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

Fourth part in a continuing series

By John Saugenuity

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 might come from a multi-parish, multi-state, $1.38 million effort being led from a parochial setting amid the 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)

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.

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 means 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

Credible leadership serves others

Pope Francis tells cardinals

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

“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 choir 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 1.5 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.

Bringing a cardinals’ robe, Sako, 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...
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.

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Phone Numbers:
Main office — 317-236-1570
Advertising — 317-236-1454
Circulation — 317-236-1454
Toll free — 1-800-382-9836, ext. 1570
Toll free — 1-800-382-9836, ext. 1454
Price: $22.00 per year, 75 cents per copy

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

U.S. Conference of Catholic Bishops
July 20-21
2018 Permanent Diaconate Congress,
New Orleans
July 24-25
Saint Meinrad Alumni Mass and dinner, St. Meinrad

Near immigration’s ground zero, bishops begin border trip with Mass

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,” said during a Mass in St. Peter’s Square on June 29.

“Jesus wants to liberate his disciples, his Church, from empty forms of triumphantist forms of empty, 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 commemorate the feast day Mass with Pope Francis. The archbishops came from 18 countries, the majority coming from America and others from Africa, Asia and Europe.

As has become standard practice, Pope Francis did not mention any 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 his pope and his authority and responsibility for care to the flock he or she 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 who 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 rise again, 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 love by saying, “Go, forgive, 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.

“The Persecution of a Church will always be tempted to hear those ‘whisperings’ of the evil one, which will move a Church to 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.

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

Do you have something exciting or noteworthy you would like to see printed in The Criterion? E-mail us: criterion@archindy.org

The Criterion is (ISSN 0754-4350) is published weekly except the last week of December and the first week of January.

The Criterion
1400 N. Meridian St. Indianapolis, IN 46202-2367

Chief of Staff
Editor: Mike Kosloski
Assistant Editor: John Shaugnessy
Reporters: Sean Gallagher
Reporter: Natalie Hodge
Online Editor/Graphic Designer: Brandon A. Evans
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Website: www.CriterionOnline.com

Published weekly except the last week of December and the first week of January.

Mail address: The Criterion, 1400 N. Meridian St, Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN. Copyright © 2018Criterion Press Inc. ISSN 0754-4350.

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

ad of the Most Rev. Charles C. Thompson, Archbishop of Indianapolis.)

Official Appointments
Effective August 6, 2018


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


The Criterion
July 2018

July 21-23
2018 Permanent Diaconate Congress, New Orleans
July 24-25
Saint Meinrad Alumni Mass and dinner, St. Meinrad

Public Schedule of Archbishop Charles C. Thompson
July 2018

July 30 — 5:30 p.m.
Knights and Ladies of the Holy Sepulchre annual Bishops’ Mass and dinner. St. Luke the Evangelist Church, Indianapolis
(Schedule subject to change.)

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CARDINALS
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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 leading authority over others, "it shall not be so among you; whoever would be great among you must be your servant" (Mt 10:43).

What good is it, the pope asked, to "gain the whole world if we are corroded by sins and selfishness?" (Mt 10:45). "You see it in the hallways and around the world. It represents six continents and 88 countries. The 14 cardinals who received their red

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 on the Vatican on June 28. (CNS photo/Paul Haring)

Sister Juliann Babcock was former prioress of Beech Grove monastery

Benedictine Sister Juliann Babcock was former prioress of Beech Grove monastery

the assembly applauded for each new cardinal as the pope stood and embraced the cardinal in the Mater Ecclesiae Chapel.

"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 at 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. Pasx X School in Indianapolis from 1975-78. 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 subprocurator 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 Avenue, Beech Grove, IN 46107 or online at www.benedictine.com.

St. Juliann Babcock, O.S.B.
Religious freedom is not optional

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 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 “Guadete 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 5:31-46). If we take Jesus’ words seriously, there’s no way we can restrict our faith to our church, not even to our interior life. “I was hungry and you gave me something to eat,” the Lord says. “I was thirsty and you gave me something to drink.” We consider the dignity of the individual human person to be the fundamental principle of all Christian 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 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).

Making Sense of Bioethics/ Fr. Ted 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 the broad claims for the drug’s effectiveness. Although initial trials showed that chronic neuropathic pain and cancer-related pain could often be treated by 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 approach for a potential marijuana regulation by 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 systems are not receiving “special status,” and is being “fast-tracked” for legalization when it should instead be subjected to the standard scientific verifications of the FDA (Food and Drug Administration) approval process to assure its safety and efficacy.

