President Trump selects Judge Brett Kavanaugh as Supreme Court nominee

WASHINGTON (CNS)—President Donald J. Trump announced on July 9 that his nominee for the Supreme Court is Judge Brett Kavanaugh, a federal appeals court judge in Washington and a Catholic who once clerked for retiring Justice Anthony Kennedy.

“What matters is not a judge’s personal views, but whether they can set aside those views to do what the law and the Constitution require,” Trump said in his announcement at the White House, adding: “I am pleased to say I have found, without doubt, such a person.”

He said the nominee has “impeccable credentials,” and is “considered a judge’s judge.”

“I am grateful to you, and I am humbled by your confidence in me,” said Kavanaugh, who was standing near his wife and two daughters.

Kavanaugh spoke about his Catholic faith, saying he tries to live by the motto enstilled in him by the Jesuit high school from which he graduated: “Be men for others.”

Kavanaugh, like Justice Neil Gorsuch, attended Georgetown Prep, a Jesuit boys’ school in Maryland.

He also pointed out that his former pastor, Msgr. John Enzer, was in the audience. He said he used to be an altar server for him and now the two serve the homeless together. The priest is the president and CEO of Catholic Charities of Washington. Kavanaugh also gave a shout-out to the Catholic Youth Organization (CYO) girls’ basketball team which he coaches at his parish. He said the team has nicknamed him “Coach K,” the name given to famed Duke University head basketball coach Mike Krzyzewski.

“The only time they might get to interact with priests is during Mass on weekends, or at a Catholic school if they are enrolled at one.

Recently, 64 teenage boys from across the archdiocese and beyond spent time getting to know priests and seminarians at Bishop Simon Bruté College Seminary in Indianapolis during the 13th annual Bishop Bruté Days. The yearly event for boys open to the priesthood is sponsored by the archdiocesan Vocations Office. Forty boys in high school were at the seminary on June 26-28, while 24 seventh- and eighth-grade boys had a one-day session on June 28.

“There’s always such a positive atmosphere with people,” said Noah Schalter, who will be a junior this fall at Roncalli High School in Indianapolis. “Everybody’s generally having a good time with their faith. You get to make a bunch of new relationships with people. It’s a bunch of fun.”

Noah, a member of Holy Name of Jesus Parish in Beech Grove, appreciated spending time with seminarian and priests at Bishop Bruté.

“You get to see what seminary life is like and see that priests are the same as normal people,” he said. “They’ll have pizza on Friday night. It’s good to have the experience to know that they’re just normal people.”

Bishop Bruté Days, according to archdiocesan vocations director Father Eric Augenstein, is designed to give its participants an experience of daily life as a college seminarian.

It includes daily Mass and the Liturgy of the Hours, opportunities for the sacrament of penance, presentations on the faith, as well as shared meals, games, social activities and sports.

Charlie Wessel has experienced that atmosphere with people,” said Noah Schalter, who will be a junior this fall at Roncalli High School in Indianapolis. “Everybody’s generally having a good time with their faith. You get to make a bunch of new relationships with people. It’s a bunch of fun.”

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For that peace which the powerful of our world have not yet been able to find," the pope also prayed for peace in Jerusalem, "the holy city beloved of God and wounded by men for which the Lord continues to weep."

After the prayer service, the pope and the Christian leaders returned to the basilica for a private meeting that lasted over two hours.

In a speech delivered to the faithful outside the basilica, the pope said members of the group were encouraged by their dialogue, which "was a sign that encounter and unity are always found without fear of differences."

Peace, he said, can only be cultivated and nurtured through listening and engaging in dialogue, and not by "truces guaranteed by walls and tests of strength."

Pope Francis denounced arms dealers who have taken advantage of the conflicts by selling weaponry, and called for an end to the "personal profit of a few on the skin of many."

"Enough with the occupation of lands that tear people apart. Enough with the prevalence of half-truths over people's hopes. Enough with using the Middle East for profits that are foreign to the Middle East," he said.

Before ending the meeting with the release of two white doves, Pope Francis once again called for a "two-state solution" for the Holy Land with independence, recognition and secure borders for both Israel and Palestine.

Despite warnings from Middle Eastern and European leaders, President Donald J. Trump went ahead with his decision to recognize Jerusalem as the capital of Israel, overturning the United States' long-standing opposition and further complicating peace negotiations.

"Only a negotiated solution between Israelis and Palestinians, firmly wanted and desired by the community of nations, can bring a stable and lasting peace and guarantee the co-existence of two states for two peoples," Pope Francis said.†

TheCriterion Friday, July 13, 2018

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Public Schedule of
Archbishop Charles C. Thompson

July 2018

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

Brett Kavanaugh, a Catholic, who is a judge on the U.S. Court of Appeals for the District of Columbia Circuit, smiles on July 9 at the White House in Washington after President Donald J. Trump named him his Supreme Court nominee. (CNS photo/Bryan R. Smith)

Correction

In an article about an upcoming conference of the Parish Twining Program of the Americas in the July 6 issue of The Criterion, Father Thomas Clegg was incorrectly named as the pastor of St. Paul Parish in Sellersburg and St. Joseph Parish in Clark County. He is the pastor of St. John Paul II Parish in Sellersburg.†
Papal invitation draws responses on nurturing young Church

By John Shaughnessy

It all started when more than 120 youths and young adults from across the archdiocese responded to Pope Francis’ invitation to share their thoughts on their faith and their relationship with the Church.

