issues with a typical VBS program, as well. In many places, enrollment in vacation Bible school programs and volunteers are not high enough to allow for a program in each parish. This means that several parishes unite to put on one program, which results in logistical problems like long drives and unfamiliar places for some families.

It is important to continue to catechize children, even throughout the summer. Vacation Bible school is one way that this can be done in a fun and educational atmosphere. Vacation Bible school might not be for everyone. Programs are offered quite widely, and each parent will have to discern whether it is best to send their children for this week of summer spirituality.

(Paul Senz is a freelance writer living in Oregon with his family.)

Vacation Bible school students take turns reciting the Hail Mary at St. Bernard School in Green Bay, Wis. One of the perennial problems faced by parents and parishes is how best to continue to catechize and educate children over the summer. (CNS photo/Tom Laneur, The Compass)
No excuses: Take a vacation this summer, you’ll be glad you did

June is the beginning of the vacation season. Vacation: what a great concept. We think of time off from work, relaxation, seeing new places or just sitting around savoring old sights. In this day and age, vacation may look a bit different from how we remember it. We think of going to Disney World or staying at a beach resort off the Mediterranean. Our parents’ idea of vacation may have been to go to a national park and camp out. We savor the old sights.

The boys were fairly interested, and our daughter would read her book. I’d be planning what to fix for dinner after we hopped on a train headed for different grocers. You’d be surprised at how fast even kids could tire of hamburgers and hot dogs.

By the time we found our campground and pried out of the car, Mom was on the phone with a family friend to check out our stay. I’d slam pots and pans around, yell, stamp my feet and sometimes cry. We’d go to the Moon and back in a minute. Meanwhile, the kids helped Dad put up the tent and lay out sleeping bags. By the end of the evening, the curtain fell, peace was restored and we’d sit around the campfire telling spooky stories.

On Sunday, we went to the church and attend Mass. One memorable Sunday we sat up in the balcony of a little country church, trying to be unobtrusive. Our clothes were wet from a rainy night outdoors, and they steamed unpleasantly odors. Our hair looked like thatched roofs, and we hadn’t had the opportunity to brush our teeth so we were trying to keep a low profile. What would God and God wouldn’t care what we looked like.

We were fortunate to see all the national parks and other places they became too “tourist-y,” and they gave the kids something to connect with what they studied出汗. The western expansion, the plight of Native Americans and many other historical events became much more understandable.

Maybe we can’t take a car trip anymore, but we can and should take a vacation even on the cheap. If we don’t take a vacation at least once a year, I believe we can burn out. In the end, they are the time and whatever the weather, as long as we really want to go. It is possible to waste less money for what we plan.

There are many Marvels and parks where we can sleep in a cabin for a family or camp out, and they don’t require large expense or long auto rides. Cities offer museums, movies and sports venues for modest costs, and there’s always the public library with free lectures and books on everything imaginable. In other words, there’s no excuse, so go have a great vacation!

(Cynthia Dewes, a member of St. Paul’s Apostolic Parish in Greensboro, is a regular columnist for The Criterion.)

From the Editor Emeritus/John F. Fink

Seventy years of continuous work for the Catholic press

This week, I’m celebrating 70 years of continuous work for the Catholic press. I feel sure that’s a record, although no one keeps track of such things. Put in other terms, I have been paid, although not much. I started my career in 1946, first by the Catholic Publishing Company Our Sunday Visitor (OSV) for 36 years, then by The Criterion for 15 months. OSV is located in Huntington, Ind., near Fort Wayne.

Seven years ago, I graduated from Huntington Catholic High School, and I started working full time at OSV the following Monday. (This was when school year started after Labor Day and ended in June.) I was only 16 when I graduated and thought I was too young to start college, so I worked as a proofreader for 15 months. OSV was a large publishing company that employed four proofreaders during an era of hot-metal composition.

By the time I entered the University of Notre Dame, I was far more talented than proofreading for OSV. At that time, it was receiving about 100 manuscripts a week from writers all over the country, and someone had to give them a first reading. So during my four years at Notre Dame, each week I’d receive a package of manuscripts that I would read and either reject with a nicely-worded pink slip or return to the OSV editors.

I continued full-time work at OSV until 1953. I returned to full-time work at OSV until I was called into the Air Force in 1956. After a few months, I became editor of Family Digest, one of OSV’s periodicals, while also editing and editing work for our weekly newspaper. I edited Family Digest for young families like the one my wife Marie and I started. I condensed articles about family life from other periodicals, many Read Reader’s Digest did.