The Yale authors offered this corrective: “Imagine if other drugs were approved through a similar and parallel legal process 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 approved medical marijuana rulings in two closely watched and hotly disputed cases. Although the implications of the rulings remain to be seen, their cultural, political—and 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 sterilization abortion and other services. And, in Trump v. Hawaii, the same five justices concluded that the administration’s so-called “travel ban” was within the president’s broad legal authority over immigration and national security matters.

The Berraca ruling was of course a “win” for the pro-life movement and for the many crisis-pregnancy centers that functionally, if sometimes indirectly, support women and help them make their choice for life. It is also a sound application of well-established rules presented by the Supreme Court.

The California rules in question are not directed at patient safety or at making sure women are fully informed about their options. Instead, they are targeted, burdensome and ideologically one-sided efforts by one side to hold a broader debate to enfilde 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 that disapproves, or to require private speakers to express state-approved messages.” It is worth emphasizing that Justice Anthony Kennedy, in his retirement on June 27, supported abortion rights and was deeply committed to the freedom of speech, religion and decision-making自由 of speech, religion and decision-making.

In the “travel ban” case, challengers had argued that the president’s proclamation limiting the entry of refugees and certain 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 on the basis of national bias, prejudice and animus.

Chief Justice John Roberts, writing for the majority, succinctly enunciated the president’s various anti-Muslim tweets, speeches and statements, and instead ruled his various anti-Muslim tweets, speeches and statements, and instead ruled that “governments must not be allowed to force persons to express a message contrary to their deepest convictions.”

In his influential 1995 Decision Debrauke, 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 the legalization of marijuana laws were criminalized and promoted by pro-legislation groups.”

These groups have used the medical marijuana movement as a cover for the possibility of legal and regulatory windfall from an extensive system of dispensaries that supply and distribute additional supplies of marijuana can only sometimes be used for acceptance of recreational marijuana. This pincer movement has enabled the government to regulate the medicinal marijuana does not ultimately become legalized in a particular jurisdiction, it is well documented that medicinal 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. According to Scott Stringer, the state of New York’s comptroller, issued a report declaring that legalized marijuana in the Empire State would yield a potential windfall of $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 cities are also issuing ordinances and changing zoning laws to bring in the dispensaries. Indeed, dollar signs have been carved on the doorsteps of tobacco companies and plantation owners.

Besides being addictive and profitable, tobacco and marijuana have much in common. Both are carcinogens. Marijuana smoke contains harmful chemicals, with ammonia, benzene, toluene and ultrafine particles. Medical marijuana exceeds those in tobacco smoke. These chemical components may combine with carbon monoxide.

See MARIJUANA, page 7

See SUICIDE, page 5

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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 be imbued with new strength and when you 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 pathe 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 a nurse. 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 coming 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 examples of those who are closest to our own lived experience. “These witnesses may include our own mothers, grandparents 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 and 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 the holiness of Jesus. His 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. †

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No tengas miedo de la santidad. No te quieras furtas, vida o alegría. Todo lo contrario, porque llegarás a ser lo que el Padre te ayude a ser y eres 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 ressonar en palabras del Santo Padre “Mi humilde objetivo es hacer ressonar en

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

"Me gusta ver la santidad en el pueblo de Dios camina con nosotros a cada paso del camino, su Espíritu nos guía y nos da aliento. Pensamos siempre al Espíritu que espera Jesús de mí en cada momento de la vida y en cada decisión que debo tomar para discernir mi lugar en el 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" (#54).

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Events Calendar

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

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

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

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

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/ humanlifeandinquiry, 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., in Indianapolis, IN 46202 or e-mailed to beichhorn@archindy.org.

For more information, call Keri Carroll at 317-956-1524 or e-mail kcarroll@archindy.org.

STEM initiative

In this May 8 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. (GailSedmak photo)

Receptions and Programs

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

July 20-22
Our Lady of Fatima Retreat House, 5535 E. 56th St., Indianapolis, will host a Twelve Weekend Retreat for Women. Information and registration: Nancy, 317-970-4200.

July 27-29
Our Lady of Fatima Retreat House, 5535 E. 56th St., Indianapolis, will host a Toussaint Preparation Weekend, 5 p.m.-11:45 a.m. Sun., 52981 includes separate room accommodations for couples, meals, snacks and materials. Registration deadline: July 25. Information and registration: Dustin Nelson, 317-547-7681, ext. 101 or www.archindy.org/fatima/retreats.

July 29-31
The Queen of Apostles in Indianapolis will host a Bridesmaids’ Retreat. Information: 317-439-1836 or info@heartsandhandsindy.org.

