



The

Criterion

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Missionary Disciples

Encuentro participants discuss challenges of ever-growing diverse Church, pages 8-9.

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A heavenly mission

Michal Horace leads the Young Adult Initiative, a multi-parish, multi-state, \$1.38 million effort being led from the peaceful monastic setting of Saint Meinrad Seminary and School of Theology in St. Meinrad amid the rural, rolling hills of southern Indiana. The initiative seeks to help parishes across the country inspire young adults to choose the Catholic Church as their home. (Submitted photo)



Former aerospace engineer hopes to help young adults and parishes soar together

Fourth part in a continuing series

By John Shaughnessy

Michal Horace remembers it as a defining moment from his first year of college.

It's a moment that has helped shape his life as a Catholic ever since—a moment that could also form a foundation of what parishes across the United States need to do to inspire young adults to return to the Church and find a lifelong home there.

Horace was a freshman at a state university when he had a sudden revelation on the first Sunday morning he was there.

"I don't have to go to church," he recalls thinking, knowing that for the first

time in his life that his parents weren't there to tell him or remind him to go to Mass. Yet, Horace still got out of bed and headed to a Catholic church where he didn't know anyone. There, the small yet defining moment happened.

"I felt very welcomed," he says. "And once I started coming, if I wasn't there, someone would miss me. They'd give me a call. And when I came back from a break, they said they missed me."

"One of the saddest things I hear from young adults is, 'I went to a church, I gave my opinions at a meeting but no one listened, and then I left and no one missed me.'"

Horace paused before adding, "Without a doubt, young adults are certainly looking for community inside and outside the Church. So how can we

help our parishes become more young-adult friendly and keep young adults engaged in the Church?"

It's a question that comes at a critical time in the life of the Church, a time when "about 25 percent of our teens and half of our young adults do not sense that our Church is adept at listening to their lived situations," according to a report from the Archdiocese of Indianapolis.

The answer to that question just might come from a multi-parish, multi-state, \$1.38 million effort being led from a peaceful monastic setting amid the rural, rolling hills of southern Indiana.

And that effort is being directed by Horace, a former aerospace engineer who now dreams of leading people to heaven instead of sending them into the heavens.

See **YOUNG ADULTS**, page 11

Credible leadership serves others, Pope Francis tells cardinals

VATICAN CITY (CNS)—Defending the weak or hopeless and becoming a servant to those most in need is the best promotion one can ever receive, Pope Francis told new and old cardinals.



Pope Francis

"None of us must feel 'superior' to anyone. None of us should look down at others from above. The only time we can look at a person in this way is when we are helping them to stand up," he said during a ceremony in which he elevated 14 bishops and archbishops

from 11 nations to the College of Cardinals on June 28.

The ceremony in St. Peter's Basilica began with Pope Francis, wearing a miter and carrying a pastoral staff of retired Pope Benedict XVI, leading a procession of the soon-to-be cardinals—in their new red cassocks—while the choirs sang, "*Tu es Petrus*" ("You are Peter").

Chaldean Patriarch Louis Raphael I Sako of Baghdad approached a microphone to give thanks on behalf of all the new cardinals who have been "called to serve the Church and all people with an even greater love."

The 69-year-old patriarch, whose country has lost an estimated 1 million of what had been 1.5 million Christians over the years of war, violence by extremist militants and economic insecurity, thanked the pope for his special attention to the plight and struggle of "the tiny flock" of Christians throughout the Middle East.

"We pray and hope that your efforts to promote peace will change the hearts of men and women for the better," and help the world become a more "dignified" place for all people, the patriarch said.

Being made a cardinal, he noted, was not a prize or a personal honor, but an invitation to live out one's mission more firmly dedicated to "the very end," even to give one's life, as symbolized by the cardinal's color of red.

Their mission, the pope said in his homily, is to remember to stay focused on Christ, who always ministered and led

See **CARDINALS**, page 3

Supreme Court ruling says requirements regarding pregnancy centers violate First Amendment rights

WASHINGTON (CNS)—The Supreme Court ruled 5-4 on June 26 that a California law that placed requirements on crisis pregnancy centers that oppose abortion violated the First Amendment.



Cardinal Timothy M. Dolan

In its decision in *National Institute of Family and Life Advocates (NIFLA) v. Becerra*, the court found that the law changes the content of the clinic's speech "by compelling petitioners to speak a particular message," and that the law went further than being a mere "regulation of professional conduct that incidentally burdens speech."

The state law in question is the Reproductive FACT Act, which says

pregnancy centers must post notices in their facilities about where low-cost abortion services are available, and also must disclose if they have medical personnel on staff.

During the oral arguments on March 20, some of the justices expressed concerns that the law might be about specifically targeting crisis pregnancy centers instead of providing information about abortion, and the decision mentions that, if the goal of the law were merely providing information about abortion to the public, that goal could be accomplished in more effective ways that do not require speakers to deliver unwanted speech.

Cardinal Timothy M. Dolan of New York, chair of the U.S. Conference of Catholic Bishops' (USCCB) Committee on Pro-Life Activities, praised the ruling as "an important victory for the free speech rights of pro-life organizations."

"The Supreme Court today has affirmed that the First Amendment protects the right of all organizations to choose for themselves not only what to say, but what not to say," he said in a statement.

"This includes allowing pro-life pregnancy care centers to continue providing life-affirming support to both mother and child without being forced by governments to provide free advertising for the violent act of abortion in direct violation of the center's pro-life convictions," he said.

The USCCB and several other faith-based groups filed a friend-of-the-court brief before the Supreme Court supporting the pro-life pregnancy centers in the case.

Rep. Chris Smith, R-New Jersey, who is co-chair of the Congressional Pro-Life Caucus, said in a statement that "pregnancy centers want no part of a law

See **RULING**, page 15



New archbishops hold boxes with palliums after receiving the boxes from Pope Francis during a Mass marking the feast of Sts. Peter and Paul in St. Peter's Square at the Vatican on June 29. (CNS photo/Paul Haring)

Pope at pallium Mass: Jesus wants disciples unafraid to aid others

VATICAN CITY (CNS)—God wants his disciples to bring his mercy and love to everyone, everywhere on Earth, which means it may cost them their “good name,” comfort and their life, Pope Francis said on the feast of SS. Peter and Paul.

Following Christ requires “that we open our hearts to the Father and to all those with whom he has wished to identify,” particularly the downtrodden, the lost and the wounded, “in the sure knowledge that he will never abandon his people,” he said during a Mass in St. Peter’s Square on June 29.

“Jesus wants to liberate his disciples, his Church, from empty forms of triumphalism: forms empty of love, empty of service, empty of compassion, empty of people,” he said.

The Mass was celebrated the day after Pope Francis created 14 new cardinals from 11 nations.

Both new and old cardinals as well as 30 archbishops appointed over the course of the past year were invited to be in Rome to concelebrate the feast day Mass with Pope Francis. The archbishops came from 18 countries, the majority coming from Latin America and others from Africa, Asia and Europe.

As has become standard practice, Pope Francis did not confer the pallium on new archbishops during the liturgy, but rather, blessed the palliums after they had been brought up from the crypt above the tomb of St. Peter. As each archbishop approached him by the altar, the pope handed each one a small wooden box tied with a thin gold ribbon. The actual imposition of the woolen band was to take place in the archbishop’s archdiocese in the presence of his faithful and bishops from neighboring dioceses.

The pallium is a woolen band that symbolizes an archbishop’s unity with the pope and his authority and responsibility to care for the flock the pope entrusted to him.

Addressing the cardinals and archbishops during his homily, the pope

spoke about what Peter teaches them about the life and risks of being Christ’s disciple.

It was Peter who recognized Jesus as “the Christ, the son of the living God” (Mt 16:16), and it was Peter whom Jesus turned to, saying “You are Peter, and upon this rock I will build my Church” (Mt 16:18).

But, when Jesus showed his disciples he must go to Jerusalem, be killed and be risen, it was Peter who protested.

Jesus “kept bringing the Father’s love and mercy to the very end. This merciful love demands that we, too, go forth to every corner of life, to reach out to everyone, even though this may cost us our ‘good name,’ our comforts, our status ... even martyrdom.”

Peter reacts to this mandate of martyrdom by saying, “God forbid, Lord! No such thing shall ever happen to you” (Mt 16:22), which makes him become “a stumbling stone in the Messiah’s path,” the pope said.

“Thinking that he is defending God’s rights, Peter, without realizing it, becomes the Lord’s enemy; Jesus calls him ‘Satan’ ” (Mt 16:23), he said.

“Like Peter, we as a Church will always be tempted to hear those ‘whisperings’ of the evil one, which will become a stumbling stone for the mission,” the pope said.

Sharing in Christ’s mission, which is to anoint the people, the sick, the wounded, the lost and the repentant sinner, so that they may feel “a beloved part of God’s family,” means sharing Christ’s cross, which is his glory.

“When we turn our back on the cross, even though we may attain the heights of glory, we will be fooling ourselves, since it will not be God’s glory, but the snare of the enemy,” he said.

Do not be Christians who keep “a prudent distance from the Lord’s wounds,” because Jesus touches human misery and “he asks us to join him in touching the suffering flesh of others,” the pope told those assembled. †



Public Schedule of Archbishop Charles C. Thompson

July 2018

<p>July 21-23 2018 Permanent Diaconate Congress, New Orleans</p> <p>July 24-25 Saint Meinrad Alumni Mass and dinner, St. Meinrad</p>	<p>July 30 — 5:30 p.m. Knights and Ladies of the Holy Sepulchre annual Bishops’ Mass and dinner, St. Luke the Evangelist Church, Indianapolis</p> <p><i>(Schedule subject to change.)</i></p>
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Near immigration’s ground zero, bishops begin border trip with Mass

MCALLEN, Texas (CNS)—The bishops of the Catholic Church in the United States have for weeks expressed outrage, and condemned the government’s recent practice of separating children from a parent or a family member if they are caught crossing the U.S.-Mexico border without legal documentation.

On July 1, led by the president of the U.S. Conference of Catholic Bishops (USCCB), a delegation of prelates from around the country physically stepped into ground zero of the immigration debate when they arrived in the Brownsville-McAllen area near the southern border to meet with those affected by the policy.

“This is a sign that the bishops of the United States are concerned about the situation and the circumstances affecting people, not just those who live in Brownsville, but all along the border,” said the local bishop, Bishop Daniel E. Flores of Brownsville, Texas, during a July 1 interview with Catholic News Service (CNS). “This is a moment to completely understand the reality of the situation, to meet, speak with people who are living this reality. It’s a message for the Church.”

Bishop Flores welcomed the delegation led by the president of the USCCB, Cardinal Daniel N. DiNardo of Galveston-Houston, during a morning Mass at the Basilica of Our Lady of San Juan del Valle National Shrine near McAllen.

Auxiliary Bishop Robert J. Brennan of Diocese of Rockville Centre, N.Y., and Bishop Joseph C. Bambera of Scranton, Pa., also were present during the Mass.

Referring to the Sunday Gospel readings from the Gospel of Mark, in which Jesus heals the daughter of the biblical Jairus, Bishop Flores, who delivered the homily, said that what the bishops were doing near the border was similar. Jesus was attentive to the woman who touched him and wanted to

be healed. Jesus was capable of stopping for a moment and listening to her and tending to her so he could heal her. The story provides the people of God with an example of what God wants, he said.

“He is an example for us because of his capacity to tend to this person in his presence and allowing that woman to change his path,” Bishop Flores said. “What kind of people does the Lord want? He wants a people capable of looking at the reality in front of them and adapting to that reality. He didn’t say, ‘I don’t have time for you today.’ He didn’t say, ‘You’re not in the plan, you’re not on the calendar.’ ”

To be compassionate, one has to have his or her eyes open just as Jesus shows us in the Gospel, he said, and the bishops were visiting the border to listen and to see the reality in that area in a similar manner.

“The bishops are visiting here so they can stop and look and talk to people and understand, especially the suffering of many who are amongst us,” he said, switching between English and Spanish. “That’s what the Lord taught us: to listen and then respond to the plan, the Christian plan, and to give hope to the poorest and neediest, to tell them that the Christian people have not forgotten them.”

Christ’s example, he said, was to respect the dignity of each person, “each one, and to hear their cry to tend to them. That is the purpose of the Church.

“We as a Church have to hear where the reality is, we have to be the ones to say, ‘There’s a human face, and that human face always points us to Christ.’ If we don’t say it, who will?” Bishop Flores asked.

The start of the two-day visit began a day after mass protests around the U.S. demanded a stop to the separation of families. The prelates’ visit will be focused on family separation, and they plan to visit a center for migrants run by Catholic Charities and also to meet with authorities near the border. †

Faith Alive! takes vacation

The weekly Faith Alive! religious education feature, produced by Catholic News Service, takes its annual break from now until Sept. 7.

Official Appointments

Effective August 6, 2018

Rev. Mark Weaver, O.F.M. Conv.,
pastor of St. Joseph University Parish in Terre Haute, to pastor of St. Mary Parish in New Albany.

Rev. Savio Manavalan, O.F.M. Conv.,
associate pastor of St. Joseph University Parish in Terre Haute, to pastor of St. Joseph University Parish in Terre Haute.

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



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E-mail us:
criterion@archindy.org

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Benedictine Sister Juliann Babcock was former prioress of Beech Grove monastery

By Sean Gallagher

Benedictine Sister Juliann Babcock, who served as the seventh prioress of Our Lady of Grace Monastery in Beech Grove, died on June 15 at the St. Paul Hermitage in Beech Grove. She was 69.



Str. Juliann Babcock, O.S.B.

The Mass of Christian Burial was celebrated on June 19 at the monastery chapel. Burial followed at the sisters' cemetery.

Benedictine Sister Jennifer Mechtild Horner, the current prioress at Our Lady of Grace who succeeded Sister Juliann in June of 2015, spoke of how deeply the vocation to Benedictine monasticism was integrated into her friend and predecessor.

"Sister Juliann had a deep, deep love of the monastic life," Sister Jennifer said. "It was a place where she found great joy, and so she really shared her love of monastic life wherever she went.

"As a prioress, she kept working with us on deepening all of our monastic values. She was someone who not only talked about monastic life and values, but lived them deeply."

Sister Jennifer noted that Sister Juliann shared her love for monastic life more broadly on councils of Benedictine communities across the country and around the world.

Sister Juliann also helped secure and implement a grant for Benedictine communities across the country to create videos for monastic formation, and to connect Benedictines in various communities in the initial stages of formation through digital communications technology.

And she helped set Our Lady of Grace and its ministries on firm footing for the future by starting a capital campaign during her term as prioress, and planning major renovations to the St. Paul Hermitage and the Benedict Inn Retreat and Conference Center, both on the grounds of the monastery.

Another legacy that will remind Sister Jennifer of her friend is her many works of art in ceramics, calligraphy and water color painting that continue to grace

the monastery.

"You see it in the hallways and different places," said Sister Jennifer of Sister Juliann, whom she described as "an extremely creative person."

"She loved color and beauty. She really shared that with the world and especially with us. She'll be deeply missed. She was a deeply loved person. And she was a deeply loved person because she loved deeply."

Sister Juliann was born on Oct. 5, 1948, in Indianapolis and grew up as a member of Our Lady of Lourdes Parish on the city's east side.

After attending the monastery's former Our Lady of Grace Academy as a high school student, she entered its novitiate on Sept. 7, 1966. She professed simple vows in 1968 and perpetual vows in 1973.

Sister Juliann earned a bachelor's degree in elementary education at the University of Indianapolis, a master's degree in elementary education at Ball State University in Muncie, Ind., and a master's degree in spirituality from Holy Name College in Oakland, Calif.