The next step required identifying the general themes of the responses of the 91 young adults and 30 youths—themes that would help the pope, and bishops from around the world, when they convened for a synod on young people in October at the Vatican.

So the archdiocese formed a committee that would create a summary of those responses, a committee of leaders deeply involved in helping to grow the faith of young people in central and southern Indiana.

As the director of catechesis for the archdiocese, Ken Ogorek was one of the six people who formed that committee. In an interview with The Criterion, Ogorek talked about the purpose of the pope’s invitation and how the young people’s responses will help the Church in central and southern Indiana in its efforts to bring young people closer to God and the Church.

Here is an edited version of that conversation.

Q. When was the summary completed, where was it sent? And what’s the next step required identifying the general themes of the responses of the 91 young adults and 30 youths?

A. “It was sent to the United States Conference of Catholic Bishops (USCCB). The USCCB compiled the summaries it received, then sent them to the Holy See. The Holy See is using summaries from around the world in preparing the synod.”

Q. Whatdoes it say about the purpose of the pope’s invitation to young people in the Church?

A. “The Holy Father is doing what his predecessors tended to do—choosing synod topics that flow naturally from previous synods. Pope Benedict convened the 2012 synod around the New Evangelization and the Transmission of the Christian Faith. In 2015, under Pope Francis’ guidance, the synod fathers explored the topic of family in the Church and in the contemporary world. A more specific focus on young people, flowing from that of transmitting the faith and the family’s various roles, makes a lot of sense.”

Q. What do you see as the importance of Pope Francis asking youths and young adults to share their thoughts on their relationship with the Church?

A. “Church leaders often ask for consultation when major documents and meetings are in the works. The Holy Father is showing the virtue of prudence by seeing to it that the voices of young people are included in a synod that in many ways is about them.”

Q. The pope even open to responses that challenge the Church and are critical of the Church. What does that say about his commitment to this process?

A. “Most bishops know I am very open to any interesting Franklin discussions about faith and the Church, knowing that struggles in the area of faith can be constructive conversations and through honest dialogue the Holy Spirit can help us all see that Jesus is the answer to every human question—and his Church continues his mission.”

It’s great that Pope Francis is especially welcoming of hearing what young folks have to say about the Bride of Christ, his Church, even if they struggle at times to understand and embrace the Church as our mother and teacher.”

If you could share one thought with the pope, what would it be?

By John Shaughnessy

Pope Francis shared his stunning invitation to young people in a letter: “The Church wishes to listen to your voice, your sensitivities and your faith, your doubts and your criticism. Make your voice heard, let it resonate in communities, and let it be heard by your shepherds of souls.”

Ninety-one young adults from central and southern Indiana accepted the pope’s invitation—by responding to a survey that will contribute significantly to the Synod on Young People, the Faith and Vocational Discernment that will take place at the Vatican in October.

The young adults’ feedback was heartfelt and honest, including this sampling of individual responses to the question, “If you could share one thing with Pope Francis, what would it be?”

• “Young adults are willing to give themselves fully to something they are deeply passionate about. Help, teach, talk and show us how the Church can help us achieve something that we can give our lives to and be happy.”

• “We need time as like-minded people to gather together in and outside of the Church. Without our young adult group at St. Pius X [Parish in Indianapolis], I may have never wanted to convert to Catholicism due to the stigma that was built into me from outside influences.”

• “I wish the Church would stop looking at modern social issues with a lens from the past. Times change, and the Church needs to change with them.”

• “Please do not be afraid to stand up for Catholic doctrine on social and cultural issues. Many voices constantly bombard young people with lies, telling them to do what feels good now, and that the truth is different for everyone. A weak, inconsistent message from the Church gets lost in the noise.”

• “Your papacy has attracted my peers to the Church in unprecedented ways. A gentle articulation of the Church’s teachings is the only way to trulyuman flourishing.”

• “Create a role or opportunity to engage young adults at every parish.”

• “Sometimes it’s disheartening to hear people complain that young adults are weak in faith or non-practicing. Some young adults are very faithful, but need opportunities or extra encouragement to become involved in the parish family and bring others in as well.”

• “You are what I hope the Church becomes: a good listener, a modern movement, a wise source of information and advice.”

• “Young adults are looking for a community that makes them feel valued. They want to be the drivers of change through volunteering. The problem is that the Church only asks for help in areas where there is need. That means there is a lack of engagement and opportunity.”

• “Continue promoting unity and accepting differences.”

• “American young adults need a faith awakening. Help us!”