I was 65. Therefore, I retired as editor in chief. My age for lay workers for the archdiocese was 65. Archbishop Edward O’Meara hired me, and I applied for the job. By this time, all but one of our seven children were out of high school.

I am pleased that I was given the title of editor emeritus and permitted to write this column and edit them.

It was back to part-time work for the past 22 years.

The Criterion

Perspectives

Twenty Something

Oh, Susanna! The poetry and pro-life power of baby names

The big news from the Social Security Administration is the outaging of a champion: Liam has dethroned Noah as the nation’s most popular boy name. In 2016, Liam took the spot from Noah that has been occupied by Noah since 2006. Liam was pleased that I was given the title of editor emeritus and permitted to write this column and edit them.

TheCriterion

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The Sunday Readings
Sunday, June 10, 2018

- Genesis 3:9-15
- 2 Corinthians 4:13-5:1
- Mark 3:20-35

The Book of Genesis is the source of the first reading for Mass this weekend. Genesis is the first book chronologically and sequentially in the modern editions of the Bible. It is among the first five books of the Hebrew Scriptures, or Old Testament. These books altogether form what is termed from the Greek word for “five.” For Judaism, these five books are the bedrock of God’s revelation to humanity.

It is more than a matter of chronology, or even antiquity. These books present the very basis for understanding the identity of Almighty God, for knowing ourselves and for defining the purpose and the realities of life.

Given this virtually sublime importance to our knowledge of everything real, it is said that study of Genesis is the first step toward understanding the significance of the Exodus. It is the turning point for understanding the identity of the God of Israel.

We need God, and God mercifully empowers, inspires and guides us. The Holy Spirit moved St. Paul. He was the one who wrote the Second Epistle to the Corinthians. It is the second reading. It also provides a lesson about our identity. We are individuals with our own opportunities and problems. As humans, just as in the case of Adam, we make mistakes. We sin.

We are not lost in the fog, however, blindly and inevitably stumbling toward the end. We fall upon the rocks. The Holy Spirit empowers, inspires and guides us.

The Holy Spirit moved St. Paul. He was the one who wrote the Second Epistle to the Corinthians. Every earnest disciple can be confident of equal help from the Spirit. St. Mark’s Gospel furnishes the final reading in this passage. It was as often the case, Jesus was with the disciples. His familiarity with the disciples is important. Their memories of the Lord are reliable. Jesus is also with other people. His relatives are there, along with bystanders.

The common thread running through the story is the lack of perception, or worse, on the part of the audience. They simply do not get it. Jesus had to turn to parables to make the lesson clear.

He actually spoke quite logically. No one can serve two masters. We are trying to serve competing purposes. It was as clear as could be. But many simply did not perceive the reality, regardless of how boldly it stood before them.

Reflection

One of God’s greatest gifts to us is the revelation of how, and what, we are. We are creatures of God and children of God. The wonder and the tragedy are in the fact that we squander this magnificent blessing and literally dig our own graves. It was as clear as it could be; but, so many simply did not recognize the reality, regardless of how boldly it stood before them.

The story of this early missionary, a Cypriot Jew called Joseph, is told in the Acts of the Apostles. He was named Barnabas (son of encouragement) by the Twelve Apostles when he sold property and gave them the money (4:36-37). He introduced the convert Saul to the apostles (9:27), was officially sent by the Jerusalem church to Antioch (11:22-26), was set apart with Paul by the Spirit for a mission to Cyprus (13:2), attended the Council of Jerusalem (15:12), and returned to Cyprus with Mark (15:36-41). By tradition, he was martyred there.

My Journey to God

Loving Heart

By Dominic Eldred

His Love is like a flame kindled, Never extinguished or dwindled, Remain in His Love, never apart. Behold Christ’s Most Sacred Heart!

His Love extends over every mountain, Flowing over all as a serene fountain, His Love is as boundless as the seas, Stretching over the myriad of forest trees.

Throughout every valley, And lonesome urban alleys, Through winter, summer, spring and fall, His Love extends to each of us all.

We are under His loving care, Let go of worries and hopeless despair, All creation rejoices with glee.

Sacred Heart of Jesus, I place my trust in Thee!