Sister Juliann ministered from 1971-81 in Catholic schools in the archdiocese,

serving at St. Anthony of Padua School in Clarksville from 1971-72 and 1979-81, Christ the King School in Indianapolis from 1972-73 and St. Pius X School in Indianapolis from 1975-79. She also taught at Meyers Public School in Cannelton from 1973-75.

In 1981, she helped to open her community's Benedict Inn Retreat and Conference Center, serving as its director of programming from 1981-90.

Over the next quarter century, Sister Juliann held several leadership positions at Our Lady of Grace, serving as vocation director from 1989-93, as oblate director in 1990, as subprioress from 1993-2001 and as formation director from 2002-09.

In 2009, she was elected prioress of Our Lady of Grace and completed her six-year term in 2015.

She is survived by a sister, Mary Costello, and a brother, Dave Babcock. Both live in Indianapolis.

Memorial gifts may be sent to the Retired Sisters' Fund, in care of Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove, IN 46107 or online at www.benedictine.com. †

CARDINALS

continued from page 1

the way, unperturbed by his disciples' infighting, jealousies, failings and compromises.

On the road to Jerusalem, as the disciples were locked in "useless and petty discussions," Jesus walks ahead, yet tells them forcefully, when it comes to lording authority over others, "it shall not be so among you; whoever would be great among you must be your servant" (Mk 10:43).

What good is it, the pope asked, to "gain the whole world if we are corroded within," or "living in a stifling atmosphere of intrigues that dry up our hearts and impede our mission," including those "palace intrigues" in curial offices.

"But it shall not be so among you," the Lord says, because their eyes, heart and resources must be dedicated "to the only thing that counts: the mission," the pope said.

Personal conversion and Church reform are always missionary, he said, which demands that looking out for and protecting one's own interests be stopped, so that looking out for and protecting what God cares about remains at the fore.

Letting go of sins and selfishness means "growing in fidelity and willingness to embrace the mission" so that "when we see the distress of our brothers and sisters, we will be completely prepared to accompany and embrace them" instead of being "roadblocks ... because of our short-sightedness or our useless wrangling about who is most important."

"The Church's authority grows with this ability to defend the dignity of others, to anoint them and to heal their wounds and their frequently dashed hopes. It means remembering that we are here because we have been asked 'to preach good news to the poor ... to proclaim release to the captives and recovering of

sight to the blind, to set at liberty those who are oppressed," he said.

"Dear brother cardinals and new cardinals," the pope said, the "Lord walks ahead of us, to keep reminding us that the only credible form of authority is born of sitting at the feet of others in order to serve Christ."

"This is the highest honor that we can receive, the greatest promotion that can be awarded us: to serve Christ in God's faithful people, in those who are hungry, neglected, imprisoned, sick, suffering, addicted to drugs, cast aside," he said.

Pope Francis then read the formula of creation and the names of all 14 cardinals; each new cardinal recited the creed and took an oath of fidelity to Pope Francis and his successors.

One by one, each cardinal went up to the pope and knelt before him. The pope gave them each a cardinal's ring, a red skullcap, known as a zucchetto, and a three-cornered red hat, known as a biretta. The assembly applauded for each new cardinal as the pope stood and embraced each one, in some cases speaking to them briefly and privately.

After the consistory, Pope Francis and the new cardinals visited retired Pope Benedict in the Mater Ecclesiae Monastery, his residence in the Vatican Gardens.

With the new members, the College of Cardinals numbered 226, with 125 of them being cardinal electors—those under 80 and eligible to vote in a conclave. With this consistory, Pope Francis has created almost half of the voting cardinals.

The new cardinals are from Iraq, Spain, Italy, Poland, Pakistan, Portugal, Peru, Madagascar, Japan, Mexico and Bolivia. The current College of Cardinals now represents six continents and 88 countries.

The 14 cardinals who received their red hats from the pope were Cardinals:

- Louis Sako, 69.



Pope Francis places a red biretta on new Cardinal Pedro Barreto of Huancayo, Peru, during a consistory to create 14 new cardinals in St. Peter's Basilica at the Vatican on June 28. (CNS photo/Paul Haring)

- Luis Ladaria, 74, prefect of the Congregation for the Doctrine of the Faith.
- Angelo De Donatis, 64, papal vicar for the Diocese of Rome.
- Giovanni Angelo Becciu, 70, substitute secretary of state, prefect-designate of the Congregation for Saints' Causes.
- Konrad Krajewski, 54, papal almoner.
- Joseph Coutts of Karachi, Pakistan, 72.
- Antonio dos Santos Marto of Leiria-Fatima, Portugal, 71.
- Pedro Barreto of Huancayo, Peru, 74.

- Desire Tsarahazana of Toamasina, Madagascar, 64.
- Giuseppe Petrocchi of L'Aquila, Italy, 69.
- Thomas Aquinas Manyo Maeda of Osaka, Japan, 69.
- Sergio Obeso Rivera, retired archbishop of Xalapa, Mexico, 86.
- Toribio Ticona Porco, retired bishop of Coroico, Bolivia, 81.
- Aquilino Bocos Merino, 80, former superior general of the Claretian religious order. †



Retired Benedict XVI and Pope Francis exchange greetings at the Mater Ecclesiae Monastery after a consistory at which Pope Francis created 14 new cardinals at the Vatican on June 28. The new cardinals came to greet Pope Benedict. (CNS photo/Vatican Media)

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Editorial



Participants recite the rosary during a religious freedom rally in 2016 at St. John the Baptist Diocesan High School in West Islip, N.Y. (CNS photo/Gregory A. Shemitz, *Long Island Catholic*)

Religious freedom is not optional

“Religious freedom is the freedom to think, act, and shape one’s life according to one’s faith or religious beliefs without fear of sanction or pressure from government authority. It is a fundamental human right, derived from the inviolable dignity of the human person and also guaranteed by the Constitution of the United States of America. Religious freedom includes, but is much more than, the freedom to worship.” (United States Conference of Catholic Bishops)

The Church in the United States observed Religious Freedom Week from June 22 to June 29. Religious freedom is a serious issue that must be addressed whether or not it’s comfortable or convenient. Why? Because threats against religious liberty challenge our most fundamental identity as Catholics and as Americans.

What do we mean by “religious freedom”? The United States Conference of Catholic Bishops (USCCB) describes it as “the freedom to think, act, and shape one’s life according to one’s faith or religious beliefs without fear of sanction or pressure from government authority.”

We believe that freedom of religion is a fundamental human right that has its source in the inviolable dignity of the human person (see the *Catechism of the Catholic Church*, #2104–2109, and the Second Vatican Council’s “*Dignitatis Humanae*” (“Declaration on Religious Freedom”). As Archbishop Charles C. Thompson notes in his pastoral letter, “We Are One in Christ: A Pastoral Letter To the Clergy, Religious and Faithful People of Central and Southern Indiana On Fundamentals of Christian Anthropology,” “We consider the dignity of the individual human person to be the fundamental principle of all Catholic social teaching.”

Religious liberty is also guaranteed by the Constitution of the United States of America. It is an American value as well as a universal human right. And as the bishops have repeatedly said, “religious freedom includes, but is much more than, the freedom to worship.” We Catholics believe it is a serious mistake to reduce religious freedom to something private or lived out only within a worshiping community one day a week. Religion is deeply personal, but it is not private. It influences how we think, speak and act—both as members of a community of faith (the Church) and as citizens of this great nation (the United States).

Religious freedom embraces both institutions and individuals. The history of Catholicism in the United States is the story of pioneering individuals and courageous communities who built churches, schools, hospitals and service agencies that are unparalleled in their service to their local communities and to our nation. To suggest that religious freedom only applies to congregations’ Sunday worship is to misunderstand totally the extensive impact of religious life and commitment on every aspect of American life.

Our Church serves people from all walks of life because *we* are Catholic, not because *they* are. That’s an integral part of our identity as Catholics. We are open to all.

In his apostolic exhortation “*Gaudete et Exsultate*” (“Rejoice and Be Glad: On the Call to Holiness in Today’s World”), Pope Francis refers to what he calls “the great criterion” (#95; Mt 25:31-46). If we take Jesus’ words seriously, there’s no way we can restrict our faith to our interior life. “I was hungry and you gave me food,” the Lord says. “I was thirsty and you gave me drink. I was a stranger and you welcomed me. I was naked and you clothed me. I was sick and you took care of me. I was in prison and you visited me.” These words compel us to go out among our neighbors—especially the poor and vulnerable—to minister to them in very public ways.

We are commanded to love God and to love our neighbor. Laws that protect our freedom to comply with one of these commands but not the other are unacceptable. Indeed, they must be rejected. All—not just some—of our religious institutions share equally in the God-given right to think, act, and shape our religious beliefs without fear of sanction or pressure from governmental authority.

As Americans, we believe that one of the reasons our government exists is to ensure that religious freedom is safeguarded for both institutions and individuals. We take our religious freedom seriously, and we call on all local, state and federal officials to make sure that religious liberty remains an integral part of our American way of life.

Our national celebration of Independence Day on July 4 carries forward the themes of Religious Freedom Week. Let’s thank God for the gift of religious liberty. May we never forget those who fought and died for this freedom. May their sacrifices never be forgotten.

—Daniel Conway

Making Sense of Bioethics/Fr. Tad Pacholczyk

The smoke over medical marijuana

A comprehensive 2015 scientific review found medical marijuana to be useful only for a small number of medical conditions.



Writing in the *Journal of the American Medical Association*, an international team of researchers found scant evidence to support broad claims for the drug’s effectiveness.

Although clinical trials showed that chronic neuropathic pain and cancer-related pain could often be treated, other forms of pain, such as those related to rheumatoid arthritis, fibromyalgia, HIV and multiple sclerosis did not show statistically significant improvement. Researchers also found inconclusive data for people with insomnia, anxiety disorders, depression, Tourette syndrome, psychosis and sleep disorders. They registered concerns about medical marijuana’s significant side effects as well.

Yale University researchers, commenting on the review, noted how the approval process for medical marijuana in U.S. states and jurisdictions has often been based on “low-quality scientific evidence, anecdotal reports, individual testimonials, legislative initiatives and public opinion.”

They raised concerns around the fact that medical marijuana seems to be receiving “special status,” and is being “fast-tracked” for legalization when it should instead be subject to the standard scientific verifications of the FDA (Food and Drug Administration) approval process to assure its efficacy and safety.

The Yale authors offered this corrective: “Imagine if other drugs were approved through a similar approach. ... If the goal is to make marijuana available for medical purposes, then it is unclear why the approval process should be different from that used for other medications.”

Be Our Guest/Richard Garnett

The cultural and political relevance of two Supreme Court rulings

In keeping with its now-traditional practice of injecting drama into the otherwise lazy days of late June, the Supreme Court



on June 26 announced rulings in two closely watched and hotly debated cases. Although the implications of these rulings remain to be seen, their cultural—and political—relevance is crystal clear.

In *National Institute of Family Life Advocates v. Becerra*, a 5-4 majority of the court struck down California’s requirement that pro-life crisis-pregnancy centers publicize the availability of state-funded abortions and other services. And, in *Trump v. Hawaii*, the same five justices concluded that the administration’s so-called “travel ban” is within the president’s broad legal authority over immigration and national security matters.

The *Becerra* ruling is, of course, a “win” for the pro-life movement and for the many crisis-pregnancy centers that generously, and successfully, support women and help them make the choice for life. It is also a sound application of well-established rules and precedents.

The California rules in question are not directed at patient safety or at making sure women are fully informed about their medical care. Instead, they are targeted, burdensome and ideologically one-sided efforts by one side of the abortion debate to enlist the aid of the state against the other side.

The justices reaffirmed the long-standing rule that the First Amendment usually does not permit the government to regulate messages it

In his influential exposé *Marijuana Debunked*, Dr. Ed Gogek emphasizes how the idea of medical marijuana “didn’t come from doctors or patient advocacy groups or public health organizations or the medical community. The ballot initiatives for medical marijuana laws were sponsored and promoted by pro-legalization groups.”

These groups have used the medical marijuana trump card to grease the skids for the acceptance of recreational marijuana. This pincer movement has enabled them to control and reap the windfall from an extensive system of dispensaries that supply and distribute addictive substances. Even if recreational marijuana does not ultimately become legalized in a particular jurisdiction, it is well documented that medical marijuana dispensaries often end up supplying the drug not for rare, valid medical uses, but for substance abuse, similar to the situation with opioid pain medications.

Yet the push for marijuana continues unabated. In May, Scott Stringer, the state of New York’s comptroller, issued a report declaring that legalized marijuana in the Empire State would be a potential \$3 billion market, with taxes from its sale generating a potential \$436 million annually statewide and \$336 million for New York City.

With such sums at play, not only are investors coming out of the woodwork, but towns and municipalities are also issuing ordinances and changing zoning laws to bring in the dispensaries. Indeed, dollar signs beckon, much as they once did for tobacco companies and plantation owners.

Besides being addictive and profitable, tobacco and marijuana have other similarities. Marijuana smoke contains harmful chemicals, with ammonia, benzene, toluene and naphthalene levels in marijuana exceeding those found in tobacco smoke. These chemical components may contribute to emphysema,

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disapproves, or to require private speakers to express state-approved messages.

It is worth emphasizing that Justice Anthony Kennedy, who announced his retirement on June 27, supported abortion rights and was deeply committed to the freedom of speech. In his concurring opinion in this case, Kennedy went beyond the majority in condemning California’s attempt to distort the marketplace of ideas. He reminded readers that “history ... shows how relentless authoritarian regimes are in their attempts to stifle free speech,” and insisted that “governments must not be allowed to force persons to express a message contrary to their deepest convictions.”

In the “travel ban” case, challengers had argued that the president’s proclamation limiting the entry into the United States of foreign nationals from certain designated countries not only violated federal immigration law, but also violated the First Amendment’s establishment clause because it discriminated against Muslims and was the product of the anti-Muslim bias, prejudice and animus.

Chief Justice John Roberts, writing for the majority, did not endorse or excuse the president’s various anti-Muslim tweets, speeches and statements, and instead ruled that they did not necessarily require the invalidation of the proclamation, given that a “rational basis”—apart from anti-Muslim bias or political pandering—exists for the policy.

He relied on earlier cases that had emphasized the president’s broad power over “the admission and exclusion of foreign nationals,” and the importance of judicial deference and restraint regarding matters “within the core of executive responsibility.”

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Christ the Cornerstone

Pope Francis reminds us that each of us is called to be holy

“Do not be afraid of holiness. It will take away none of your energy, vitality or joy. On the contrary, you will become what the Father had in mind when he created you, and you will be faithful to your deepest self” (Pope Francis, *“Gaudete et Exsultate,”* #32).

This week begins a five-column series on the call to holiness in today’s world using the recent apostolic exhortation of Pope Francis, *“Gaudete et Exsultate”* (“Rejoice and Be Glad”). In the words of the Holy Father, “My modest goal is to repropose the call to holiness in a practical way for our own time, with all its risks, challenges and opportunities” (#2).

Pope Francis does not provide us with a “treatise containing definitions and distinctions” or even a “discussion of the various means of sanctification” (#2). Instead, he offers signs of holiness taken from the experience of great saints, but more immediately, from the lives of ordinary people.

“I like to contemplate the holiness present in the patience of God’s people: in those parents who raise their children with immense love, in those men and women who work hard to

support their families, in the sick, in elderly religious who never lose their smile. In their daily perseverance, I see the holiness of the Church militant. Very often it is holiness found in our next-door neighbors, those who, living in our midst, reflect God’s presence. We might call them ‘the middle class of holiness’ ” (#7).