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

“On Eagles Wings” is the theme of a 5K WalkRun and Kids Fun Run at St. Mary Parish, 1331 East Hunter Robbins Way, in Greensburg, on Aug. 25. Registration and packet pickup begins 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 to 11 a.m.

The event is held in memory of St. Mary parishioners Barbara and Don Heran and Denise and Steve Buz, who were killed in a plane crash in 2012.

The cost is $22.40 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 Eagles’ Wings Memorial Scholarship Fund, the Greensburg Community High School Wrestling Program and St. Mary School.

Register online at www.onesealswings5k.com.

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

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 accommodations near St. Anthony Parish in Indianapolis, is hosting its annual House to Homes Fundraiser and Silent Auction at Primo Banquet and Conference Center, 2615 North Ave., in Indianapolis, from 6-10 p.m. on Aug. 4.

The event features a buffet dinner with complimentary beverage 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 317-153-3605 or e-mailing info@heartsandhandsindy.org.

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By Natalie Hoefer

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 pooled his resources, 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 committee to the museum,” says Father Meyer. “They went around the exhibit and collectively selected items that they thought our congregation would be interested in seeing.

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Missionary Disciples: Witnesses to the love of God

Listening to challenges continues at regional Encuentro

Nearly 200 Hispanic ministry leaders from 25 dioceses in 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.

In addressing the mass attendees, Bishop Robert D. Finn of Kansas City, Mo., said new guidelines have been established. "Where are we going to continue building bridges?" he asked.

"I think the many ‘Disciples, or Deferential Action for Childhood Arrivals (DACA) recipients, who are facing the struggle to continue to be part of the U.S. population, are a part of the mission of the Church," said Bishop Finn.

"Bishop Finn’s recent words are a challenge for all of us," said Auxiliary Bishop Grover F. Bernard of the Archdiocese of Indianapolis and Region VII Encuentro regional chair. "We’re looking forward to hearing how we can participate in that challenge.

Disciples from Illinois, Wisconsin and Indiana enjoy a light-hearted moment during a plenary session at the Region VII Encuentro held the weekend of June 8-10 at the University of Notre Dame in South Bend, Ind.

"We need to be messengers of the love of God, to light the fire to the authorities of the Church, to which we have been called to witness to God’s love for the people," Bishop Finn said.

"The U.S. bishops have made this a priority. Some of our bishops are writing letters, working with our politicians. For me it’s a challenge. I feel responsibility for the immigrants to give voice to their stories, concerns, hopes and dreams in our moment and region," said Bishop Bernard.

"At one time, we noticed that the immigration process has opened up a space for dialogue and invitations to many people, to our struggles, concerns, hopes and dreams in the region. Some of the needs that I see in the Church are coming from people who are helping us grow as Hispanic people with a voice in the Church," Bishop Bernard said.

"We felt represented by the bishops and the delegation that we had," said Bishop Finn. "It’s important that our bishops are there to model, and to invite people to be part of this task."

"We felt that the U.S. bishops, through their words, their deeds, were inviting us to join them in this important work..." said Bishop Bernard.

"We were encouraged by the bishops in their words and in their deeds to do something about this issue..." said Bishop Finn.

"As we are witnessing the struggle, our faith and hope for the future, and try to go on..." Bishop Bernard added.

"The problem is that many are familiar with, Manny said. "The bishops from the Diocese of Little Rock, Arkansas, who have been actively "Dreamers" who want to continue working hard to help our brothers and sisters. Like many others, Manny, who was recently renewed his green card, said it was important that we all express our fears, our hopes, our dreams, knowing that our time to be together is limited..." "We can come from different places, [but] we’re all children of God, and we have to continue to be united with each other like love wants us to do so," he added.
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 name a pro-life successor.

Kennedy is one of five Catholic justices on the court, appointed in 1988 by President Ronald Reagan. He was appointed by Republicans, two of whom left the court, appointed by Democratic presidents and four who were appointed by Republicans.

Kennedy wrote in a statement announcing his retirement: “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.”

“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.)

Justice Anthony Kennedy

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Online Lay Ministry Formation

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer not-for-credit online theology classes:

• Earn certificate in Lay Ministry
• Complete 12 courses online with ND STEP program
• CDU offers classes on Catechism of the Catholic Church
• 20% discount for all employees, volunteers, and parishioners

For more information, please log on to

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REPORT SEXUAL MISCONDUCT NOW

If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator. There are two ways to make a report:

1. Ethics Point
   Confidential Online Reporting
   www.archindy.org/ethicspoint or 888-393-6810

2. Carla Hill, Archdiocese of Indianapolis, Victim Assistance Coordinator
   O.P. Box 1410, Indianapolis, IN 46206-1410
   317-236-1548 or 800-382-9836, ext. 1548
   chill@archindy.org
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 $13.8 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 endowment’s nearly $20 million initiative only Catholic one—that are part of the initiative’s process of determining parishes that knew there was an issue, and the story below.) The 16 also represent rural, Tennessee—that will participate in the initiative. “Of the 16 parishes, all 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 things about 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. 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.”