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If you could share one thought with the pope, what would it be?  

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Pope Francis poses for a selfie during a pre-synod gathering of youth delegates at the Pontifical International Maria Mater Ecclesiae College in Rome on March 19. The meeting was in preparation for the Synod of Bishops on Young People, the Faith and Vocational Discernment this October at the Vatican. (CNS photo/Adobe Media)
In its June 26 decision on freedom of speech, the U.S. Supreme Court ruled against California laws that forced pro-life pregnancy aid centers to tell pregnant women how to get an abortion. Kavanaugh, the conservatives and sometimes with the court, sometimes deciding with a Jesuit education, who works with to nominate his second appointment to Youth Organization basketball team. You was able to pass such a law in the first anti-life forces were up in arms. was about abortion, and those pregnancy centers to post signs in a prominent place of individual speech, thought and expression.” Kennedy said that the California law seeks to impose its own message in the place of individual speech, thought and expression.” Kennedy continued, “For here the state requires primarily pro-life centers to promote the state’s own preferred message advertising abortions. This compels individuals to contradict their most deeply held beliefs, beliefs grounded in basic philosophical, ethical or religious precepts, or all of these. And the history of the Act’s passage and its underinclusive application suggest a real possibility that these individuals were targeted because of their beliefs.” We applaud the court’s decision.

John F. Fink

Be Our Guest/Richard Doerflinger

The Supreme Court as battleground

Conservatives are already looking ahead, hoping that a court composed of five conservatives and four liberals will reverse the Roe v. Wade decision that legalized abortion. It was precisely because of this possibility that many Americans voted for Trump despite disagreeing with him on other issues. A note of caution here: The history of the Supreme Court is full of examples of judges who turned out differently than expected when presidents nominated them. Note, too, that a vote to reverse Roe v. Wade would not make abortion illegal. It would send the issue back to the states.

—John F. Fink

A win for pro-life centers

If you were in the market for a new car and went into a car dealership, would you expect to see a sign prominently displaying telling you that you might get a better deal elsewhere? Or if you were shopping for a mortgage in a bank, wouldn’t you be surprised to see a sign saying that lower rates were available across the street?

Businesses are usually not required to advertise for their competitors. Yet that’s what a California law was doing when it required pro-life pregnancy counseling centers to post signs in a prominent position advising clients that free or low-cost access to abortion and contraception was available elsewhere. The centers also had to state that they were not medical facilities.

The U.S. Supreme Court struck down this law on June 26 by a vote of 5-4, with Justice Anthony Kennedy siding with the four conservatives. Kennedy wrote, “Kennedy, said these eminently sensible regulations were invalid because they would reduce easy access to abortion. Abortion was treated not only as something the law cannot prohibit, but as a constitutional right that any government must take care to ensure—Letter to the Editor

Parent says stories shine a much-needed light on young adults’ faith challenges

As a parent of 27- and 24-year-old adults, with interest I have been reading the articles in The Criterion on trying to engage our young adults. When our first child prepared to enter high school, we attended the freshman year at Ball State in Muncie, Ind., we worked together on the transition from everyday to meal plans to bedding. I recall the time during orientation where we showed her campus church. It got me thinking—since we have sent her to Catholic schools, but now what?

At that time, I contacted our parish, her high school minister at Bishop Chatard in Indianapolis and even the archdiocese asking: Is there a program that would support her? In the unlikely event that Roe were reversed completely and all at once, the people and their elected representatives would again be allowed—not required, but allowed—to pass laws at the state level showing greater respect for the lives of unborn children. In the ensuing debate everyone would have a voice—including Whoopi and her friends, who have bigger egos than most of us.

More likely, especially under the current tuteleage of Chief Justice John Roberts, will be a gradual path away from Roe, beginning with its greatest excesses.

The next free speech might include: upholding clinic regulations that protect women’s lives, even if they inconvenience the abortion industry; allowing laws supported by the great majority of Americans to forbid elective abortions after viability; keeping the powerful laws already approved by several states and the U.S. House of Representatives; and allowing broader laws programs that support and encourage live birth over abortion.

But what would happen if the Supreme Court gets a new justice who more consistently disagrees with the Roe v. Wade abortion decision?

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But what would happen if the Supreme Court gets a new justice who more consistently disagrees with the Roe v. Wade abortion decision?

Letter to the Editor

Parent says stories shine a much-needed light on young adults’ faith challenges

A letter from readers are welcome and every effort will be made to include them if space permits as many people and representing as many viewpoints as possible. Letters should be identifiable, relevant, well-written, concise, temperate in tone, courteous and respectful. The editors reserve the right to select and edit letters for clarity, space and timeliness. Letters must be signed, and for serious reasons may be withheld.

Send letters to "Letters to the Editor," The Criterion, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to criterion@archindy.org.

A Win for Life

Wages for America, is now more than ever, as the question is asked: Where are the children? We need to care for our children with their physical and emotional needs as they go to college, but when it came to their faith needs, I had no other resources available.