(Dominic Eldred is a member of St. Patrick Parish in Terre Haute. Photo: The Sacred Heart of Jesus is depicted in a stained-glass window at St. Patrick Church in Smithtown, N.Y. The Feast of the Sacred Heart of Jesus is celebrated on June 8 this year.) (CNS photo/Gregory A. Shemitz)

Anthony of Padua

1195-1231
June 13

This doctor of the Church was born in Lisbon, Portugal, and joined the Augustinians at age 15. In 1220 he entered the Franciscans to become an African missionary and was sent to Morocco. However, poor health forced his return to Europe and a storm at sea deposited him in Sicily. He traveled to Assisi, where his gift for preaching was recognized and put to use in Italy and France. St. Francis appointed him the order’s first “lector in theology”; he also was the superior of several communities. Many believers seek his intercession when something is lost.

Daily Readings

Monday, June 11
St. Barnabas, Apostle
Psalm 98:1-6
Matthew 5:1-12

Tuesday, June 12
1 Kings 17:7-16
Psalm 4:2-7, 8
Matthew 5:13-16

Wednesday, June 13
St. Anthony of Padua, priest and doctor of the Church
1 Kings 18:20-39
Psalm 16:1-2, 4-5, 8, 11
Matthew 5:17-19

Thursday, June 14
1 Kings 18:41-46
Psalm 65:10-13
Matthew 5:20-26

Friday, June 15
1 Kings 19:9a, 11-16
Psalm 27:7-9c, 13-14
Matthew 5:27-32

Saturday, June 16
1 Kings 19:19-21
Psalm 16:1b-2a, 5, 7-10
Matthew 5:33-37

Sunday, June 17
Eleventh Sunday in Ordinary Time
Ezekiel 17:22-24
Psalm 92:2-3, 13-16
2 Corinthians 5:6-10
Mark 4:20-26

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 to e-mail to nhoefer@archindy.org.

Anthony of Padua, c. first century
June 11

Sacred Heart of Jesus is depicted in a stained-glass window at St. Patrick Church in Terre Haute, Indiana. (Dominic Eldred is a member of St. Patrick Parish in Terre Haute. Photo: The Sacred Heart of Jesus is depicted in a stained-glass window at St. Patrick Church in Smithtown, N.Y. The Feast of the Sacred Heart of Jesus is celebrated on June 8 this year.) (CNS photo/Gregory A. Shemitz)
Missionary work is a special “extraordinary missionary month” to be celebrated in October 2019 with the theme, “Baptized and Sent: The Church of Christ on Mission in the World.”

The renewal of the mission societies should coincide with preparations for the observance, he said. “Things always must be renewed. Renew one’s heart, renew one’s works, renew organizations because otherwise they will end up in a museum.”

The necessary “missionary conversion of the structures of the Church,” including of the mission societies, must be based on “personal holiness and spiritual creativity,” Pope Francis said. “It is not merely about renewing the old, but about letting the Holy Spirit create newness, making all things new!”

Missionary conversion, he said, “means an integral formation that involves our persons as a whole, our entire life, one in which our minds, hearts and bodies are caught up in love for the Lord Jesus, in a passionate desire to proclaim him and to bear witness to him with apostolic courage in the activity belongs to every baptized Catholic, not raising money, pope says
Sports on Sundays is OK, except when used to skip Mass, says Vatican

The Criterion  Friday, June 8, 2018  Page 15

Kate can refer to her new book, Catholic: Baby Names for Girls and Boys: Over 250 Baby Names Honored Lady, and home for grace from the novena she’s praying to St. Gerard, patron saint of pregnant women. Ultimate satisfaction. God always knows whatATE way he feels good, and when the Bishop tells you what to do, it is right. St. Teresa of Avila said, “Don’t settle for a mediocre ‘tie,’ give it your best, spend your life on what really matters and lasts forever,” Pope Francis said.†

VATICAN CITY (CNS)—A new Vatican document cautions against the dangers of highly competitive children’s sports, political and economic pressures on athletes to win “at all costs,” and the unrelenting media coverage of violent behavior of fans. The document on sports also calls on group or institution sponsoring sports programs to have expert-guided child protection policies in place, and urges bishops, parishes and lay Catholics to be proactive in helping “humanize” sports.