Still, with its involvement with the initiative, the parish is hoping to increase its young adult participation. “We want to see what programs, what kinds of approaches are working with young adults,” Father Davis says. “We do serve attractive programming on a regular basis, and the liturgy so they would see us as someone spending more time with our community?” 

Four parishes in the archdiocese 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 (16-35) into the Church. “The thing we always have to do as Christians is we have to explain why it’s not like the 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 $13.8 million grant from Indianapolis-based Lilly Endowment, Inc.

Sacred Heart is also one of the 16 parishes chosen from 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 things about 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. 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.”

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At the same time, these parishes share a lot in common with each other, and with many parishes in central and southern Indiana.

Saint Meinrad’s 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.”

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)
I have been a news junkie almost all of my life. I've read a daily newspaper since grammar school, progressing from comics to sports to the front page. I was the first on our block to try to get up in the morning, so I was the first to keep the newspaper from the driveway. So I was the first to keep it from my kids, who started reading it when they were three. Now, my daughter is a young adult, and she's 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 that it's my work, that I am trying to get different perspectives and discover different stories. Yet, despite the growth of this interest, I have found that sometimes life feels like a board game called "Detect." The first day I'd weigh a bit every time I stepped on a scale, but now I'm not quite up to my old weight. I've lost weight, but that is a far cry from obsessing over my body image, from the hominin attacks. The sewer that is social media only makes all of this worse. Suddenly there are 16 billion people who run Facebook, and that is new. As if the number of news-free express products, a Jewish friend suggested recovering the Sabbath. We can then break a fast, a day set aside to worship God and focus on those we love. "We are not machines," he tells me.

For other ideas, go to a website called "ledgetool.com." It has lots of suggestions for freeing ourselves from technology, including "five days on, two days off." This approach requires only one thing: reading, the news.

"It's time to start dreaming again," (Greg Erlandson, editor and editor-in-chief of Catholic News Service, can be reached at getlandson@catholincnews.com)

Perspectives

Amid the Fray/Greg Erlandson

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

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Amid the Fray/Greg Erlandson

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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 disrespectful behavior 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 have fact in common. 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 to everyone. 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 encouraged 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 the 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 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.

The Gospel for this weekend is a parable of the Q

How do we change those Catholic Church leaders who have political bias and anger toward someone else? 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 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)

Reflection

It surprises me that at the Mass I attended on Sunday, June 10, no mention was made of the prayers of the faithful for the successful outcome of the summit conference 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 for the Holy Father 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 sana 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 are happy to attend church services on Sundays, but occasionally (perhaps twice a 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 the 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)

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,
Enfolding her chicks.
Like wings of mama bird
Making sure I am awake.

I hear the Holy Spirit in birdsong,
Making sure I am awake.
Is where they gather to
The tree outside my window
All going off at once.

I love the sounds of birds singing
For its last reading this weekend.
Q

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But at the 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)

Exception 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” (#884.4).

This is based on the Catholic belief that there is a 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 the 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, Ph.D., P@riarch@e@l@gmail.com, and 30 Columbus Circle Dr., Albany, New York 12203.)

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. Send personal essays 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 nhoefer@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 brothers and sisters are included, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.


RSILLER, James W., 81, St. Anthony of Padua, Clarksville, June 20. Husband of Peggi Schlimm Rissler. Father of Deborah Rissler Finesley and Stewart. Brother of Mary Hale and Dorothy LaFave. Grandfather of three.


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


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

Mark Spalding. Keynote speakers include retired Auxiliary Bishop Gregory M. Aymond, head of the Archdiocese of New Orleans and chair of the Pastoral Leadership Commission of the United States. Archbishop Carlson, auxiliary bishop of the Archdiocese of St. Paul and Minneapolis, will deliver an address, and Bishop Mark Seitz of El Paso, Texas, will speak on the theme of compassionate leadership.

The conference will begin with an opening Mass at 9 a.m. at the Cathedral of St. Joseph and conclude with a closing Mass at 11:45 a.m. at St. Joseph’s Church in the Old Town Neighborhood of downtown Nashville. A number of plenary sessions and workshops will be held throughout the day, including a session on the theme of welcoming immigrants and refugees, led by the Rev. Mark Seitz of El Paso, Texas. The conference will also feature a number of small group discussions and roundtable discussions on a variety of topics, including the importance of building relationships with the poor and addressing issues of poverty and injustice.