The bottom line: I hope for the success of the Young Adult Initiative program that Micah Horace is working on that was launched at Saint Meinrad Seminary and School of Theology in St. Meinrad.

The home-to-college transition is so important to our young people. It is a vulnerable time.

Richard Doerflinger worked for 36 years in the Secretariat of Pro-Life Activities of the United States Conference of Catholic Bishops. He writes from Washington state.)
Dos antiguas herejías siguen siendo sutiles enemigos de la santidad

"Aun hoy los corazones de muchos cristianos, quizá sin darse cuenta, se dejan seducir por estas propuestas engañosas. En ellas se expresa el ‘pelagianismo’ disfrazado de verdad católica" (Papa Francisco, "Gaudete et Exsultate,")

El papa Francisco denomina el presunto conocimiento de los gnosticos contemporáneos "un elitismo disfrazado de verdad católica." De acuerdo con el Santos Padre, "es propio de los gnósticos creer que con sus explicaciones ellos pueden hacer perfectamente comprensible toda la fe y todo el Evangelio. Absolutizan sus propias teorías y obligan a los demás a someterse a los razonamientos que ellos usan" (#39). Esta no fue la forma en que Jesús enseñó ni el método de la Iglesia. En la frase célebre de san Juan Pablo II: “La Iglesia propone, no impone sus enseñanzas.”

"Cuando alguien tiene respuestas a todas las preguntas, demuestra que no está en un sano camino" insiste el papa Francisco (#41). La verdad católica admite de hecho, exige el misterio de Dios y Su gracia. También requiere que reconocamos el misterio que penetra en la vida de cada persona humana. “Dios nos supera infinitamente, siempre es una sorpresa aquello en que el papa Francisco...y no somos nosotros los que decidimos en qué circunstancia histórica o personal se nos da gracia, ya que no depende de nosotros determinar el tiempo y el lugar del encuentro. Quien lo quiere todo claro y seguro pretende dominar la trascendencia de Dios" (#41).

¿Acaso esto significa que no hay claridad ni seguridad en las enseñanzas de la Iglesia católica? Al contrario: significa que podemos acudir a la Iglesia para que nos ayude a comprender el misterio de Dios y las complejidades de la vida humana, pero jamás debemos pensar que cada pregunta tiene una respuesta completa o satisfactoria. Algunas de las preguntas más trascendentales que enfrentamos en la vida, tales como “¿por qué sufren los inocentes?” y “¿qué sucede con nuestros seres amados después de morir?” sólo tienen explicación en el misterio del amor y la misericordia de Dios. Hay muchas preguntas que no podemos responder y por ello el don de la fe es algo maravilloso, porque nos ofrece esperanza ante la desesperación y consuelo cuando el dolor nos abruma.

La segunda herejía antigua, pero constante que describe el papa Francisco en “Gaudete et Exsultate” es el pelagianismo: la creencia de que los seres humanos tienen el poder de salvarse por su propio esfuerzo. El pelagianismo rechaza la necesidad de la gracia de Dios y olvida que todo depende, no de la voluntad, sino de la misericordia que Dios nos muestra en cada dimensión de nuestras vidas. El papa Francisco nos lo explica muy claramente: “Los que responden a esta mentalidad pelagiana o semi-pelagiana, aunque hablen de la gracia de Dios con discursos edulcorados “en el fondo solo confían en sus propias fuerzas, y se sienten superiores a otros por cumplir determinadas normas o ser inmunes a los reproches de los demás. Experimentan el elitismo disfrazado de verdad católica.” (#49). No podemos hacer nada por nuestra cuenta, pero con la ayuda de la gracia de Dios, todo es posible.

Todos estamos tentados a pensar que podemos vivir una vida nueva sin la ayuda directa o indirecta de la gracia de Dios. Este tipo de pensamiento no es el camino hacia la santidad. Tal como el papa Francisco nos recuerda: “Dios es el Padre que nos dio la vida y nos ama tanto. Una vez que lo aceptamos y dejamos de pensar nuestra existencia sin él, desaparece la angustia de las solitudes. Así conocemos la vida agradable y perfecta del Señor y dejaremos que él nos moldee como un afilare. En los somnambulos” (#51).

El llamado a la santidad requiere que rechacemos las tentaciones del gnosticismo y el pelagianismo. Recemos para recibir la gracia de aceptar que el Señor nunca nos abandona. No tenemos todas las respuestas y no podemos vivir a plenitud sin la ayuda de la gracia de Dios. Aceptar estas dos verdades nos traerá alegría y un gran sentido de alivio. †
**Events Calendar**

**July 18**
Calvary Mission Church, 5055 W. 85th St., Indianapolis. Monthly Mass, 2 p.m. Information: 317-784-4399 or www.catholicexchange.org.

**July 19**
St. Joseph Parish, 1401 S. Mckivy Ave., Indianapolis. Thursday Adoration, interceding for women experiencing pregnancy crisis, 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 Harrison Road, Indianapolis. Monthly Mass, 2 p.m. Information: 317-574-8899 or www.catholicexchange.org.