Pope Francis is famous for coining phrases—such as “the smell of the sheep,” or the Church as a “field hospital,” or the Eucharist as “not a prize for the perfect, but a powerful medicine and nourishment for the weak.” His new phrase, “the middle class of holiness,” is equally powerful. It underscores the fact that none of us, except Mary, is perfect in holiness.

All of us, including many of the saints, struggle to become the person God intends us to be. For inspiration, we look to all the holy men and women that the Church has canonized as saints. But practically speaking, we are more likely to find encouragement from the example of those who are closest to our own lived experience. “These witnesses may include our own mothers, grandmothers or other loved

ones,” the pope says. “Their lives may not always have been perfect, yet even amid their faults and failings they kept moving forward and proved pleasing to the Lord” (#3).

Pope Francis tells us that we become holy not by what we think, believe or say, but by what we do. “It is not healthy to love silence while fleeing interaction with others, to want peace and quiet while avoiding activity, to seek prayer while disdaining service,” the pope says. “We are called to become contemplatives even in the midst of action, and to grow in holiness by responsibly and generously carrying out our proper mission” (#26).

Our mission as baptized Christians is to follow Jesus, to live as he did, “reproducing in our own lives various aspects of Jesus’ earthly life: his hidden life, his life in community, his closeness to the outcast, his poverty and other ways in which he showed his self-sacrificing love” (#20). If we imitate Christ in our words and actions, we will grow in holiness. We will become more whole, more complete.

“Not everything a saint says is completely faithful to the Gospel,” the

pope teaches. “Not everything he or she does is authentic or perfect. What we need to contemplate is the totality of their life, their entire journey of growth in holiness, the reflection of Jesus Christ that emerges when we grasp their overall meaning as a person” (#22).

Growth in holiness is, or should be, our overall meaning as a person. It is our mission in life—to let Christ increase in us as we ourselves decrease. We should not be afraid of the call to holiness or of the spiritual journey that it requires. “Holiness does not make you less human, since it is an encounter between your weakness and the power of God’s grace” (#34).

Jesus walks with us—every step of the way. His Spirit guides us and gives us courage.

Always ask the Spirit what Jesus expects from you at every moment of your life and in every decision you must make, so as to discern its place in the mission you have received. Allow the Spirit to forge in you the personal mystery that can reflect Jesus Christ in today’s world (#23).

Each of us is called to be holy, to be loved and liberated by God, to be faithful to our deepest self. †



Cristo, la piedra angular

El papa Francisco nos recuerda que cada uno de nosotros está llamado a ser santo

“No tengas miedo de la santidad. No te quitará fuerzas, vida o alegría. Todo lo contrario, porque llegarás a ser lo que el Padre pensó cuando te creó y serás fiel a tu propio ser” (Papa Francisco, *“Gaudete et Exsultate,”* #32)

Esta semana comenzamos una serie de cinco columnas sobre el llamado a la santidad en el mundo actual, en la que nos fundamentaremos en la exhortación apostólica que publicó recientemente el papa Francisco, titulada *“Gaudete et Exsultate”* (“Alegraos y regocijaos”). En palabras del Santo Padre “Mi humilde objetivo es hacer resonar una vez más el llamado a la santidad, procurando encarnarlo en el contexto actual, con sus riesgos, desafíos y oportunidades” (#2).

En su exhortación el papa Francisco no nos presenta “un tratado sobre la santidad, con tantas definiciones y distinciones” (#2), sino que nos ofrece signos de santidad tomados de la experiencia de grandes santos y, más concretamente, de las vidas de personas comunes.

“Me gusta ver la santidad en el pueblo de Dios paciente: a los padres que crían con tanto amor a sus hijos, en esos hombres y mujeres que trabajan para llevar el pan a su casa, en los enfermos,

en las religiosas ancianas que siguen sonriendo. En esta constancia para seguir adelante día a día, veo la santidad de la Iglesia militante. Esa es muchas veces la santidad ‘de la puerta de al lado,’ de aquellos que viven cerca de nosotros y son un reflejo de la presencia de Dios o, para usar otra expresión, ‘la clase media de la santidad’ ” (#7).

El papa Francisco es famoso por acuñar nuevas frases, como “el olor a oveja,” o comparar a la Iglesia con un “hospital en campo,” o decir que la Eucaristía “no es un premio para los perfectos sino un generoso remedio y un alimento para los débiles.” Su nueva frase, “la clase media de la santidad” resulta igualmente impactante puesto que destaca el hecho de que ninguno de nosotros, excepto María, es perfecto en su santidad.

Muchos de nosotros, inclusive muchos santos, tenemos dificultades para convertirnos en la persona que Dios desea que seamos. A manera de inspiración, tomamos como ejemplo a los hombres y mujeres que la Iglesia ha canonizado como santos. Pero en la práctica, es mucho más probable que encontremos aliento en el ejemplo de aquellos que se encuentran más cerca de la experiencia que nosotros mismos hemos vivido. “Entre [estos testimonios]

puede estar nuestra propia madre, una abuela u otras personas cercanas,” afirma el papa. “Quizá su vida no fue siempre perfecta, pero aun en medio de imperfecciones y caídas siguieron adelante y agradaron al Señor” (#3).

El papa Francisco nos dice que alcanzamos la santidad no mediante lo que pensamos, creemos o decimos, sino de lo que hacemos. “No es sano amar el silencio y rehuir el encuentro con el otro, desear el descanso y rechazar la actividad, buscar la oración y menospreciar el servicio,” expresa el papa. “Somos llamados a vivir la contemplación también en medio de la acción, y nos santificamos en el ejercicio responsable y generoso de la propia misión” (#26).

Como cristianos bautizados, nuestra misión es seguir a Jesús, vivir como lo hizo él y “reproducir en la propia existencia distintos aspectos de la vida terrena de Jesús: su vida oculta, su vida comunitaria, su cercanía a los últimos, su pobreza y otras manifestaciones de su entrega por amor” (#20). Si limitamos a Cristo en nuestras palabras y acciones, crecemos en santidad, nos haremos más íntegros, más completos.

“No todo lo que dice un santo es plenamente fiel al Evangelio—predica el papa—no todo lo que hace es auténtico

o perfecto. Lo que hay que contemplar es el conjunto de su vida, su camino entero de santificación, esa figura que refleja algo de Jesucristo y que resulta cuando uno logra componer el sentido de la totalidad de su persona” (#22).

Creer en santidad es, o debería ser, el propósito general de cada uno de nosotros como persona. Es nuestra misión en la vida dejar que la presencia de Cristo aumente en nosotros y al mismo tiempo disminuir nuestra propia presencia. No debemos temer al llamado a la santidad ni tampoco al recorrido espiritual que este implica. “La santidad no te hace menos humano, porque es el encuentro de tu debilidad con la fuerza de la gracia” (#34).

Jesús camina con nosotros a cada paso del camino; su Espíritu nos guía y nos da aliento.

Preguntemos siempre al Espíritu qué espera Jesús de mí en cada momento de la vida y en cada decisión que debo tomar para discernir mi lugar en la misión que he recibido. Permitamos que el Espíritu “forje en ti ese misterio personal que refleje a Jesucristo en el mundo de hoy” (#23).

Cada uno de nosotros está llamado a ser santo, a ser amado y liberado por Dios, a ser fiel a su ser interior más profundo. †

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 10

Church of the Immaculate Conception, 1 Sisters of Providence, Saint 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

Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Fatima on the Road" Wine and Rosaries Bus Trip**, travel to French Lick Winery and Huber Winery, viewing

of movie *Babette's Feast* on bus, discussion led by Father Stephen Banet, 8 a.m. departure, 6 p.m. return, \$62 includes bagged breakfast, lunch at French Lick Winery, and wine tasting at both wineries, deadline to register is July 10, must be 21 or older. Information and registration: Dustin Nelson, 317-545-7681, ext. 101 or www.archindy.org/fatima.

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.dwellingplaceindy.org/mindfulness. Information: dwellingplaceindy@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., freewill donation. Information and registration: 317-788-7581, www.benedictinn.org.

July 12-14

Holy Spirit Parish, 7243

E. 10th St., Indianapolis. **Parish Festival**, Thurs. 6-11 p.m., Fri. 6 p.m.-midnight, Sat. 1 p.m.-midnight, food, beer garden, bingo, carnival rides, live entertainment, Texas poker, black jack, \$10 admission refunded in food and drink vouchers, children younger than 18 must be accompanied by an adult. Information: 317-353-9404.

July 13-14

St. Benedict Parish, 111 S. 9th St., Terre Haute. **Community Festival**, Fri. and Sat. 5 p.m.- midnight, church tours, live music, children's games, poker, food booths, beer garden, 50/50 raffle, silent auction, raffle, \$3 admission for ages 12 and older. Information: 812-232-8421, www.stbenedictth.org.

July 13-15

St. Luke the Evangelist Parish, 7575 Holliday Dr. E., Indianapolis. **Healing of the Heart Retreat**, for those who want to learn how to forgive and be forgiven, Franciscan Friars of the Holy Spirit Father Ignatius Mazanowski presenting, Fri. 5:30 p.m. Mass, 7-9 p.m. presentation; Sat. 8:15 a.m. Mass, presentation until 9:30 p.m.;

Sun. 9:30 a.m. Mass, retreat ends at noon, \$90 includes materials, Sat. breakfast, lunch, dinner and Sun. breakfast, registration required by July 9. Application and registration: stluke.org. Information: 317-439-1836, galemaz777@yahoo.com.

July 14

St. Maria Goretti Parish, 17102 Spring Mill Road, Westfield (Lafayette Diocese). **Italian Fest**, 5:30 p.m., live band, bingo, bounce houses, games, food, zip line until 7:30 p.m., fireworks at 9:45 p.m., food tickets in bundles of \$10, \$15 game wristbands, \$50 maximum per family. Information, tickets and wristbands: smgonline.org, 317-867-3213.

July 14-15

All Saints Parish, Dearborn County, St. John the Baptist Campus, 25743 State Rte. 1, Guilford. **Summer Festival**, 11 a.m.-6 p.m., \$12 chicken dinners Sun. 11 a.m.-5 p.m., food stand, quilts, Last Supper religious exhibit, games, kiddie land, country store, beer garden, \$10,000 raffle. Information: 812-576-4302.

July 18

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

July 19

St. Joseph Parish, 1401 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m. Information: 317-244-9002.

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

July 19-21

St. Christopher Parish, 5301 W. 16th St., Indianapolis. **Mid-Summer Festival**, Thurs. 4-10 p.m., Fri. 4-11 p.m., Sat. noon-11 p.m., food, carnival games and rides, bingo, raffles, casino games, beer tent. Information: 317-241-6314.

July 22-28

St. Ambrose Parish,

food booth at Jackson County Fair on S.R. 250, Brownstown, 2-10 p.m. Information: 812-522-5304.

July 26-28

St. Elizabeth Seton, 10655 Haverstick Road, Carmel (Lafayette Diocese). **SetonFest**, 6-11:45 p.m., rides, live music, laser tag, raffles, bingo, children's games, beer, casino, food trucks, Fri. car show, all you can eat pasta dinner Sat., fireworks Fri. and Sat. Information: 317-846-3850, www.setoncarmel.org.

July 28

St. Mary Parish, 777 S. 11th St., Mitchell. **Hog Roast and Indoor Yard Sale**, 9 a.m.-3 p.m., pulled pork dinners with sides, children's games, door prizes, silent auction. Information: 812-849-3570.

July 28-29

All Saints Parish, Dearborn County, St. Martin Campus, 8044 Yorkridge Road, Guilford. **Summer Festival**, 11 a.m.-6 p.m., \$12 chicken dinners Sun. 11 a.m.-5 p.m., food stand, quilts, Last Supper religious exhibit, games, kiddie land, country store, beer garden, \$10,000 raffle. Information: 812-576-4302. †

Hearts & Hands of Indiana to host fundraiser and silent auction on Aug. 4

Hearts & Hands of Indiana, a nonprofit organization which rehabilitates homes to provide affordable housing near St. Anthony Parish in Indianapolis, is hosting its annual Houses to Homes Fundraiser and Silent Auction at Primo Banquet and Conference Center, 2615 National Ave., in Indianapolis, from 6-10 p.m. on Aug. 4.

The event features a buffet dinner with complimentary beer and wine, door prizes, audience games, a silent auction and wine pull.

The mission of Hearts & Hands is to help families and individuals attain

affordable, long-term homeownership near St. Anthony Parish by providing education, mentoring and quality rehabilitated homes. All proceeds from the event directly fund the rehabilitation of previously abandoned homes in the near-west side neighborhood.

Tickets are \$100, which includes admission for two, buffet dinner, beer and wine, and one entry for a chance in the \$5,000, \$1,500 and \$500 drawings.

For more information or to purchase tickets, contact Hearts & Hands of Indiana by calling 317-353-3605 or e-mailing info@heartshandshandsindy.org. †

Retreats and Programs

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

July 20-22

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Twelve Step Weekend Retreat for Women**. Information and registration: Nancy, 317-970-4200.

July 27-29

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Tobit Marriage Preparation Weekend**, 7 p.m. Fri.-11:45 a.m. Sun., \$298 includes separate room accommodations for couple,

meals, snacks and materials. Registration deadline: July 25. Information and registration: Dustin Nelson, 317-545-7681, ext. 101 or www.archindy.org/fatima/calendar/tobit.html. †

Nominations sought for Respect Life and Pro-Life Youth awards through Aug. 31

The archdiocesan Office of Human Life and Dignity is accepting nominations for the Archbishop O'Meara Respect Life Award and the Our Lady of Guadalupe Pro-Life Youth awards now through Aug. 31.

The Archbishop O'Meara Respect Life Award honors an adult or married couple who demonstrates leadership in promoting the dignity and sanctity of human life in the parish community and in the archdiocese.

The Our Lady of Guadalupe Pro-Life Youth Award honors a high school student who demonstrates leadership in promoting the dignity and sanctity of human life in the parish community, school community and in

the archdiocese.

The awards will be presented at the Respect Life Mass to be held at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, at 10:30 a.m. on Oct. 7.

Printable nomination forms can be found at www.archindy.org/humanlifeanddignity, then scroll down and select "Annual Respect Life Mass."

Completed forms should be mailed to the Office of Human Life and Dignity, 1400 N. Meridian St., Indianapolis, IN 46202 or e-mailed to beichhorn@archindy.org.

For more information, call Keri Carroll at 317-236-1521 or e-mail kcarroll@archindy.org. †



STEM initiative

In this May 5 photo, Jack Albright, left, and Nick Berger, then-juniors of Seton Catholic High School in Richmond, work on the go-kart they designed for a worldwide STEM (science, technology, engineering and math) initiative called evGrandPrix. Both students were members of the Wayne County 4-H Motorsports team's inaugural year in the event, which took place at the Indianapolis Motor Speedway in May. Teams build an electric go-kart, and prepare and deliver a presentation addressing public relations, marketing, fundraising and go-kart making. (Submitted photo)

St. Mary Parish in Greensburg to host 5K walk run and kids fun run on Aug. 25

"On Eagles Wings" is the theme of a 5K Walk/Run and Kids Fun Run at St. Mary Parish, 1331 East Hunter Robbins Way, in Greensburg, on Aug. 25.

Registration and packet pickup begin at 8 a.m., followed by the 5K run/walk at 9 a.m. and the Kids Fun Run at 10 a.m. Awards will be presented at 10:15 a.m. A children's game area will be open from 8:30-11 a.m.

The event is held in memory of St. Mary parishioners Barb and Don Horan and Denise and Steve Butz, who were killed in a plane crash in 2012.

The cost is \$22.34 for the walk/run

and \$17.02 for the kids run.

Registrations received by Aug. 10 include a T-shirt.