In addition to the plenary sessions and workshops, the conference will also feature a number of panel discussions and sessions on the importance of building relationships with the poor and addressing issues of poverty and injustice.

The conference is open to all members of the archdiocese and is free to attend. For more information, please visit the website of the Archdiocese of St. Paul and Minneapolis at http://www.archdioceseofstpaul.org or contact the archdiocese at 651-291-2600.

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WASHINGTON (CNS)—In a 5-4 decision on June 26, the U.S. Supreme Court upheld President Donald 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.

In a joint statement signed by two USCCB committee chairs, Bishop Joe S. Vasquez of Austin, Texas, head of the Committee on Migration, and Archbishop Joseph A. Naumann of Kansas City, Kan., head of the Committee for Religious Liberty, USCCB and the US Conference of Catholic Bishops (USCCB) expressed disappointment with the ruling. saying it “will only exacerbate the sad and unwarranting targeting of a specific religious group by the government.”

Justice Anthony Kennedy 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 all of our various ministries,” said the June 27 joint statement. “This court’s decision must respect that,” said Bishop Frank J. Dewane of Venice, Fla., chairman of the USCCB’s Pro-Life Committee. "It is deeply disappointing that today’s Supreme Court ruling renders the core of executive responsibility. In doing so, we must consider not only the statements of the 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—Iran, Iraq, and Sudan—from the list on the travel ban. It also said the president’s order provided a “number of 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 the court took up the lawsuit in the court on April 25, the majority of justices seemed to indicate they would uphold the president’s order. The challengers to the ban—Hawaii, several individuals and a Muslim organization—argued that the Trump administration’s use of 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.

Mark Janus

Mark Janus, “neither an agency employee nor an agency head,” who “should not only preserve that room for independent judgment, but ensure that it is not used to pick the winning side in what should be—and until now, has been—an energetic policy debate.”

But the court majority, in a decision that overturned a lower court ruling, 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. As a result, said the court, the majority opinion, supported by Justices Anthony Kennedy, Clarence Thomas and Neil Gorsuch in the majority, and with Justice Elena Kagan, Sonia Sotomayor, Stephen Breyer and Ruth Bader Ginsburg in the minority.

It is disappointing that today’s Supreme Court ruling “fails to safeguard” this nation’s “fundamental principle of religious liberty,” said Bishop Frank J. Dewane of Venice, Fla., chairman of the USCCB’s Pro-Life Committee. “We are extremely disappointed with the ruling, saying it will ‘fail to take into account the clear and serious disappointment with the ruling, saying it will “fail to take into account the clear and serious effect.”

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And John Gehring, Catholic program director at Faith and Power: “Imagine a travel ban for people from with heavily Catholic Irish immigrants were once an energetic policy debate.”

It also countered the plaintiff’s arguments that “this president’s words strike at fundamental standards of respect and tolerance, in violation of our country’s ‘Chariot in Verities and Vehement’ in which said Bishop Frank J. Dewane from Venice, Fla., chairman of the USCCB’s Pro-Life Committee. “We are extremely disappointed with the ruling, saying it will ‘fail to take into account the clear and serious effect.”

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


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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 1972, he returned to Japan, where Father Clarence remained until his retirement and death in 2001. His autobiography, titled Quod est Demonstrandum: What’s All About, was reviewed by Archbishop Daniel M. Buechlein in his weekly column in The Criterion on Sept. 28, 2003.

(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 jmorthyka@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. 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 release the spiritual dimension, whether through insight, discovery or practical works.” King Abdullah will be formally awarded the Templeton Prize in Washington on Nov. 13. The prize has a monetary value of about $1.45 million.

King Abdullah’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 Declaration, which seeks to foster a more moderate form of Islam that recognizes the legitimacy of all eight legal schools of Islam, fortiﬁed ‘‘fatwas’’ (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 he signed his own money to assist in restoring the Church of the Holy Sepulcher. 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 term, the ‘marvellous 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.

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 backing these props, such as a stuffed animal or cookies, he helped the people in Mass to feel more comfortable.

First times, 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.) †

Help us carry on God’s work.

Your last will and testament can be an eloquent statement of what was most important to you in life. A bequest to help educate priests, permanent deacons and lay ministers at Saint Meinrad is a good way to thank God for your faith and to pass it on to those who follow you.

(† Serra Club)"