**July 21-29**
St. Ambrose Parish, 5301 W. 36th St., Indianapolis. Mid-Summer Festival. Thurs., 4-10 p.m.; Fri., 4-11 p.m.; Sat., noon-11 p.m., food, carnival games, bouncy, raffles, casino games, beer tent. Information: 317-241-6314.

**July 25**

**July 20-22**
Knights of Columbus Mater Dolorosa Council 436, McGowan Hall, 1305 N. Delaware, Indianapolis. Oliviero the Musician, presented by Appe Performing Arts, a ministry of Our Lady of the Greenwood Parish. Fri. and Sat. 10 a.m.-2 p.m., Sun. 3:30 p.m., $5 children, $10 adults. Information and tickets: www.thelatinboofe.co.uk/gigpage.

**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**

**August 3**
Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. First Friday celebration of the Most Sacred Heart of Jesus, Mass, 5:45 p.m., exposition of the Blessed Sacrament following Mass until 9 p.m. Sacrament of reconciliation available. Information: 317-888-2681 or info@ol greenwood.org.

**August 4**
St. Lawrence Church, 6944 E. 46th St., Indianapolis. First Friday Charismatic Renewal Praise and Mass, praise and worship 7:30 p.m. Information: 317-566-7218, nkveyes@indy.com.

**August 3**
Women’s Care Center, 4901 W. 86th St., Indianapolis. First Friday Mass, 5 p.m., Father John McCanis presiding, optional tour of center to follow. Information: 317-629-6000, www.womenscarecenter.org.

**August 3-4**
St. Thomas the Apostle Parish, 523 S. Merrill St., Fort Wayne. Summer Festival. Fri. 7-11 p.m., Monte Carlo; Sat. 11 a.m.-10 p.m., chicken and noodle dinners, religious exhibit, games, tacos, beer and fries, lemon shake ups, ice cream and desert, children’s games, raffle, quilt raffle, face painting. Information: 317-245-5102.

**August 4**
Pilmo Banquet and Conference Center, 6165 N. National Road, Indianapolis. Hearts and Hands of Indiana “Houses to Homes Dinner and Fundraiser,” housing rehabilitation efforts near St. Anthony Parish in Indianapolis, 6-10 p.m, door prizes, raffles, games, silent auction, wine, wine, soft drinks and one entry for $500, $1,500 and two $500 drawings. Information: 317-546-3137, heartshandsindy.org.

**August 7**
St. Michael Church, 145 S. Butler Blvd., Brookville. First Saturday Marian Devotional Prayer Group, Mass, rosary, meditation, 5 p.m., 2nd Saturday of each month. Information: 765-474-5462.

**August 5**
St. Bernard Parish, 7600 Hwy. 37 N.W. Depauw. Picnic and Raffle. Fri. 5:30-11 p.m., fried chicken and ham dinners, homemade noodles and pies served at air-conditioned dining room until 2 p.m., carryout available, adult and children’s games, 50/50 raffle, gun raffle, live music (case sensitive). Information: Keri Carroll, 317-236-1521, kcarroll@archindy.org.

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**August 5**

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To learn more about the Office of Human Life, Fisher House, visit www.archindy.org/humanlife/addiction.

**August 5**
SS. Francis and Clare Parish, 5901 Olive Branch Road, in Greenwood, is accepting applications for artist interested in booth space for the “Art in the Park” event during their fall festival the weekend of Sept. 28-29.

This is an indoor event from 5-9 p.m. on Sept. 28, and from noon-9 p.m. on Sept. 29.

Artists will have the opportunity to display and sell original handcrafted artwork while live music is being performed.

The cost is $75 per 10 feet by 10 feet booth.

The deadline to apply for booth space is Aug. 13, space is limited.

For additional information, contact Briie Anne Eichborn by calling 317-236-1543, or e-mailing heichborn@archindy.org.

To learn more about the Office of Human Life, Fisher House, visit www.archindy.org/humanlife/addiction.

**August 5**
SS. Francis and Clare Parish, 5901 Olive Branch Road, in Greenwood, is accepting applications for art on display at its 46th Street, Indianapolis. August 5, in Greenwood, is accepting applications for artist interested in booth space for the “Art in the Park” event during their fall festival the weekend of Sept. 28-29.

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To learn more about the Office of Human Life, Fisher House, visit www.archindy.org/humanlife/addiction.

**August 1**
The day kicks off with coffee, doughnuts and praise at 9 a.m. Breakouts will be offered on a day of topics for those wishing to participate. Mass, 8:30 a.m. after the Mass, a reception and refreshments will be held in the parlor of the cathedral rectory.

For additional information, contact Keri Carroll by calling 317-236-1521 or e-mailing kcarroll@archindy.org.

To learn more about the Office of Human Life, Fisher House, visit www.archindy.org/humanlife/addiction.