Proceeds benefit the Decatur County Community Foundation and United Fund, the On Eagle's Wings Memorial Scholarship Fund, the Greensburg Community High School Wrestling Program and St. Mary School.

Register online at www.oneagleswings5k.com.

For additional information, contact Kristy Lowe by calling 812-593-2502 or e-mailing klowe95@gmail.com. †

Last Supper exhibit at All Saints Parish festivals evangelizes, inspires

By Natalie Hoefler

Father Jonathan Meyer is a lover of sacred art.

So when one of his parishioners at All Saints Parish in Dearborn County told him about the small Last Supper Museum in Greensburg, Father Meyer knew he had to see it.

"It was almost overwhelming," he says.

He describes the collection of nearly 3,000 artistic depictions of the Last Supper as ranging "from traditional paintings, to plates, to sculptures. Really, it's the Last Supper in every art medium you can think of. It's quite remarkable."

Father Meyer met the owners, Rev. Charles Floy and his wife Wilma, who have been collecting artistic Last Supper pieces for nearly 50 years. He pitched an idea, and the Floys agreed.

Now the summer festivals held at three of the four campuses of All Saints Parish this summer will feature a Last Supper exhibit. Visitors can see and learn about many of the museum's items, as well as Last Supper pieces owned by All Saints parishioners.

"I brought [members of] our faith formation commission" to the museum, says Father Meyer. "They went around the exhibit and collectively selected items they thought our congregation would be interested in seeing."

"We probably borrowed around 75-100 of their images. And we've collected about 50 from our parishioners. There are some that are actually handmade sculptures, some crocheted, some [that] people have purchased on pilgrimages to the Holy Land or Rome. One of our young children, maybe 5 or 6 [years old], made a Last Supper out of Legos, which is pretty remarkable."

Members of the parish have been trained as guides who can explain each image "to help visitors more deeply understand the theology or beauty or Scripture hidden in it," says Father Meyer.

This Last Supper collection is not the first of such exhibits offered at the parish's summer festivals. The first was on the Shroud of Turin during the 2015 festival, followed by Nativity crèches in 2016 and images of the Blessed Virgin Mary in 2017.

"The reason we started doing these exhibits was to create a non-threatening environment to create a conversation at our festivals," Father Meyer explains. "We'll serve thousands of chicken dinners in one day. How do you effectively evangelize and share the treasures of the Church [to those who attend the festivals]? Exhibits have proven to be a great way to do that. Sacred art is very moving."

He says the exhibits are more than just art, "but experiences where [visitors] are



Depictions of the Last Supper, similar to this olive wood piece made in the Holy Land, will be on display during the summer festivals held at three of the four campuses of All Saints Parish in Dearborn County this summer. (Photo by Natalie Hoefler)

all the more drawn into the mystery of whatever it is we're exhibiting."

For the Last Supper exhibit, Father Meyer hopes that those who see it will develop "a deeper understanding of what took place in the Upper Room 2,000 years ago ... [as well as] a deeper appreciation for the Eucharist," and its "transformative work in our lives and hearts."

He also hopes visitors will feel "called to live that mystery through service," noting that Jesus' washing of the disciples' feet are also depicted among the Last Supper pieces.

"When we look at how we can share our faith, these exhibits have been tremendous," says Father Meyer. "People

come for chicken and a beer, but they also walk away with Jesus. They walk away inspired."

The exhibit is free and will be available as follows:

- 5 p.m.-midnight, July 14; and 11 a.m.-9 p.m., July 15, St. John the Baptist Campus, 25743 State Rte. 1, Guilford. This is the only site where the exhibit is handicap-accessible.
- 5:30 p.m.-midnight, July 28; and 11 a.m.-9 p.m., July 29, St. Martin Campus, 8044 Yorkridge Road, Guilford.
- 5 p.m.-midnight, Aug. 11; 11 a.m.-6 p.m., Aug. 12, St. Paul Campus, 9798 N. Dearborn Road, Guilford.

For more information, contact the parish office at 812-576-4302. †

MARIJUANA

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bronchial irritation and inflammation. Patients with medical conditions treatable by medical marijuana can avoid these toxic chemicals and other side effects by using more purified preparations containing only the active ingredients.

In 2003, the Institute of Medicine, a nonprofit, nongovernmental organization that evaluates medical issues, acknowledged that components of marijuana may have medicinal uses, and strongly recommended the development of prescription cannabinoid medicines based on those components: "If there is any future for marijuana as a medicine, it lies in its isolated components, the cannabinoids and their synthetic derivatives."

Several different cannabinoid medications have been developed in recent years, and these medicines work as well as or better than marijuana, have fewer side effects and are less likely to be abused. These drugs also tend to be effective in the body for longer periods.

Gogek notes the irony of the loud public outcry that would ensue if the FDA were to approve "a drug that had no advantage over safer alternatives, went mostly to substance abuse, increased teenage drug use and killed people on the highways." He concludes, "We should not be sidestepping the FDA approval process that was designed to protect us."

In sum, the reality behind medical marijuana is far from the rosy view painted by advocates.

RULINGS

continued from page 4

Those challenging the "travel ban," like the dissenting justices, are correct to insist that government actions that discriminate on the basis of religion or that stigmatize and demean members of minority religions are unjust and unconstitutional.

They are also correct that the current president, before and since his election, has said many foolish, offensive, hurtful and even hateful things about Muslims and others.

The majority acknowledged that the president "possesses an extraordinary power to speak to his fellow citizens and on their behalf," and suggested, subtly but clearly and correctly, that the current president has abused that power.

However, they insisted, "the issue before us is not whether to denounce the [president's] statements." Instead, "we must consider not only the statements of a particular president, but also the authority of the presidency itself."

The facts that the president possesses wide discretion with respect to immigration decisions and the courts have only a limited role in second-guessing that discretion makes it all the more important, as Justice Kennedy put it in his concurring opinion, for presidents to take their oaths seriously, and "to adhere to the Constitution and to its meaning and its promise."

(Richard Garnett is the Paul J. Schier/Fort Howard Corporation professor and concurrent professor of political science at the University of Notre Dame in northern Indiana. He is founding director of Notre Dame Law School's program on church, state and society.) †

Marijuana is not "just a plant." It is an addictive drug abused in epidemic proportions, inflicting a serious individual and societal toll. Its use as a medicine needs to be carefully regulated through standard scientific oversight and the FDA approval process, not handed over to recreational enthusiasts and opportunistic businessmen.

The current practice of encouraging states and municipalities to legalize medical and then recreational

marijuana is, in the final analysis, neither reasonable nor ethical.

(Father Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience at Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.) †



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'Missionary Disciples: Witnesses to the love of God'

Listening to challenges continues at regional V Encuentro

From staff and wire reports

Nearly 200 Hispanic ministry leaders from 13 dioceses in Illinois, Wisconsin and Indiana—including the Archdiocese of Indianapolis—gathered at the University of Notre Dame near South Bend, Ind., for the Region VII Encuentro on June 8-10.

Among the main issues participants considered as priorities for their region were: evangelization and leadership development among youths and young adults; support and care for immigrants in the country without documents; accompaniment of families; the development of intercultural competencies in parishes; and the need to grow more vocations.

"The Encuentro has really brought to light to the authorities of the Church the voices of the people. That's why these Encuentros are so important," said Chicago Auxiliary Bishop Alberto Rojas, chairman of the Region VII Encuentro.

Like other regional *encuentros*—the Spanish word for "encounter"—being held around the country, the gathering at Notre Dame was part of the process leading up to the Fifth National Encuentro of Hispanic/Latino Ministry or V Encuentro. The national *encuentro* will take place on Sept. 20-23 in Grapevine, Texas.

Oscar Castellanos, director of the archdiocesan Office of Intercultural Ministry, led the archdiocesan delegation that attended the meeting. He said the gathering had a feeling of "openness and collaboration." Archbishop Charles C. Thompson of Indianapolis also participated in the three-day session.

"There were people that knew each other, so there was also a sense of brotherhood and festivity," Castellanos commented. The purpose of the regional meeting, he added, was to continue the V Encuentro process initiated by the United States Conference of Catholic Bishops (USCCB). It offered "a discernment process that allowed the Hispanic community to understand its call in the Church of the U.S.," Castellanos noted. "It was an opportunity to [be a] voice [for] those who are not heard



Region VII Encuentro representatives from Illinois, Indiana and Wisconsin pose for a group photo in the Basilica of the Sacred Heart on the campus of the University of Notre Dame after the closing Mass on June 10. (Submitted photo)

and part of the Church living in the peripheries."

'Witnesses to the love of God'

Bishop Kevin C. Rhoades of the Fort Wayne-South Bend Diocese, head of the host diocese for the Region VII Encuentro, was the principal celebrant for the gathering's opening liturgy on June 8. At the Mass that set the tone for the weekend of discussion, worship and reflection, he credited Providence for the Encuentro opening day being held on the Solemnity of the Sacred Heart of Jesus.

"The Sacred Heart symbolizes the love of God, his infinite love revealed in the pierced heart of his Son, a love that conquers sin and transcends death," Bishop Rhoades said in his homily.

"We are called to give witness to this love. The theme of V Encuentro, as you know, is 'Missionary Disciples: Witnesses to the love of God.' On this feast day, we contemplate that love, the love of God revealed in his Son Jesus, who loved us to the extreme, to the end. And after contemplating and experiencing this love, to give testimony and be witnesses to it.

"In this V Encuentro, we reflect on our vocation as missionary disciples to be witnesses to the love of God, to be like St. Margaret Mary Alacoque, who received the revelation of the Sacred

Heart—disciples of the Sacred Heart of Jesus. I hope that this Encuentro inspires and helps us to spread the love of Christ throughout our region, our country and our world. This is our mission, the mission of the Church."

To ensure that the process was clearly understood by all delegates, who were predominantly Hispanic, the region opted to hold the sessions mainly in Spanish. A few participants preferred to speak in English, particularly Hispanic young adults.

Participants working in small groups selected their main challenges, priorities and strategies in ministerial areas that were discussed and agreed upon by all participants. Those areas were: vocations, ministry to youth and young adults, family ministry, faith formation and catechesis, liturgy, development and training of leaders, higher education and immigration.

"We hope the V Encuentro process can help us by listening to the problems, struggles and challenges people face in our parishes and dioceses," said Maria Rodriguez, a delegate from the Diocese of Fort Wayne-South Bend, who is a member of Our Lady of Guadalupe Parish in Warsaw, Ind.

Understanding our culture

During the large group sessions, participants in the different ministerial areas stressed the importance of reaching out to families at all ages and stages. They discussed ways to provide support in faith formation, access to sacraments, strengthening marriages, getting to know their struggles and reasons why some might stop going to church and ways to invite them back.

Strategies on how to develop and promote Hispanic vocations to the priesthood and the diaconate from within their communities also were considered. Many leaders expressed a hope to see more access to opportunities in Spanish to

deepen and strengthen their knowledge of the Catholic faith at all levels.

Sister Carmen Sotelo, a delegate from the Diocese of Joliet, Ill., said that such knowledge is particularly essential when parish communities want to appropriately incorporate their customs and heritage into their worshipping practices.

"We need liturgical formation to know, for example, that you can't play any kind of music during Mass and [that] lectors must adequately prepare to be messengers of the Gospel," said Sister Carmen, a Missionary Sister of the Sacred Heart of Jesus and Our Lady of Guadalupe.

Many participants also voiced the need to have priests, bishops and parish staffs be open to understanding their culture, and highlighted the need for more intercultural training and collaboration at all levels within parishes and dioceses.

Bishop Rhoades said he felt enriched by listening to participants' needs, views, contributions and struggles. He joined the large and small group sessions that focused on outreach to youths and young adults.

"Their commitment and their faith are so evident, but also some of the challenges that they face," Bishop Rhoades said about Hispanic young adults. "I was really impressed by this idea of Latino youth evangelizing other Latino youth and talking about ways to do that."

He stressed the important role the Church has in accompanying them, and that they see that the Church is with them in their struggles.

Besides Archbishop Thompson and Bishops Rhoades and Rojas, a handful of other bishops also participated in the gathering. Among them were retired Bishop Placido Rodriguez of Lubbock, Texas, who resides in Chicago, and Bishop Timothy L. Doherty of



Archbishop Charles C. Thompson of Indianapolis is pictured in the Basilica of the Sacred Heart on June 10 with Ana Gómez, left, of St. Patrick Parish in Indianapolis, and Anne Corcoran of St. Monica Parish, also in Indianapolis. (Submitted photo)



Delegates from Illinois, Wisconsin and Indiana enjoy a lighthearted moment during a plenary session at the Region VII Encuentro held the weekend of June 8-10 at the University of Notre Dame (Jodi Marlin/Today's Catholic)



Bishop Kevin C. Rhoades of Fort Wayne-South Bend shares a homily during the Region VII Encuentro opening liturgy on June 8. (Jodi Marlin/Today's Catholic)

Lafayette, Ind. Also in attendance was Msgr. James Bartylla, vicar general of the Diocese of Madison, Wis.

"We felt represented by Archbishop Thompson, who was present all three days," said Castellanos.

'A plan of action'

Sixteen dioceses comprise episcopal Region VII. It is estimated that more than 3 million Hispanics live in the region, according to U.S. census numbers. The population of Hispanics in the area has grown by 56 percent since 2000, and about 54 percent of them are Catholic, according to the National V Encuentro team.

Hispanic immigrants in the region are predominantly from Mexico; others are from countries in Central and South America. U.S. census figures show that the Archdiocese of Indianapolis has the fastest

growing Hispanic population, with the number up by 185 percent since 2000. The Archdiocese of Chicago and the dioceses of Joliet and Rockford, Ill., have the largest Hispanic populations in the area.

High numbers of unskilled immigrants work on farms and in meatpacking industries in the region. They are among those considered to be on the peripheries; they face hardships such as the lack of an immigration status, fears of deportation and lack of access to the Mass and the sacraments, said V Encuentro organizers.

"At one time, we noticed that Mass attendance had dropped among Hispanics in the diocese," recalled Carlos Hernandez, director of Hispanic ministry for the Diocese of Green Bay, Wis. "We found out that most of the people did not have driver's licenses, so they were afraid to drive to go to Mass. They did not want to take any chances."

Strategies and recommendations resulting from the regional Encuentros will be included in a final report to be submitted to the National V Encuentro team and will be part of a working document to be utilized during the National Fifth Encuentro gathering. The recommendations that emerge at the national level will provide a basis for a USCCB pastoral plan for Hispanic ministry in the U.S. for the coming years.

"It's going to be our pastoral plan, a plan of action," said Enid Roman, director of Hispanic ministry in the Diocese of Fort Wayne-South Bend and episcopal regional chair. "We're looking forward to it because it's been over 30 years since we had new guidelines. Where are we going as Hispanic people with a voice in the Church?"

(Criterion reporter Natalie Hoefler contributed to this story.) †



Members of the delegation from the Archdiocese of Indianapolis at the Region VII Encuentro on June 9 included, in the front row, Ana Gómez, left, Diana Pérez, and Juan Pablo Romero. Middle row: Archbishop Charles C. Thompson, Maria Refugio Romero and Anne Corcoran. Back row: Gabriela Ross and Juan Guevara. (Submitted photo)

'Dreamers' speak up about their needs, concerns during regional Encuentro

WASHINGTON (CNS)—Daniela, 25, is a talented Mexican immigrant who attends a private university on a full scholarship.

She is one of the many "Dreamers," or Deferred Action for Childhood Arrivals (DACA) recipients, who are part of the mosaic of faces and voices of Hispanic Catholic immigrants participating in the National Fifth Encuentro process in the United States.