The document, “Gather the Best of Yourself,” also condoned sports on Sundays as a means of bringing families and communities together in joy and celebration, but only as long as such events are not an excuse to miss Mass. The document was released on June 1 by the Dicastery for Laity, the Family and Life, and is the first Vatican document on sports said Cardinal Kevin Farrell, the dicastery’s prefect.

In a message to the cardinal, Pope Francis applauded the document and said, “Sport is a very rich source of values and virtues that help us to become better people.”

“We need to deepen the close connection that exists between sport and life, which can enlighten one another,” said the pope, who often fondly recalls how he and his family cheered on his favorite soccer team when he was a boy.

The 52-page document highlighted the Church’s positive view of the important values inherent to sport, from the birth of the whistle on the growing threats in the sports world, including corruption, over-commercialization and manipulation.

The document—meant for all Catholics and “people of goodwill”—also was an invitation to the Church to offer itself as a valuable resource, partner and leader in safeguarding the dignity of the human person and all of creation.

In fact, it made specific reference to the need to protect the environment when it comes to hosting sporting events and to respect animals involved in sports, ensuring “that they are treated in a morally appropriate way and for no more objects.”

It also mentioned briefly the growing and lucrative business of e-sports, that is, video game competitions and tournaments that award large cash prizes and draw huge numbers of spectators.

While not trying to touch on every problem or concern or to pinpoint one sport in particular, the document listed what it saw as four serious challenges that are the result of an obsession with success and the huge economic and political pressures put on athletes and athletes, in the interest of the commercialization of the body, doping, corruption and the negative behavior of spectators.

“Sports that inevitably cause serious harm to the human body cannot be ethically justified,” it said. Given the greater understanding people now have about the harmful effects of some on the body, particularly brain damage, all of society must put the well-being and health of the person first.

People are not machines, it said, and parents, coaches and communities must avoid objectifying players, particularly those with expectations that they receive medals, scholarships, wealth or break records.

“Aberrations of this kind can be seen in highly competitive children’s sports, it said, noting an increase in pushing kids to specialize—often starting very early in life—in one sport intensively year-round, which can result in overuse injuries or eating disorders, particularly in girls’ and women’s gymnastics.

“Parents have a responsibility of showing children that they are loved for who they are, not for their successes, appearance or physical abilities,” it said.

Among the rights of life, dignity and freedom is the belief that protecting sport is protection against abuse, it said.

“Incidences of abuse of children whether physical, sexual or emotional by coaches, trainers or other adults are a direct affront” to minors, it said, “so institutions that sponsor sports programs for youths, including at the elite level, must develop policies with the help of experts that ensure the safety of all children.”

The document called on the Church to develop and promote an “apostolate for sport” that shows the Church’s commitment to the integral well-being and development of the human person in sports and to directly initiatives-related activities at the local level.

It asked for appropriate pastoral plans for athletes—in the form of programs for other professionals who sometimes experience depression and substance abuse when their career comes to an end—as well as for parents and volunteers.

It called for “an educational strategy” to help coaches, teachers and media “in the week the ‘best, most holistic’ ways to humanize sports, and it urged seminaries to include formation in sports as a moral, pastoral care of sport as well as opportunities to practice sports, noting its potential as a way to evangelize.

Speaking to Cardinal Kevin Farrell of the dicastery’s Church and Sport Office, was asked about the impact of seeing religious and spiritual coaches compete in major competition, like Father Stephen Gabberdy of Arkansas, who was appearing on the reality show, “American Ninja Warrior.”

Father Gabberdy and all men and women religious athletes offer “a very beautiful witness of how to join faith with sport,” he said.

They also show a Church that doesn’t wait for people to come to them, but goes out where what one that goes directly to the field to meet people where they are.

The document is the result of months of talks and teachings from Popes Pius X to Pope Francis, as well as St. Thomas Aquinas, bishops’ conferences and the Congregation for the Doctrine of the Faith. It also cited contemporary experts, theologians and athletes, including David Megyery, former St. Louis Cardinals infielder, who detailed the dehumanizing effects of pro football in his book, “Our League.”

Lastly, the document emphasized how sports must always include fun. Competition is meant to funfully and draw the best out of people, it said, not to “face an enemy who must be annihilated.”

Sometimes, it said, people are not only to play, but also to “challenge yourself in the game of life,” striving for what is good with vigor and enthusiasm.

“Don’t settle for a mediocre ‘tie,’ give it your best, spend your life on what really matters and lasts forever,” Pope Francis said.†
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