**August 1**
A used book sale will be held at Linden Leaf Books at Providence Spirituality & Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, in St. Mary-of-the-Woods, from 10 a.m.-4 p.m. on July 28-Aug. 6.

Book categories include hardbacks, paperbacks, spirituality, Bibles, novels, history, children’s books, gardening, health and crafts.

Items are not pre-priced. Rather, donations will be accepted. All proceeds from the sale will benefit the Sisters of Providence’s mission and ministries.

For information, call 812-535-2948 or e-mail lindeneleaf@sp.org.
Natalie Hoefer

Staff members of The Criterion were recently honored for excellence in journalism by three organizations.

The recognition included awards from the Catholic Press Association of the United States and Canada (CPA), the Woman’s Press Club of Indiana (WPCI) and the National Federation of Press Women (NFPW).

WPCI and NFPW awards

The recognition for work completed during the 2017 calendar year started on June 9 when staff writer Natalie Hoefer was honored by WPCI. She garnered four first-place awards:

• Articles with Photography category for her contributions to The Criterion’s coverage of the National Catholic Youth Conference (NCYC).

• Special Series category for the articles published in 2017 in her series on adoption as a pro-life option (does not include final series article published in 2018): “Couple provide home for five children as they embrace adoption as pro-life calling.” “Couple’s become touched by love in opening their hearts to adoption,” and “It’s all through God”. Milan couple with grown children find blessing in adopting young siblings.”

• Feature Story category for “Growing up in ‘Kentucky Holy Land’ shaped Archbishop Charles C. Thompson’s faith.”

• Specialty Articles, Social Issues category for “Priests Join Event Opposing Archdiocese’s prison ministry task force.”

Hoefer also received a second-place award from WPCI in the Specialty Articles, Religion category for her article, “A day in the life: ICC director offers unique stories and commentaries about the power of the Catholic faith, and is made strong in re-entering society.”

In the CPA competition, Hoefer received a third-place award in the Best Coverage of Pro-Life Issues for her series on adoption. “This refreshing series on adoption moves the pro-life needle beyond rhetoric to life-changing Catholic Christian action,” judges wrote. “The writing filled with poignant quotes and accompanying family photos tell the story with joy.” As a staff, The Criterion received a third-place award for its special issue welcoming new Archbishop Charles C. Thompson. The award came in the Best Supplement or Special Issue: Best One-Time Special Issue category.

The Criterion staff honored for excellence in journalism

The Criterion staff received a third-place award from the Catholic Press Association of the United States and Canada for its special issue welcoming new Archbishop Charles C. Thompson in the summer of 2017. The award came in the Best Supplement or Special Issue: Best One-Time Special Issue category.

The Criterion received a third-place award in the CPA’s “Excellence in Journalism” award as Videographer/Video Producer of the Year in the CPA’s “Excellence Awards.”

The videos and accompanying articles presented to the judges included her package on the first-ever Missionary Disciples Institute at Marian University in Indianapolis, and the Holy Fire youth conference attended by archdiocesan teens in Chicago. Rutter also submitted work she had produced for Catholic News Service.

“The versatile collection of videos provides viewers a deeper understanding of the Catholic faith, and is made strong by skillful editing and storyboarding,” judges wrote. “Rich story development and visual variety. Professional and impressive body of work. Exceptional and insightful interviews leave a lasting impression. Well done!”

Rutter also received an honorable mention in the Multimedia Journalist of the Year category.

“These awards exemplify the commitment that The Criterion staff brings to each week’s paper to share unique stories and commentaries about the power of the Catholic faith to inspire and transform lives,” said Greg Otolski, associate publisher of The Criterion. “We’re grateful to be able to serve the people of the Archdiocese of Indianapolis.”
Hye-Jin Kim, a South Korean professor at the Catholic University of Korea's College of Nursing, teaches nursing and maternal care. The general assembly’s reflection on global ethics, she said, is linked with the issue of women’s health care.

But as a young researcher for the pontifical academy, Kim told CNS that her role is not just to present evidence, but also to respect between genders and generations, defense of the dignity of each human being, promotion of a culture of life, and helping the Church to integrate its material and spiritual value with a view to an authentic “human ecology.”

To highlight the Church teaching that it is young people generally view sex as a pleasurable experience shared among consenting partners, she said. However, in talks around the country, Smith has encountered young people who “see the message of ‘Humanae Vitae’ with new eyes,” he added.

The law professor and pro-life advocate attributes this to the flaws of the birth control revolution and to a lack of official teaching. He explained that the teaching is rooted in the same respect for human dignity that guides its social work and care for the poor.

“Humanae Vitae” revealed deep wounds in the Church about our understanding of the human person, the nature of sexuality and marriage as God created it. We still seek the cure for those wounds, and the Church continued to preach the truth of Jesus Christ about who we are and what God desires for us.

“People willing to open their eyes and see the truth will have the hope that comes when we continue to want to defend life,” Kim said. "The Church teaching, for all of its talk about sex," she wrote.