These are difficult times for Daniela, who was brought to the U.S. as a child by her parents. She fears deportation at some point if she is not able to renew her DACA status. In September 2017, the Trump administration announced the termination of the program. Several lawsuits have since reinstated DACA, but its future is uncertain due to a recent lawsuit filed in Texas.

"Many laws are dividing our communities," said Daniela, who prefers not to share her last name. "Sometimes it is hard for them to understand the reality that we live, the obstacles that we face by not having a social security number, by not being able to vote for our politicians. For me it's a challenge. I'm trying to build those bridges of understanding."

She was honored to have been selected as a delegate representing the Archdiocese of Chicago at the Region VII Encuentro, which took place on June 8-10 at the University of Notre Dame near South Bend. The episcopal regions of the U.S. Catholic Church have had *encuentros*—the Spanish word for "encounters"—which are leading to the National Fifth Encuentro, or V Encuentro, set for September in Grapevine, Texas.

The Encuentro process has opened up a space for dialogue for many immigrants to give voice to their struggles, concerns, hopes and dreams in regard to immigration issues.

"Some of the needs that I see is to be able to have the Church support us, and help us change those laws that are tearing apart families," Daniela told Catholic News Service (CNS). "It's just difficult to see that politics are playing such a huge role in the way we treat other people, in the way that we talk to other people, and just being able to have that support from the Church and from our parishes is very important to us."

Families being torn apart is a reality that many are familiar with. Manny, an Encuentro delegate from the Diocese of Madison, Wis., recalled how just a few weeks ago his brother was deported after 20 years living in the U.S.

"It was like being at a funeral," he said in Spanish when explaining the moment he saw his brother for the last time before he turned himself in to federal immigration authorities.

"I know God has his plans, and they're far better than our own. It's very difficult to understand them, but with the help of prayers we try to go on," he added.

Manny's brother left behind his wife and two daughters who are U.S. citizens; one of them just graduated from high school with honors and

will be attending college with a full scholarship, Manny said.

"I think the Church should support us as its members. We want to work, to grow this Church, to be part of this country," he told CNS. "We've been in this country for many years, and we feel we're also part of it. We love it. We respect it through our work and sacrifices."

Like many bishops across the country, Archbishop Charles C. Thompson of Indianapolis is familiar with the suffering of immigrant families.

"The U.S. bishops have made this a priority," Archbishop Thompson said. "Some of our bishops are writing letters, and meeting with politicians, and trying to work with different groups. So much is going on behind the scenes, not just [from] the bishops, but our people in so many ways. Many dioceses are committing a lot of time and energy into trying to carry on this accompaniment, in front and behind the scenes."

In the past few months, Archbishop Thompson has held conversations with state legislators, and has twice accompanied a woman, Erika Fierro—who was deported on June 26—to federal offices. Her husband was deported, and she was working to get the proper paperwork for passports for her children, who are U.S. citizens, to leave with her. That paperwork was not completed by her deportation date.

Alex, the father of a DACA recipient, feels remorse for the decision he made about 20 years ago when he decided to come to the U.S. with his family seeking a better future for them. He realized his daughter's suffering when he was helping her call their legislators to support the DACA program and she broke down in tears.

"She was crying, and I saw in her face the embarrassment, the pain, the fear. That broke my heart. I wish I could turn back time and stay in my country and try my best, but that can't happen. I must go on and motivate her," said Alex, a parish ministry leader involved in social justice and an Encuentro delegate representing the Diocese of Joliet, Ill. "That's why I'm in my parish serving, seeking ways to help all young dreamers and others."

These immigrants have in common a strong faith and hope for the future, and want to continue working hard to help

'The U.S. bishops have made this a priority. Some of our bishops are writing letters, and meeting with politicians, and trying to work with different groups. So much is going on behind the scenes, not just [from] the bishops, but our people in so many ways. Many dioceses are committing



—Archbishop Charles C. Thompson

a lot of time and energy into trying to carry on this accompaniment, in front and behind the scenes.'

their communities. Like many others, they have found renewed hope in the dialogues that the Encuentro process has sparked.

"It's important that we all express our pain, our hopes, our dreams, our goals so that they can be heard by the bishops and they can generate long-range options for a happy and fruitful life for our families, for our country and our church communities," said Alex.

Daniela, who has been actively involved in her parish since age 12, is determined

to continue building bridges. "We may come from different places, [but] we're all children of God, and we have to treat each other with love like he wants us to do." †



Diana Pérez of St. Mary Parish in Indianapolis receives Communion during the June 8 liturgy. (Jodi Marlin/Today's Catholic)

Theology on Tap

About 300 young adults shared an evening of food, fun and faith with Archbishop Charles C. Thompson during a Theology on Tap event at the Knights of Columbus McGowan Hall in Indianapolis on June 27.

In his first appearance at the bi-weekly summer get-together sponsored by the archdiocese's Office of Young Adult and College Campus Ministry, Archbishop Thompson focused on the teachings of Pope Francis and the upcoming Synod on Young People, the Faith and Vocational Discernment that will take place in October at the Vatican.

"Each of us has a role, each of us has a place in the Church," the archbishop told the young people while emphasizing the importance of living our faith in our daily lives. "We're all called to sainthood. We're all called to live with God in heaven."

The archbishop also encouraged the young adults to walk with each other, dialogue with each other and listen to each other—and to do the same with God: "to be who God calls us to be."

(For more information about upcoming Theology on Tap events, Bible studies, intramural sports and faith communities, check the website of the archdiocese's Office of Young Adult and College Campus Ministry, www.indycatholic.org.) †

Top, Members of the young adult ministry group at St. Susanna Parish in Plainfield pose for a photo at the Theology on Tap event in Indianapolis on June 27. Bailey Wulle, left, Jovi Griffin and Katie Maples are seated in the front row, while John Herr, left, Rachel Griffin and Kendall Griffin are in the back row.

(Photos by John Shaughnessy)



Archbishop Charles C. Thompson shares a light-hearted moment with Matt Faley and Madison Kinast before speaking to nearly 300 young adults during a Theology on Tap event at the Knights of Columbus McGowan Hall in Indianapolis on June 27. Faley is the director of the archdiocese's Office of Young Adult and College Campus Ministry and Kinast is the associate director.



After his talk at the Theology on Tap event, Archbishop Charles C. Thompson blesses Val and Chauncey Baker. The couple from Sacred Heart of Jesus Parish in Indianapolis was married on Feb. 3, 2018, in the parish church and asked the archbishop to bless their marriage.

Justice Anthony Kennedy to retire from U.S. Supreme Court

WASHINGTON (CNS)—Supreme Court Justice Anthony Kennedy announced on June 27, the last day of the Supreme Court's current term, that he is retiring on July 31.

President Donald J. Trump said he would move quickly to nominate a replacement, saying he would review a list of candidates from the list he had to fill the seat now held by Justice Neil Gorsuch after the death of Justice Antonin Scalia. He plans to announce his decision on July 9.

Kennedy is one of five Catholic justices on the Supreme Court along with Chief Justice John Roberts

and Justices Clarence Thomas, Samuel Alito and Sonia Sotomayor.

Rumors about his retirement have been around for a while. Kennedy, who turns 82 in July, is the second-oldest member of the court after Justice Ruth Bader Ginsburg, who is 85. He also is the longest-serving justice currently on the court, appointed in 1988 by President Ronald Reagan.



Justice Anthony Kennedy

A California native, Kennedy took over his family's law firm practice in 1963. That same year, he married Mary Davis. The couple has three children.

In 1975, he was appointed to the U.S. Court of Appeals for the 9th Circuit.

In recent years, he has been viewed as the swing vote. He has been known for conservative views, but has also sided with decisions that focused on individual rights.

Kennedy wrote the 2015 majority opinion in the 5-4 decision in *Obergefell v. Hodges*, which said there was a constitutional right to same-sex marriage. He also wrote the majority opinion in the *Citizens United* case in 2009 which said political spending is a form of protected speech. He was on the side of Hobby Lobby in the 2014 challenge to the contraceptive, abortifacient and sterilization mandate of the Affordable Care Act.

"It has been the greatest honor and privilege to serve our nation in the federal judiciary for 43 years, 30 of those years on the Supreme Court," Kennedy wrote in a statement announcing his retirement.

Without him, the court will be split between four justices appointed by Democratic presidents and four who were appointed by Republicans.

Russell Shaw, freelance writer and author, wrote in a column published in late May by the *Arlington Catholic Herald*, newspaper of the Arlington Diocese in Virginia, that if Kennedy does retire this year, "there's sure to be a protracted, unusually ugly struggle in the Senate over confirming a successor."

"President Trump is committed to naming a pro-life justice, as he did last year with Justice Neil Gorsuch," he said. "Then it will be up to Senate Majority Leader Mitch McConnell to do all he can to get the successor confirmed before the November elections—that is, while Senate Republicans are still sure of a slim Senate majority." †

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YOUNG ADULTS

continued from page 1

'What needs to be done'

That effort is called the Young Adult Initiative, an initiative that was launched at Saint Meinrad Seminary and School of Theology in St. Meinrad when it received a \$1.38 million grant from Indianapolis-based Lilly Endowment, Inc.

Saint Meinrad is one of 13 Christian institutions across the country—and the only Catholic one—that are part of the endowment's nearly \$20 million initiative focused on young adults and faith at a time when many young people no longer identify with any organized religion.

As the director of the Young Adult Initiative at Saint Meinrad, Horace has spent the past year selecting the 16 parishes from a five-state area—Indiana, Illinois, Kentucky, Ohio and Tennessee—that will participate in the four-year program.

The 16 parishes include four from the Archdiocese of Indianapolis. (See related story below.) The 16 also represent rural, urban and suburban parishes as well as those that are small, mid-sized and large, but they all have two qualities in common.

"We were especially looking for parishes that knew there was an issue, and they were ready to do what needs to be done," Horace says.

He recently met with representatives of the 16 parishes for the first time, so the initiative's process of determining how parishes can be "more loving and welcoming" of young adults has just begun.

Still, Horace has set one main guideline: "My job is not to tell them how to do ministry for young adults, but to accompany them and walk alongside them as they do that themselves."

He has also set one main goal.

"We hope to improve young adult ministry in these 16 parishes, but we also

hope it will inspire other parishes all around the country to do these things."

The path from a great chapter in life to a great challenge for the Church

Leading this effort is not the plan that Horace envisioned for himself in his younger years.

"I certainly remember growing up playing astronaut," says Horace, whose childhood coincided with the Apollo missions of the National Aeronautical and Space Administration that sent humans to the moon in the late 1960s and early '70s. "I think every kid during that time wanted to go into space."

After earning a degree in aerospace engineering from St. Louis University in 1986, he worked as a civilian for the U.S. Navy in its aviation systems command, being involved in the management and training regarding Navy aircraft.

He describes those six years as "a great chapter in my life" which was filled with close friendships that continue today, but there was something in his heart that called him to do something different, something *more*.

"All during that time, I did youth ministry on the side, starting in college," he says. "When I moved to Washington, D.C., with the Navy, I helped with youth ministry in the Diocese of Arlington, Va. When I was talking to friends about maybe not continuing in engineering, they suggested going into youth ministry full time. They saw that when I came back from a weekend retreat I was excited about that."

In 1993, he returned to his home parish in St. Louis to become the coordinator of youth and young adult ministry. Four years later, his ministry took a turn toward the regional level when he led retreats at the National Shrine of Our Lady of the Snows in Belleville, Ill. And in 2001, he headed to Oregon where he served in youth and young adult ministry at the Archdiocese of Portland.



Catholic author and speaker Katie Prejean-McGrady leads a workshop at the recent first meeting of the representatives of the parishes chosen for the Young Adult Initiative, a multi-parish, multi-state effort to connect young adults and the Church. The meeting was held in May at Saint Meinrad Seminary and School of Theology in St. Meinrad. (Submitted photo)

All these different roles led him to be chosen in June of 2017 as the director of the Young Adult Initiative at Saint Meinrad. And he has a clear understanding of what is at stake at this crucial time in the life of young people and the life of the Church. He shares the haunting words that he heard from a young adult: *I hope that the Church becomes relevant again in their lives.*

"I'm hoping they haven't given up on the Church, and they're open to coming back and trying again," Horace says. "We're trying to minister to them again. It all starts with building community. We have to build trust and community with them. Pope Francis is leading the way. The challenge is to make that happen."

A telling story

Horace believes it's a challenge that must be met at the parish level.

"We're striving for new and innovative ways to connect with young people. A big goal is helping parishes understand more about young adults, helping them understand more about ministry to young

adults, and helping everyone in the parish understand the role they have in ministering to young adults."

That last point is at the heart of the Young Adult Initiative's just-beginning effort to connect more young adults and the Church, Horace says.

To emphasize that point, Horace shares the story of a pastor who set aside time at the end of a Sunday Mass to bless the youth ministers of the parish.

The priest asked all the adult leaders in the youth ministry program to stand. Then he asked the parents of the youths to stand, followed by grandparents and siblings. The pastor continued on, listing different categories of people until everyone in the church was standing. Then the priest said, "Now we'll bless our youth ministers."

Horace lets the story sink in before continuing.

"It was a way for everyone in the parish to realize they're all youth ministers. In the same way, we want everyone in the parish to understand they all have a role in ministering to and with our young adults." †

Four parishes in the archdiocese chosen for Young Adult Initiative

By John Shaughnessy

At 33, Father Douglas Marcotte understands clearly the challenge in trying to bring members of the young adult age group (18-35) into the Church.

"The thing we always have to do as Christians is we have to explain why it's relevant to their lives today," says Father Marcotte, pastor of Most Sacred Heart of Jesus and St. Augustine parishes, both in Jeffersonville.

"It's something we need to do with young adults, with every person. 'Why is a relationship with Jesus Christ and his Church important?'"

Hoping to find more effective ways of connecting young people to the Catholic faith, Sacred Heart was one of 96 parishes who applied to be part of the Young Adult Initiative, an initiative that was launched at Saint Meinrad Seminary and School of Theology in St. Meinrad when it received a \$1.38 million grant from Indianapolis-based Lilly Endowment, Inc.

Sacred Heart is also one of the 16 parishes—including three others from the Archdiocese of Indianapolis—which

have been chosen for the four-year initiative that is focused on young adults and faith at a time when many young people no longer identify with any organized religion.

"I'm excited," Father Marcotte says. "One of the great benefits of this program is being able to work with other parishes that are also committed to reaching out to young adults. I think we can learn a lot from each other. If we can show young adults why it is life-giving, great fruits will come from that."

That's also the reaction of Father Kenneth Taylor, pastor of Holy Angels and St. Rita parishes, both in Indianapolis.

"It meant a lot to be chosen for a number of reasons," Father Taylor says of Holy Angels Parish being selected to take part in the initiative. "Of the 16 parishes, I think we're the only African-American one chosen. And being a small, urban parish, this gives us an opportunity to learn from them."

Being part of the Young Adult Initiative fits one of the objectives of the National Black Catholic Congress' action plan, Father Taylor says.

"Parishes must engage the urgent issue of disengaged black Catholic youths," Father Taylor notes. "We have to investigate local, regional and national opportunities for the development of black Catholic youth and young adults. We see this as fitting right into that."

There's the same desire to explore different ways of reaching young adults at Our Lady of Perpetual Help Parish in New Albany, a suburban parish that was also chosen for the initiative.

"We recognize it as an age group that is not as involved in Mass and other activities," says Tom Yost, pastoral associate of Our Lady of Perpetual Help. "We want to listen to them and serve them better."

"We're trying to develop that relationship more than anything. Hopefully through the Young Adult Initiative, we'll develop tools to build that relationship and make that connection. We want them to be engaged, to contribute and see the Church as a place where they can develop and further their relationship with Jesus Christ."