"People who are interested in being Catholics unless it is modified." She added.

Questions, such as “how to discern truth, how to make decisions regarding the ethical questions of life—all of this will require a lot of support from the Church, mainly through spiritual accompaniment,” she said.

The young researchers, Araz said, drafted a document addressed to the synod fathers, asking the Church to help them to discern their vocations and helps them cope with the challenges they face.

"It’s a growing movement of young people who are interested in being 100 percent Catholic," she said.
Camp aims to help teens become ‘agents of evangelization’

By Katie Rutter

Special to The Criterion

After examining a rain-drenched map, high school sophomore Aidan Galt thought he had found what his group was looking for. He pointed to a trellis in front of a small house and asked a nearby woman what the tall plant was.

“That’s a rosebush,” the middle-aged community member replied.

“Oh, OK. Thank you,” the teenager said as he turned to his two companions with a sheepish grin. “Not edible.”

Responding to Pope Francis’ call for all Catholics to be “missionary disciples” and “agents of evangelization,” these three students had broken out of their comfort zones to learn more about the people around them. To better understand poverty, they took part in a unique scavenger hunt through an underserved neighborhood on the south side of Indianapolis.

Stepping around puddles in the figurative shoes of impoverished community members, their task was to find and take pictures of edible plants that could “supplement” their lunch budget of four dollars.

“It put into perspective how, as someone who doesn’t have much money, you go look for as many food opportunities as possible,” explained Aidan, who is a member of St. Barnabas Parish in Indianapolis.

“It’s definitely emotionally impactful,” he added.

The task was an “immersion experience” of the Missionary Disciples Institute, a weeklong camp hosted by Marian University in Indianapolis on June 18-23. The experience was funded by a grant from the Indianapolis-based Lilly Endowment, Inc. The camp taught the 52 attending high schoolers that successful ministry means going out to meet those in need.

“(Being a missionary disciple is) literally going out to people that are hurting, people that are struggling or suffering and embracing them,” explained Patrick Verhily, the director of the Missionary Disciples Institute.

The camp also aimed to equip these students with the knowledge and training for successful evangelization. Ahead of the scavenger hunt, the teenagers met with the leaders of a community center in the area to learn about the struggles that locals are facing.

“He told us about this lady who was on food stamps, and she got a job just for the winter, and then ended up losing her food stamps. I was blown away by that,” said Peyton Delby, a member of St. John Paul II Parish in Sellersburg.

The entire camp focused on the Holy Father’s call to “accompany” others on their faith journey. The scavenger hunt group focused on ways to serve communities in need. Other groups learned about the ministries of teaching, proclamation, partnership and prayer.

“We have five tracks here at the Missionary Disciples Institute, and they are focused on ministries that we have found in the Acts of the Apostles,” explained Verhily.

To practice proclamation, a second group of students visited St. Gabriel the Archangel Parish in Indianapolis and led local middle schoolers in a Bible study. After reading the passage, the young people put on presentations to demonstrate the biblical lesson.

“One of the kids commented that she was surprised by how much fun she had, like she was expecting it to be boring,” related Monica Simmons, a home-schooled senior and member of Our Lady of Grace Parish in Noblesville, Ind., in the Diocese of Lafayette.

“I thought that was really significant and the kind of impact that I’d really love to have: to help people see the joy in our faith,” she added.

Other groups held book discussions and visited an Indianapolis gathering space for people who have struggled with addiction or other difficult circumstances. The final group visited the Benedictine sisters of Our Lady of Grace Monastery in Beech Grove to learn how to lead a prayer service.

“For me personally, I find it really hard to stay quiet sometimes,” explained Therese Jargal, a home-schooled teenager of St. John Vianney Parish in Fishers, Ind., also in the Lafayette diocese. She and her fellow group members were taught a form of prayer developed in an ecumenical community in Taizé, France, that uses both repetition and silence to prompt meditation.

“It’s important for me to just stop and take a deep breath and have a conversation with God,” she said. “because you have to have a relationship with Jesus before you can have a relationship with anyone else.”

Throughout the week, the students also heard keynote speakers that included author and musician Chris Padgett, Franciscan Friars of the Renewal Father Agustino Torres, and Beth Knobbe of Catholic Relief Services. Each tackled a topic related to evangelization.

“One of our keynote speakers said that it’s not about what physical gifts we can bring, it’s about just being there for people and just showing the love as much as you can,” explained Maddie Buckner, a member at St. Theodore Guérin High School in Noblesville.

Students were also prompted to come up with a plan to better evangelize their own communities.

“The main thing you need to do is [be present] because if you’re just there for someone it can save their life, so I just want to be that person for somebody,” said Maddy Kellicut, a member of Our Lady of the Greenwood Parish in Greenwood.

On the final day of the camp, the teens were joined by their families and youth ministers and would be going home to present their experiences to their home churches.

Jacob Perez, left, a student at Roncalli High School in Indianapolis, and Veronica Kassab, a student at Lebanon High School in Lebanon, Ind., pray during a Taizé prayer service at Our Lady of Grace Monastery in Beech Grove on June 21.