That hope also guides the involvement of St. Bartholomew Parish in Columbus, the fourth parish from the archdiocese taking part in the initiative.

As its pastor, Father Clement Davis says St. Bartholomew is "blessed to have a lot of young adults coming to church"—partially because the parish benefits from "the new hires at Cummins [the major employer in Columbus] who are right out of college."

Still, with its involvement with the initiative, the parish is hoping to increase its number of young adults.

"We want to see what programs, what kinds of approaches are working with young adults," Father Davis says. "How do we serve attractive programming over and above the liturgy so they would see themselves spending more time with our community?"

"We want to be seen as a welcoming community to many who are not originally from the area. They're from all parts of the world—Chinese, Indian, African. We want to attract and nourish an age

group that is not automatically going to continue in a Catholic faith tradition."

As the director of the Young Adult Initiative, Michal Horace says the four parishes from central and southern Indiana "represent a diverse cross-section of the archdiocese with respect to both socio-economic and cultural aspects."

At the same time, these parishes share a focus that connects them with each other, and with many parishes in central and southern Indiana.

The four archdiocesan parishes "all have great potential for building community and better meeting the spiritual needs within the young adult populations of their parishes," Horace says. "Our hope is that the successes of these parishes will be shared and duplicated at other parishes in the archdiocese." †



Fathers Douglas Marcotte, left, and James Brockmeier were among the representatives from the archdiocese who participated in the recent first meeting of the parishes chosen for the Young Adult Initiative, a multi-parish, multi-state effort to connect young adults and the Church. The meeting was held in May at Saint Meinrad Seminary and School of Theology in St. Meinrad. (Submitted photo)

'Parishes must engage the urgent issue of disengaged black Catholic youths. We have to investigate local, regional and national opportunities for the development of black Catholic youth and young adults. We see this as fitting right into that.'



— Father Kenneth Taylor, pastor of Holy Angels and St. Rita parishes, both in Indianapolis

Amid the Fray/Greg Erlandson

Need a cure for 'chronic news funk'? Here's a remedy

I have been a news junkie almost all my life. I've read a daily newspaper since grammar school, progressing from comics



to sports to the front page. I was the first one in my family to get up in the morning, so I was the first to fetch the newspaper from the driveway.

Since then, my addiction has only grown. These days I listen to radio news, watch television news and read multiple newspapers. I try to keep up on all the articles friends send me via e-mail. I have excused all this by saying it's part of my work, that I am trying to get different perspectives and discover different stories.

I read a real ink-stained paper first thing in the morning, and I read a digital one last thing before bed most nights. In between is Twitter and news feeds and Lester Holt.

I tell you this so you can understand how unusual it was for me to take a news fast recently. I went for more than 48 hours without hearing the news, seeing the news, reading the news.

I felt great.

For 48 hours, my frustrations decreased and my mood improved. It was revelatory.

The first day I'd twitch a bit every time my phone vibrated with a news alert, but I managed not to read any of them. The second day went even more smoothly. The question now is: Will I do it again?

More and more people I run into are telling me they are taking steps of their own to prevent "chronic news funk," a first world pathology whose symptoms consist of anger, depression and despair generated by too high an exposure to current events.

This is not a new disease. Both a pastor and a family counselor told me several years ago that spouses (usually wives) were complaining that their husbands were in perpetually angry moods, and it was affecting their relationships. The reason: Obama-era news funk due to hours spent watching Fox News. After one election, the priest even preached on the dangers of all this anger.

Now we are seeing Trump-era news funk: hours upon hours of MSNBC and CNN, or *The Washington Post* and *The New York Times*.

But it isn't just presidential upset. Stories about corruption, sex abuse and tortured children, police and civilian shootings mingle with scientific studies predicting catastrophes on a personal or global scale. It feels as if our world is convulsing with disasters.

Worse still is that what passes for news is often commentary, and what passes for commentary is little more than *ad hominem* attacks. The sewer that is social media only makes all of this worse.

Citizens have a duty to be informed, but that is a far cry from obsessing over the latest horrors or the latest stupidities.

As I try to decide how far to take my news-free experiment, a Jewish friend suggested recovering the Sabbath. We Catholics can make Sunday a real day of rest. Pope Francis would agree. In the documentary *Pope Francis: A Man of His Word*, the pope says we need a day set aside to worship God and focus on those we love. "We are not machines," he tells us.

For other ideas, go to a website called itstimetologoff.com. It has lots of suggestions for freeing ourselves from technology, including a "five days on, two days off" approach.

Finally, ban all screens from the bedroom. This used to apply only to televisions, but now it includes phones, tablets and laptops. Who knows, maybe even newspapers too.

It's time to start dreaming again.

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

Intellect and Virtue/John Garvey

One, holy, catholic

This summer marks the 50th anniversary of "*Humanae Vitae*." The world has changed dramatically since Pope Paul VI wrote the encyclical, mostly in ways he foretold.



Abortion and sterilization are commonplace. Artificial birth control has opened "wide the way for marital infidelity and a general lowering

of moral standards." Governments favor "those contraceptive methods which they consider more effective ... [and] may even impose their use on everyone."

In 1968, the pope's critics envisioned a different future. The encyclical provoked an unprecedented crisis of authority in the Catholic Church in America. It originated, I am embarrassed to say, at The Catholic University of America in Washington.

Many faculty members of the School of Theology issued a statement of dissent that was ultimately signed by more than 600 theologians across the country. It generously acknowledged that the pope had "a distinct role" in the Church.

But, the dissenters observed, "*Humanae Vitae*" "is not an infallible teaching." Similar papal statements "have subsequently been proved inadequate or even erroneous." That was why there fell to theologians (like those signing the statement of dissent) "the special responsibility of evaluating ... pronouncements of the magisterium in the light of the total theological data."

The controversy was in one sense about sex. In a larger sense, it was about the teaching authority of the Church. Fifty years on, we have another dispute over teaching authority. But as Justice Robert H. Jackson once observed about a case before him in the Supreme Court, "the parties [have] changed positions as nimbly as if dancing a quadrille."

In 1968, progressive theologians disputed the pope's teaching authority over sex. Traditionalists were his strong defenders. In 2018, traditionalists disparage the pope's teachings on the economy, the environment and even sex. They say he is outside his lane in discussing capitalism and global warming. They accuse him of causing confusion by his teaching on marriage. And progressives in the Church cheer for him.

But I think that in our arguments, old and new, about who is right, we are losing sight of a different, and important, point about what it means to be Catholic.

My father used to remind us that keeping the family together is a really important thing, valuable in itself. He would appeal to family unity in times of division.

Unity in the Church has an even more essential value. In the Nicene Creed, we profess our belief in a Church that is "one, holy, catholic and apostolic." The Second Vatican Council's Dogmatic Constitution on the Church reminds us that God "does not make men holy and save them merely as individuals ... [but] together as one people." The unity of the Church matters because God's plan of salvation for us is communal.

And in this world, our unity is a sign of how to love one another and live together in peace. It's not just a symbol. Our relations as members of the body of Christ have an intrinsic value, like the love that joins husband and wife or brothers and sisters.

The popes' critics lose sight of this—the critics of Pope Francis no less than the critics of Pope Paul. They differ from one another in their views on sex and business and the gospel of creation. But they are alike in forgetting that the Church is one, holy, catholic and apostolic.

They both need to bear in mind the words of Vatican II's Decree on Ecumenism: "Our Lord entrusted all the blessings of the new covenant to the apostolic college alone, of which Peter is the head, in order to establish the one body of Christ on Earth" (#3).

(John Garvey is president of The Catholic University of America in Washington.) †

It's All Good/Patti Lamb

Reconnect with God when life's detours bring the unexpected

Last week, I joked to one of my sisters that sometimes life feels like a board game called "Detour."



"Here are some cards I drew this month," I quipped.

- Visit husband's alma mater with the kids for a fun-filled trip down memory lane.

Detour: Car gets towed. Family must walk miles to retrieve

car at tow yard. Owner demands \$185 and only accepts cash.

- Find potential house to purchase in the event that our home sells.

Detour: Inspection of potential house reveals significant foundation damage and some other sketchy findings.

- Make final payment on the family car after five years.

Detour: Receive monthly payment plan for son's orthodontia expenses.

I've never met anyone who likes detours, but when I encounter them, I find myself fighting them with all the energy I can muster.

I know I should be resolved to accept that life is full of unexpected events, when circumstances don't happen according to our plans, and we find ourselves fielding

"didn't-see-that-coming" moments.

Recently, my wise friend Jennifer enlightened me when she shared an entry from the cancer journal she writes. Jennifer just finished the chemotherapy portion of her treatment, but her health took an unexpected dip just when she thought times would get better.

An excerpt from her Caring Bridge journal reads:

"... Whenever I am on what I consider a detour in life [physical, spiritual, career], I ask myself 'What is it that I need to see. What is it that I'm supposed to learn?' ... I say '*what I consider a detour in life*' because God doesn't see any part of our journey as a detour."

Jennifer is a strong woman of faith, so she asks God for discernment regarding what he wants her to see when life takes unanticipated turns. She made me reconsider how I think about life's detours. Instead of using emotional energy for angst and to spite the detour, I should harness that energy to reconnect with God—my life source—and pray that I see more as he sees.

My friend has inspired me to look intentionally when life throws me a bypass. I'm learning that when we ask God to see as he sees, our views come more into focus. Instead of dragging my feet along the way, it would be better to

change my attitude and ask God what he wants me to see along this route.

A few weeks ago, in the middle of an ordinary Tuesday afternoon, Jennifer got a phone call: her father went to his eternal reward. This past year has been detour after detour for my friend. But her spirit remains steadfast, and despite sequential setbacks, she continually looks to God for guidance.

When we feel so very out of control, I think that might be when we are closest to God because it's in those moments that we realize it's best to align our wills with God's. As we all know, this isn't easy. (Ahem, that's an understatement.) When we recall, however, that we are spiritual beings having a human experience, it becomes a little easier to stop trying to make sense of it all.

Discomfort during our human experience stretches our spiritual muscles, and I think it can actually enable us to grow closer to God when we trust that he has a greater plan.

Stated more eloquently from the Book of Proverbs: "Trust in the Lord with all your heart, on your own intelligence, do not rely; In all your ways, be mindful of him, and he will make straight your paths" (Prv 3:5-6).

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

The Human Side/Fr. Eugene Hemrick

Why dominance, resentfulness and envy can lead to conflict in life

What are some leading causes of heartless conflicts in life?

One look at kindness and its opponent gives the answer.



Kindness is being well-disposed toward our self, neighbors, world, government, Church and God.

Kindness respects, values and promotes the development of another.

Understanding the enemies of kindness is the best antidote for resolving conflicts.

Three opponents of kindness stand out most: the desire to dominate, resentfulness and envy.

Of the many broken marriages that I have witnessed, most have been because of a husband or wife who was domineering. The result was one spouse

cutting off the space of the other, creating suffocation. Marital separation or violent domestic battles often followed.

The desire to dominate is natural. Early on in our education, we are encouraged to be No. 1, to climb to the top of the ladder and overcome all odds in achieving success. However, when this desire for achievement and being No. 1 becomes authoritarian, a pre-eminent value of life is absent: being humane and thinking of others first before self. When altruism, which is the heart of humanity, is missing, a selfish disposition sets in, with mayhem following.

Resentfulness is another antithesis to kindness. Often it is due to the feeling of having suffered an injustice, expectations that ended in disappointment or rights being disregarded. A sour disposition erupts into feelings of revenge aimed at countering the hurt. The desire to pardon, practice magnanimity and let life begin anew evaporate.

Resentment is a dreadful disease because the more we dwell on a hurt, the more it festers and grows. It also takes the light out of our eyes. I have experienced resentful people who could never get over a grudge. They had become sad sacks who lost their sparkle and sense of joy.

Envy, yet another opponent of kindness, means: Your gain is considered my loss. Every time a person is promoted, it is seen as my demotion. Every time a person looks better than me, I feel I look worse because of him or her. Kindness on the other hand looks beyond itself. It does not begrudge others for what it lacks; rather, it rejoices with them.

When undesirable conflicts surface, they usually point to ill dispositions. Their solution is to understand the moods behind them.

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

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

The Sunday Readings

Sunday, July 8, 2018

- Ezekiel 2:2-5
- 2 Corinthians 12:7-10
- Mark 6:1-6

The Book of Ezekiel furnishes the first reading for Mass on this weekend. The prophet speaks in the first person.



He says that he heard God speaking to him. God told Ezekiel that he was sending him to the Israelites, who had rebelled against his holy law, so that they would be called to forsake their disloyalty and return to him.

God, speaking to Ezekiel, recognizes certain traits about humans. They are stubborn, and they can be very stubborn in their spiritual and moral blindness. This blindness prompts them to choose their way rather than the way of God. It is folly for them. Yet, God does not desert them.

St. Paul's Second Epistle to the Corinthians supplies the second reading. As an aside, this reading includes Paul's revelation that he himself had been given "a thorn in the side" (2 Cor 12:7). For almost 2,000 years, people studying this epistle have wondered what this thorn might in fact have been. Some have thought that it was a chronic illness or disability, perhaps epilepsy. Others think it simply was the temptation to sin.

No one has a conclusive answer. What is clear is that life had its challenges for Paul, as it does for everyone. It is important to remember that in the pious Jewish mind of the time everything bad, including physical problems, came from sin. The loving, merciful God could never will such misfortunes upon people. People bring trouble upon themselves.

When Paul writes that Satan brought this burden upon him, he was speaking from this context.

The message is not simply that Paul had difficulties, whatever they were. It is not that, with the help of God's grace, he persevered despite these difficulties. The Apostle encouraged the Corinthian Christians, and encourages us, to be faithful to God. God will provide for us.

For its last reading this weekend, the Church presents a reading from St. Mark's Gospel.

In this reading, Jesus speaks in a synagogue in Nazareth. People who are not themselves Jewish often today regard synagogues principally to be churches in Judaism. They are not churches, and they properly were not places of worship in the time of Jesus. At that time, for Jews, the temple in Jerusalem was the one place of worship, strictly speaking.

Synagogues were places of prayer, indeed, but they were primarily places to learn and discuss the Scriptures. Hence, Jesus stood and spoke about the Scriptures.

He amazed everyone. His wisdom was profound. He clearly understood God's revelation. Nevertheless, in their human limitations, many did not recognize Jesus as Son of God.

Again as an aside, some short explanation of the reference to the brothers and sisters of Jesus is needed (Mk 6:3). Jesus was identified as the son of Mary, but who are the brothers and sisters? Were they the children of Mary and Joseph?

From the earliest times of Christianity, the strongest belief has been, as the Church teaches, that Mary was a lifelong virgin. Jesus was her only child. One possibility is that these brothers and sisters were Joseph's children by a previous marriage. If so, they would have legally and culturally been regarded as siblings of Jesus, regardless of the fact that their mothers were different persons.

Reflection

Two strong and enlightening lessons come from these readings. First, all humans are like the ancient stubborn and rebellious Israelites, like the imperceptive people of Nazareth. They could not always put two and two together.

We always cannot be right. We fail to understand and make mistakes. Second, we are inclined to resist the truth because we lean toward sin, the ultimate selfishness.

As God sent Ezekiel, God most especially sent Jesus to show us the way to eternal life. Jesus is the source of all wisdom. He is the Son of God. †

Daily Readings

Monday, July 9

St. Augustine Zhao Rong, priest and martyr, and companions, martyrs
Hosea 2:16, 17b-18, 21-22
Psalm 145:2-9
Matthew 9:18-26

Tuesday, July 10

Hosea 8:4-7, 11-13
Psalm 115:3-10
Matthew 9:32-38

Wednesday, July 11

St. Benedict, abbot
Hosea 10:1-3, 7-8, 12
Psalm 105:2-7
Matthew 10:1-7

Thursday, July 12

Hosea 11:1-4, 8c-9
Psalm 80:2-3, 15-16
Matthew 10:7-15

Friday, July 13

St. Henry
Hosea 14:2-10
Psalm 51:3-4, 8-9, 12-14, 17
Matthew 10:16-23

Saturday, July 14

St. Kateri Tekakwitha, virgin
Isaiah 6:1-8
Psalm 93:1-2, 5
Matthew 10:24-33

Sunday, July 15

Fifteenth Sunday in Ordinary Time
Amos 7:12-15
Psalm 85:9-14
Ephesians 1:3-14
or Ephesians 1:3-10
Mark 6:7-13

Question Corner/Fr. Kenneth Doyle

Many in the Church continue to pray for peace on the Korean peninsula

How do we change those Catholic Church leaders who have political bias and anger toward our president?



President Donald J. Trump needed our prayers and support for his dialogue with North Korean President Kim Jong Un. But neither at the Sunday Mass I attended nor in our diocesan newspaper was there any

mention of praying for the success of this important effort to denuclearize Korea and to bring peace to the region.

I thought we believed that "blessed are the peacemakers, for they will be called children of God" (Mt 5:9). (Ohio)

It surprises me that at the Mass you attended on Sunday, June 10, no mention would have been made in the prayers of the faithful about the critical summit scheduled two days later in Singapore.

In the Masses at our own parish that weekend, one of the petitions was as follows: "For the upcoming meeting between President Trump and Kim Jong Un, that it may help to bring peace and stability to the Korean Peninsula." I think that most Catholic parishes probably did something similar.

Pope Francis, in his *Angelus* address that same Sunday to the pilgrims gathered in St. Peter's Square at the Vatican, asked the crowd to pray the Hail Mary in order that the talks in Singapore might "contribute to the development of a positive path that assures a future of peace for the Korean Peninsula and the whole world."

Earlier, on April 29, the pontiff told pilgrims that Kim Jong Un and South Korean President Moon Jae-in had made a "courageous commitment" to ongoing dialogue in order to achieve "a Korean Peninsula free of nuclear weapons," and Pope Francis urged Catholics to pray the rosary for peace during the month of May.

I feel certain that most diocesan newspapers covered one or both of those papal pleas.

I am a cradle Catholic and a product of 16 years of Catholic education. Thirty-seven years ago, I met and married a very nice Methodist girl. The wedding ceremony was conducted in her church, with both her Methodist minister and a Catholic military chaplain officiating. We have been blessed with four children who

were all baptized Catholic.

Now that the children are grown, my wife and I typically attend separate church services on Sundays, but occasionally (perhaps twice year) I will go to church with her or she will come to Mass with me. When she is with me at Mass, I usually remain in the pew with her at Communion time. But at her church, the minister regularly announces that all who are present are welcome to receive communion.

So my question is this: What is the Church's teaching about receiving Communion at other churches? (Virginia)

Except for very limited circumstances, a Catholic is not permitted to receive Communion at a non-Catholic service. The Church's *Code of Canon Law* provides that the faithful "receive them [the sacraments] licitly from Catholic ministers alone" (#844.1).

This is based in part on the Catholic belief that there is an unbroken chain of valid ordination from Jesus and the Apostles down through succeeding generations of Catholic bishops, and that the same continuous line does not apply with Protestant ministers.

There is an exception made in canon 844.2 that allows Catholics to receive the sacraments in Orthodox Churches (i.e., "in whose Churches these sacraments are valid") in a circumstance where "it is physically or morally impossible to approach a Catholic minister."

(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

Sing for Me

By Ron Lewis

I love the sounds of birds singing
Early in the morning,
Like miniature alarm clocks
All going off at once
In a cacophony of exuberance.

The tree outside my window
Is where they gather to
Greet the dawn, moving on
To their daily lives after
Making sure I am awake.

I hear the Holy Spirit in birdsong,
Feel God's love wrap around me
Like wings of mama bird
Enfolding her chicks.

(Ron Lewis is a member of St. Anthony Parish in Clarksville. Photo: The Holy Spirit is depicted as a dove in St. Peter's Church in Jaffa, Israel.)

(File photo by Natalie Hoefler)



Readers may submit prose or poetry for faith column

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

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

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

BOTOS, John, 85, Sacred Heart of Jesus, Indianapolis, June 13. Father of Anthony, Randy and Steve Botos. Brother of Loretta Dees. Grandfather of five. Great-grandfather of six.

BRINER, Randal W., 73, Sacred Heart of Jesus, Indianapolis, June 12. Father of Sandy Briner. Brother of Jean, James and Thomas Briner. Grandfather of three.

CAIN, Therese R., 85, St. Mark the Evangelist, Indianapolis, June 21. Mother of Linda Teagardin, Ken and Steve Cain. Sister of Angie Egan, Kate Lamping, Mickey and Dave Speth. Grandmother of seven. Great-grandmother of 11.

KUNTZ, Robert J., 90, Holy Family, Oldenburg, April 21. Husband of Cleora Kuntz. Father of Sharon Bolser, Patty Watkins and Dale Kuntz. Grandfather of five. Great-grandfather of 12.

LOONEY, Joseph E., 56, Holy Name of Jesus, Beech Grove, June 22. Husband of Linda Looney. Father of Wes O'Hair, Anastasia and Emma Looney.

Son of Julia Looney. Brother of Julie Bardy, Mary Turner, John, Mark, Paul, Steve and Tom Looney. Grandfather of four.

LYTLE, Dolores M., 88, St. Joseph, Shelbyville, June 21. Mother of David, Mark and William Lytle. Grandmother of eight. Great-grandmother of 12.

PARDIECK, Robert, 82, St. Elizabeth Ann Seton, Richmond, June 21. Father of Daniel and Michael Pardieck. Brother of Barbara McBride, Marilyn Sittloh, David and James Pardieck. Grandfather of two.

PAUL, Irene L. (Blevins), 92, St. Joseph, Corydon, June 14. Mother of Margaret West, Anthony, John and Timothy Paul. Grandmother of six. Great-grandmother of 14.

REDELMAN, Gary W., 59, Immaculate Conception, Millhousen, June 19. Husband of Teresa Redelman. Father of Casey and Jamie Redelman. Brother of Tina Benz, Jody Cowins, Dee Parks and Arleen Schwing. Grandfather of 11.

RICKE, Willard A., 86, St. Mary, Greensburg, June 20. Father of Patricia Hensley, Thomas and William Ricke. Brother of Marilyn Schroeder and Marlene Wolter. Grandfather of eight. Great-grandfather of 11.

RISSLER, James W., 81, St. Anthony of Padua, Clarksville, June 20. Husband of Peggy Schillmiller Rissler. Father of Deborah Rissler Farnsley and Stewart Lynch. Brother of Mary Hale and Dorothy LaHue. Grandfather of three.

SCHANTZ, Marilyn S., 70, St. Peter, Franklin County, June 22. Wife of David Schantz. Mother of Cindy Hines and Dale Schantz. Stepdaughter of Evelyn Beneker. Sister of Jeannie Turpaugh, Keith and Steve Beneker.

SUMMERS, Leisa M., 54, St. Martin of Tours, Martinsville, June 22. Wife of John Summers. Mother of Lindsey Mitchell and Matt Summers. Sister of Karen Wolfey and Gary Burcham. Grandmother of three.

VOGEL, Jerry, 72, St. Martin of Tours, Martinsville, June 11. Father of Catherine Gadberry and Thomas Vogel.

WILLIAMS, Mary J., 85, St. Michael, Brookville, June 20. Mother of Melanie Fullenkamp, Eric, Neil, Nicholas and Philip Williams. Grandmother of 11.

WINTERS, Doris A., 81, St. Ambrose, Seymour, June 14. Mother of Sharon and Richard Winters. Grandmother of three. Great-grandmother of one. †



Independence Day

Fireworks explode over the National Mall in Washington on July 4, 2017. Independence Day was celebrated across the country this year with similar fireworks shows. (CNS photo/Tasos Katopodis, EPA)

'Blessings' of parish twinning, how to expand mission is conference focus

NASHVILLE, Tenn. (CNS)—The Parish Twinning Program of the Americas (PTPA), which is dedicated to establishing long-term twinning relationships between Catholic parishes in the U.S. and parishes in Haiti and Latin America, will host its 2018 national conference and 40th anniversary celebration in Nashville on Aug. 24-26.

The program theme is "One Are We ... The Blessings of Twinning," and organizers are hoping to attract people involved in twinned parish ministries from across the country, as well as those hoping to establish a twinned parish relationship.

"The focus of the conference will be on heightening spiritual awareness as well as seeking more effective ways of serving the poor through parish twinning relationships," said Theresa Patterson, the Parish Twinning Program's founder and executive director.

"This is a unique opportunity to share best practices and learn from each other about how to build on strengths and avoid pitfalls in our mission work in Haiti and Latin America," she told the *Tennessee Register*, newspaper of the Diocese of Nashville. "We want everyone to walk away with a better understanding of the spiritual, cultural, social and economic factors that impact our ability to effectively serve the needs of our sister parishes."

According to Father Thomas Clegg, pastor of St. Paul Parish in Sellersburg and St. Joseph Parish in Clark County, archdiocesan parishes (or linked parishes) with a twinning relationship through PTPA include: Most Sacred Heart of Jesus Parish and St. Augustine Parish, both in Jeffersonville; St. Ambrose Parish in Seymour; St. Bartholomew Parish in Columbus; St. John Paul II Parish in Sellersburg; St. Malachy Parish in Brownsburg; and Holy Spirit Parish, St. Monica Parish and St. Thomas Aquinas Parish, all in Indianapolis.

Father Clegg also serves as the president of the board of directors of PTPA.

According to conference organizers, the event will focus on practical ways to remind attendees that God is the head of the mission and that they need to follow God's lead, Patterson said. "We must have the heart of a servant and practice humility."

To effectively put these principles into practice, the conference will emphasize the need for team building, prayer and spiritual preparation for mission trips, and the essential ingredients of open communication, respect and careful listening to the people being served.

"We will also discuss other important best practice concepts in building strong relationships, including the need for transparency and accountability," Patterson said.

After four decades of this initiative, much progress has been made in addressing basic needs in Haiti. But the work is far from over. Haiti remains the poorest country in the Western Hemisphere.

"Education remains a crying need," Patterson explained. "The lack of access to quality medical care remains an ongoing dilemma. And poor communities throughout the country—rural and urban—desperately need support for economic development to occur."

The conference will commence with welcoming remarks and an opening prayer by Nashville Bishop J. Mark Spalding. Keynote speakers include retired Auxiliary Bishop Guy Sansaricq of Brooklyn, N.Y., who is Haitian-American; and nationally known speaker Msgr. Raymond

East, pastor of St. Teresa of Avila Parish in Washington, which is twinned with an impoverished parish in Haiti.

Another highlight will be a panel discussion titled, "Understanding and Living Our Mission," which features Julie Lupien, director of From Mission to Mission and recipient of the Pope Francis Mission Award from the U.S. Catholic Mission Association, and Rich Gosser, executive director of Rich in Mercy Institute.

Additionally, 10 "Best Practice" workshops will cover topics such as microfinancing and economic development, agriculture, clean water, medical and dental missions, technology, education and sustainable business opportunities.

The event also will provide an opportunity to celebrate the 40th anniversary of the Parish Twinning Program of the Americas, with a special dinner honoring Patterson.

After making her first visit to Haiti in 1978, Patterson, a member of St. Henry Parish in Nashville, was inspired to start an organization that would work with U.S. Catholic parishes to develop twinning relationships with impoverished Catholic communities in Haiti. Since its humble beginnings, PTPA has formed more than 350 twinings.

In 1998, the program expanded its mission to coordinate twinings with poor communities in Latin America.

Patterson also founded the Visitation Hospital Foundation, which built a health care clinic in Petite-Riviere-de-Nippes, Haiti. The clinic provides much-needed health care to a rural area of Haiti with few health care resources.

Despite these remarkable accomplishments, the program's upcoming event is even more vital today, with more than 100 parishes in Haiti and Latin America seeking twinning relationships with U.S. parishes, according to Patterson.

"We see this conference as an extension or continuation of our growth and development," she said. "We need to better understand poverty as a structural problem, and we need to open ourselves to new ways of addressing this problem, such as focusing on a community's strengths more than its needs and the gifts and talents of the poor."

"As in life, we have much yet to absorb and learn in promoting self-reliance and seeking sustainable solutions."

Patterson remarked that everyone involved in PTPA "also have an obligation to instill a sense of responsibility in our U.S. twinned parishes to raise our voices in defense of the poor."

"Through our plenary sessions and workshops, we hope to expand on these responsibilities and encourage our participants to listen to the poor, to hear their needs and to empower them," she said.

(To get more information about the Parish Twinning Program of the Americas conference or to register online, visit www.parishprogram.org.) †



Fr. Thomas Clegg



In this undated photo, Theresa Patterson, founder and executive director of the Parish Twinning Program of the Americas, stands with children at a school of a twinned parish in Haiti. The program establishes long-term twinning relationships between Catholic parishes in the U.S. and parishes in Haiti and Latin America. It will hold its 2018 national conference and 40th anniversary celebration on Aug. 24-26 in Nashville, Tenn. (CNS photo/courtesy PTPA)

Court upholds travel ban, says directive within president's scope

WASHINGTON (CNS)—In a 5-4 decision on June 26, the U.S. Supreme Court upheld President Donald J. Trump's travel ban on people entering the U.S. from some Muslim-majority countries, saying the president's action was within his power.

The court's much anticipated decision in the last case it heard this term reversed a series of lower court decisions that had struck down the ban as illegal or unconstitutional.

Chief Justice John Roberts issued the opinion, supported by Justices Anthony Kennedy, Clarence Thomas, Samuel Alito and Neil Gorsuch. It said the president's proclamation is "squarely within the scope of presidential authority" in the Immigration and Nationality Act.

In sharply worded dissent, Justice Sonia Sotomayor, joined by Justice Ruth Bader Ginsburg, said the court's decision "fails to safeguard" this nation's fundamental principle of religious liberty, and "leaves undisturbed" a policy that "now masquerades behind a facade of national-security concerns."

Immediate reaction on Twitter included Trump's message: "SUPREME COURT UPHOLDS TRUMP TRAVEL BAN. Wow!"

A statement from the U.S. Conference of Catholic Bishops (USCCB) expressed disappointment with the ruling, saying it "failed to take into account the clear and unlawful targeting of a specific religious group by the government."

"The Catholic Church takes a strong stand against religious discrimination, and we will continue to advocate for the rights of people of all faiths, as well as serve migrants and refugees through our various ministries," said the June 27 joint statement signed by two USCCB committee chairs, Bishop Joe S. Vasquez of Austin, Texas, head of the Committee on Migration, and Archbishop Joseph E. Kurtz of Louisville, Ky., head of the Committee for Religious Liberty.

Catholic Charities USA similarly said they were disappointed with the ruling, adding that it will "close the door of hope to many around the world fleeing violence, persecution and death."

A June 26 statement from Catholic Legal Immigration Network, or CLINIC, described the initial travel ban "as racist and discriminatory on the basis of religion," and said that the court's decision to uphold the ban "cleared away legal obstacles for yet another administration policy that separates families—and in this case does so on the basis of the predominant religions of their home countries."

"This decision emphasizes how imperative it is for CLINIC and our network to continue to do everything in our power to protect immigrant families from legal assaults on many fronts," said Jeanne

Atkinson, CLINIC's executive director.

Other Catholic reaction included this tweet from the Sisters of Mercy: "This decision is disappointing and runs counter to this country's founding principles and values. Upholding this travel ban only exacerbates the scapegoating and attacks already directed against vulnerable communities, including immigrants, Muslims and people of color."

And John Gehring, Catholic program director at Faith and Public Life, tweeted: "Imagine a travel ban for people from countries with heavily Catholic populations. Irish Catholic immigrants were once demonized and viewed as a threat to democracy. SCOTUS ruling makes a mockery of our commitment to religious liberty."

The majority opinion in the case, *Trump v. Hawaii*, stressed that the president had "lawfully exercised the broad discretion granted to him" to suspend entry into the United States and added that the president "possesses an extraordinary power to speak to his fellow citizens and on their behalf."

It also countered the plaintiff's arguments that "this president's words strike at fundamental standards of respect and tolerance, in violation of our constitutional tradition," by noting that the issue before the court was not "whether to denounce the statements" but instead to review the significance of them as part of a presidential directive that is "neutral on its face, addressing a matter within the core of executive responsibility. In doing so, we must consider not only the statements of a particular president, but also the authority of the presidency itself."

The opinion also supported the administration's argument that the government had a legitimate national security interest, noting that the president had removed three Muslim-majority countries—Iraq, Sudan and Chad—from the list on the travel ban. It also said the president's order provided "numerous exceptions for various categories of foreign nationals," and also created a waiver program to "all covered foreign nationals seeking entry as immigrants or nonimmigrants."

"Under these circumstances, the government has set forth a sufficient national security justification to survive rational basis review," the court said.

When this case was argued before the court on April 25, the majority of justices seemed to indicate they would uphold the president's ban.

The challengers to the ban—Hawaii, several individuals and a Muslim group—argued that Trump's policy was motivated by an antagonism toward Muslims and that it violated federal immigration law and the U.S. Constitution's prohibition on the government favoring one religion over another. †

Supreme Court rules against unions in dues case; USCCB backed labor

WASHINGTON (CNS)—By a 5-4 majority, the Supreme Court declared on June 27 that one of its rulings from 1977 was "wrongly decided" and overruled it, in a case on whether public-sector unions could continue to make nonmembers pay fair-share fees not related to the unions' lobbying and political efforts.



Mark Janus

As a result, said the court majority, "neither an agency fee nor any other form of payment to a public-sector union may be deducted from an employee, nor may any other attempt be made to collect such a payment, unless the employee affirmatively consents to pay."

The justices split along their customary ideological lines, with Chief Justice John Roberts and Justices Samuel Alito, Anthony Kennedy, Clarence Thomas and Neil Gorsuch in the majority, and with Justices Elena Kagan, Sonia Sotomayor, Stephen Breyer and Ruth Bader Ginsburg in the minority.

"It is disappointing that today's Supreme Court ruling renders the long-held view of so many bishops constitutionally out-of-bounds, and threatens to 'limit the freedom or negotiating capacity of labor unions,'" said Bishop Frank J. Dewane of Venice, Fla., chairman of the U.S. Conference of Catholic Bishops' (USCCB) Committee on Domestic Justice and Human Development, in a June 27 statement. Bishop Dewane quoted from Pope Benedict XVI's 2009 encyclical "*Caritas in Veritate*" ("Charity in Truth").

"By reading the First Amendment to invalidate agency-fee provisions in public-sector collective bargaining agreements, the court has determined—nationwide, and almost irrevocably—that all government workplaces shall be 'right-to-work,'" Bishop Dewane noted.

The case is *Janus v. AFSCME*. Mark Janus is an Illinois state employee who contended the union unconstitutionally made him pay fair-share fees, also known as agency fees, and used the money to take positions with which he disagreed, essentially compelling speech from him. The 1977 case the court overruled was *Abood v. Detroit Board of Education*, in which the court allowed for the payment of such fees.

"The majority has overruled *Abood* for no exceptional or special reason, but because it never liked the decision. It has

overruled *Abood* because it wanted to," Kagan said in her dissent. "Because, that is, it wanted to pick the winning side in what should be—and until now, has been—an energetic policy debate."

Kagan's point mirrored one made by the USCCB in an amicus brief filed in the case this year.

The USCCB brief cited the prominent Supreme Court decisions of *Roe v. Wade* on abortion, and *Obergefell v. Hodges* on same-sex marriage, as reason to deny Janus relief. Janus' position had lost at the Illinois Supreme Court.

The high court "should leave constitutional space for the public policy position supported for so long by so many bishops and bishop-led institutions, rather than declare still another such position outside the bounds of what policymakers are permitted to implement by law," it said. "By its decision in this case, the court should not only preserve that room for debate as to the public-sector context now, but avoid any threats to it in the private-sector context in the future."

"Forcing free and independent individuals to endorse ideas they find objectionable raises serious First Amendment concerns," said the majority opinion written by Alito. "Whatever may have been the case 41 years ago when *Abood* was decided, it is thus now undeniable that 'labor peace' can readily be achieved through less restrictive means than the assessment of agency fees."

"*Abood* did not appreciate the very different First Amendment question that arises when a state requires its employees to pay agency fees," the court said. "Developments since *Abood*, both factual and legal, have 'eroded' the decision's 'underpinnings' and left it an outlier among the court's First Amendment cases."

Kagan, though, rejected the majority's conclusions.

"Rarely if ever has the court overruled a decision—let alone one of this import—with so little regard for the usual principles of '*stare decisis*.' There are no special justifications for reversing *Abood*. It has proved workable. No recent developments have eroded its underpinnings. And it is deeply entrenched, in both the law and the real world," she said.

"*Stare decisis*" is the principle by which judges are bound to precedents. Alito's majority opinion said, "*Abood* was poorly reasoned, and those arguing for retaining it have recast its reasoning, which further undermines its '*stare decisis*' effect." †

RULING

continued from page 1

requiring them to tell a woman where to go to kill her child. Thankfully, today the Supreme Court recognized their First Amendment right to free speech—and to refrain from speaking."

"Crisis pregnancy centers like NIFLA serve women and children according to their religious mission, and California should respect that," said Mark Rienzi, president of Becket, which is a nonprofit religious liberty law firm. "This ruling proves that when it comes to important issues, the government doesn't get to tell people what to believe, and it also doesn't get to tell people what to say about it."

Justice Clarence Thomas delivered the opinion of the court, and was joined by Chief Justice John Roberts and Justices Anthony Kennedy, Samuel Alito and Neil Gorsuch. Kennedy filed a concurring opinion which Roberts, Alito and Gorsuch joined. Justice Stephen Breyer filed a dissenting

opinion, and was joined by Justices Ruth Bader Ginsburg, Sonia Sotomayor and Elena Kagan.

In other reaction, Jeanne Mancini, president of the March for Life, said in a statement: "We applaud the Supreme Court for preserving these centers' free speech

right and allowing them to continue offering such comprehensive and critical support to women in need."

The statement also said that forcing the centers to advertise abortion would "force these centers ... to work against their life-affirming mission."

"We are extremely

pleased to see the nation's pro-life pregnancy centers and their advocates vindicated by the Supreme Court," said Chuck Donovan, president of the Charlotte Lozier Institute, which is the research arm of Susan B. Anthony List.

"Approximately 2,750 centers around the country

provide a multitude of free services for millions of women, as well as tens of thousands of men, at nearly \$161 million in annual cost savings to their communities," he said. "The biggest winners in today's decision are women, children and families." †

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Hoosier missionary in Japan

In this photo, Maryknoll Father Clarence Witte reads to children in Japan. Father Clarence, a native of Richmond, was ordained a Maryknoll missionary priest in 1935. He served in Japan from 1947-66, including a five-year term as the regional superior of priests of his order in Japan. Following his assignment in Japan, Father Clarence was sent to Bolivia to minister to Japanese immigrants. In 1976, he returned to Japan, where Father Clarence remained until his retirement and death in 2001. His autobiography, titled *Quod est Demonstrandum: What It's All About*, was reviewed by Archbishop Daniel M. Buechlein in his weekly column in *The Criterion* on Sept. 28, 2001.

(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.)

Jordan's king honored for promoting a peaceful Islam, interfaith harmony

WEST CONSHOHOCKEN, Pa. (CNS)—King Abdullah II of Jordan has been chosen as the 2018 Templeton Prize Laureate.



King Abdullah II

He has "done more to seek religious harmony within Islam and between Islam and other religions than any other living political leader," said a June 27 announcement on the award released by the John Templeton

Foundation in West Conshohocken.

The Templeton Prize, established in 1972 by Sir John Templeton, aims to recognize someone "who has made an exceptional contribution to affirming life's spiritual dimension, whether through insight, discovery or practical works."

King Abdullah will be formally awarded the Templeton Prize in Washington on Nov. 13. The price has a monetary value of about \$1.45 million.

Jordan's leader was recognized for his work to promote a peaceful Islam and bring an end to religious violence in the Middle East.

After ascending to the throne of Jordan upon the 1999 death of his father, King Hussein, King Abdullah has aggressively prodded Islamic leaders toward a uniform message reflecting the moderate beliefs of the vast majority of Muslims, as an antidote to the Islamic extremism associated with terrorism.

In 2004, he launched the Amman Message, which brought together 200 Islamic scholars who issued a declaration the following year. The declaration, which recognized the legitimacy of all eight legal schools of Islam, forbid "takfir" (declarations of apostasy) between Muslims, and established when "fatwas" (a legal opinion) could be issued. The declaration

has been widely accepted by Islamic scholars and institutions.

King Abdullah also has funded the "A Common Word Between Us and You" initiative, which aims to promote understanding between Christian and Muslim communities, and proposed a U.N. World Interfaith Harmony Week aimed at understanding the values of peace in all religions. The proposal was unanimously accepted by the U.N. General Assembly.

In addition to this work, King Abdullah also has protected some of the most important religious sites in Jerusalem. The dynasty of which he has been a part has been the custodian of the Temple Mount since 1924, and in 2016 the king used his own money to assist in restoring the Church of the Holy Sepulchre. He also has supported legislation to restore and develop the site of the baptism of Jesus and given various Christians blocks of land to build churches there.

In his videotaped acceptance of the Templeton Prize, King Abdullah said, "Our world needs to confront challenges to our shared humanity and values. And this is why I feel it is so urgent to promote tolerance and mutual respect, support inclusion and hope, speak out against Islamophobia and other wrongs, and make our values a real force in the daily life of the modern world."

Heather Templeton Dill, president of the John Templeton Foundation, noted in a statement that "Sir John created the Templeton Prize when he realized that many of his friends and colleagues thought of religion as uninteresting and old-fashioned, or perhaps even obsolete.

"He decided that a prize to single out people who were responsible for, in his words, the 'marvelous new things going on in religion,' would help them become more well known, not so much for their own benefit, but for the benefit of people who might be inspired by them," she added.

King Abdullah joins a group of 47 recipients of the Templeton Prize recipients including Mother Teresa, who received the inaugural award in 1973. †

Serra Club Vocations Essay

Priest helped student grow in faith through sacraments, preaching

By Ella Hagenow

Special to *The Criterion*

All throughout my life, I have gone to a Catholic school and had a Catholic background.

While many people helped me along my faith and life journey, one priest sticks out when I am asked (about who had influenced me the most). I refer to him as Father Bill, and he was the priest for most of my time at my grade school. He may not know it, but he has made a huge difference in my life.



Ella Hagenow

Going to Mass every Sunday and listening to Father Bill Marks helped me to stay close to Jesus, and it always helped me to focus on all the good things I had in my life. (Father Marks is currently pastor of St. Mark the Evangelist Parish and previously led St. Simon the Apostle Parish, both in Indianapolis.)

When I was in grade school, we had religion class and we also participated in three major sacraments: first reconciliation, first Eucharist and confirmation. Father Bill was the priest who helped me with these sacraments.

Now whenever I participate in reconciliation or the Eucharist, I think about him and how he helped me through these big steps in my faith journey. Through his kind and gentle words, he had a large effect on my faith life by guiding me through these major events.

One of my favorite things about Father Bill was the way he gave his homilies. When the readings read at Mass and the messages behind them

were above my thinking level growing up, Father Bill always helped me to understand them.

For each homily he gave, he had a prop to relate the message to our daily lives. By using these props, such as a stuffed animal or cookies, he helped the people in Mass to feel more comfortable.

First timers, especially, may be intimidated or feel overwhelmed by some stories in the Bible. Growing up I knew what my beliefs were, but not all of the readings always made sense to me. Father Bill helped me to understand the message and feel comfortable in Mass by having a casual and laid-back approach to the sometimes complicated messages.

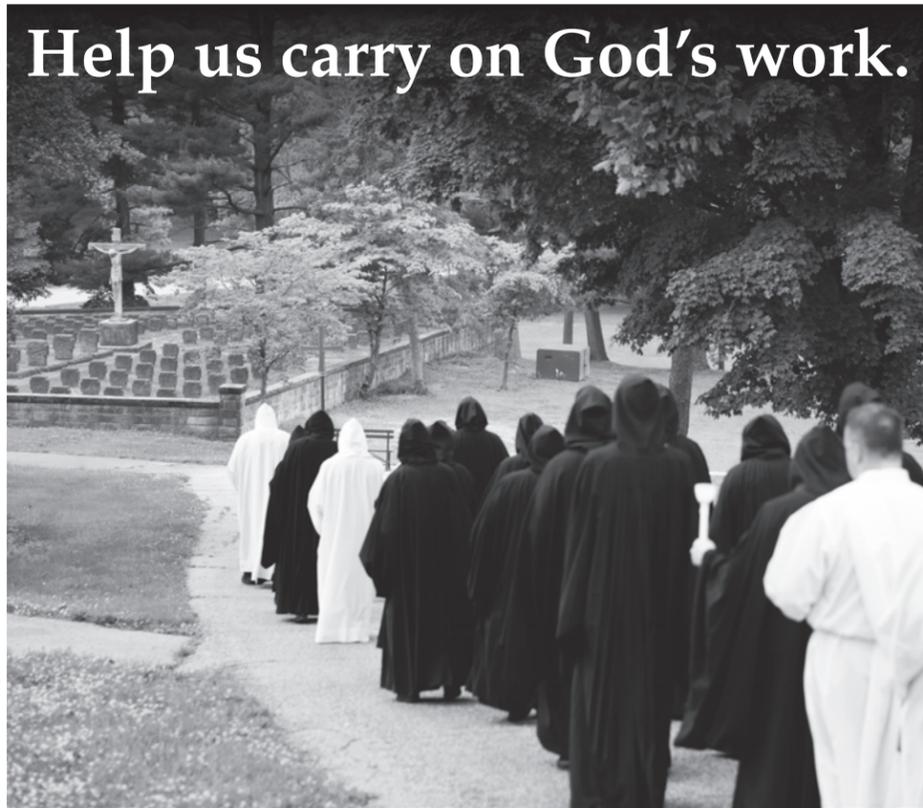
To this day, I still imagine props that Father Bill may have used if he were to have given the homilies I hear. This helps me have a positive attitude and understand the message Jesus tries to communicate to us through the readings and parables.

Without Father Bill, I may have come to a completely different place emotionally and mentally. Father Bill taught me many lessons about having a positive attitude in life and toward my faith.

I doubt he knows the impact that he has made on my life, but I do not know where I would be if I had experienced some of my first sacraments with any other priest.

Father Bill is someone who I look up to every day and who influences many decisions in my life.

(Ella and her parents, Chris and Laura Hagenow, are members of St. Simon the Apostle Parish in Indianapolis. She completed the 10th grade at Cathedral High School in Indianapolis last spring, and is the 10th-grade division winner in the Indianapolis Serra Club's 2018 John D. Kelley Vocations Essay Contest.) †



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