High school student Olivia Brown prays at Our Lady of Grace Monastery in Beech Grove during a Taizé prayer service on June 21. The students learned this meditative form of prayer from the Benedictine sisters during the Missionary Disciples Institute.

High school student Veronica Kassab lights a candle during a Taizé service at Our Lady of Grace Monastery in Beech Grove on June 21.

The experience was funded by a grant from the Lilly Endowment, Inc. The camp was held at Marian University in Indianapolis on June 18-23. The experience was funded by a grant from the Lilly Endowment, Inc.

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Archbishop Charles C. Thompson chats with Bishop Bruté Days participants Isaac Williams, left, a member of St. John the Apostle Parish in Bloomington, Bryce Dixon, a member of St. Malachi Parish in Brownsburg, and Will Yunger, a member of All Saints Parish in Dearborn County. (Photos by Sean Gallagher)

The fall.

life at Bishop Bruté for three years as an archdiocesan seminarian. A member of St. Simon the Apostle Parish in Indianapolis, Wessel will be a senior at Bishop Bruté in the fall.

As a leader during Bishop Bruté Days, he was glad to share his experience of seminary life with others.

“It’s good to be able to give back what I’ve been receiving here, to pass it on to the guys who are a few years behind me,” Wessel said. “Three or four years ago, I had fears and doubts. These guys are in the same spot that I was in.”

Archbishop Charles C. Thompson celebrated Mass at Bishop Bruté Days on June 28 and had lunch with its participants.

He said that having so many young men open to discernment as teenagers is a “tremendous blessing for them, their families and the entire Church.”

“We have to help people discern that calling,” Archbishop Thompson said. “These young people have so much stuff going on in their lives, this gives them a couple of days to step back and quiet the noises and distractions in their lives and have a singular focus on how God is speaking to them.”

Although Bishop Bruté Days helps teenage boys from across central and southern Indiana grow in their faith and be open to the priesthood, it is only a three-day event.

Father Augenstein said he hopes for the future of priestly vocations, not so much through the event itself, but in knowing that families and parishes are nurturing their faith during the rest of the year.

“There is a foundation being laid in parishes and families that allows for priestly discernment to happen,” he said. “The guys who are here are the fruit of that foundation being laid in our parishes and our families.”

At the end of Bishop Bruté Days, parents of the participants were invited to its closing ceremony and a cookout in the seminary’s courtyard.

Gena Antonopoulos, a member of St. Luke the Evangelist Parish in Indianapolis, was glad to have her son Alex, a first-time participant in Bishop Bruté Days, get to know other faith-filled boys from across central and southern Indiana. She also spoke about how their parish’s school, where Alex will be an eighth-grader in the fall, and the parish work with her family in nurturing his faith.

It’s good to know that there’s a community across the archdiocese that supports this goal,” Antonopoulos said. “It starts at home. And being involved in Catholic education has also helped. I feel like I have a partnership with the teachers and the priests through the school and [the parish] working together.”

(For more information about a vocation to the priesthood in the Archdiocese of Indianapolis, visit www appreciation reach out to me about the girl who was 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 888-305-6810

2. Carla Hill, Archdiocese of Indianapolis, Victim Assistance Coordinator
   O.O. Box 1400, Indianapolis, IN 46206-1400
   317-236-1548 or 800-382-9836, ext. 1548
   chill@archindy.org

For more photos from Bishop Bruté Days, visit www.CriterionOnline.com"

Archbishop Charles C. Thompson, center, celebrates Mass on June 27 in the courtyard of Bishop Simon Bruté College Seminary in Indianapolis. They are, from left, Bryce Dixon, a member of St. Malachi Parish in Brownsburg, James Hents, a member of St. Michael Parish in Greenfield, and Randy Schneider and Will Yunger, both members of All Saints Parish in Dearborn County.

Bishop Bruté Days participants play a game of spike ball on June 27 in the courtyard of Bishop Simon Bruté College Seminary in Indianapolis. They are, from left, Bryce Dixon, a member of St. Malachi Parish in Brownsburg, James Hents, a member of St. Michael Parish in Greenfield, and Randy Schneider and Will Yunger, both members of All Saints Parish in Dearborn County.
Bishops end border visit, call reunification of children urgent

SAN JUAN, Texas (CNS)—In less than 48 hours, a group of Catholic bishops saw triumph and relief in the faces of migrants who had been recently released by immigration authorities, but ended their two-day journey to the border with a more “sombre” experience, visiting detained migrant children living temporarily within the walls of a converted Walmart.

During a news conference after the second and last day of their visit on July 2, they stressed the “urgent” need to do something to help the children. The separation for some of the children began shortly after U.S. Attorney General Jeff Sessions announced in early May that authorities would no longer allow children to remain at the border with their parents if they entered the United States illegally. Authorities then proceeded to separate released migrant children from their parents and send them to holding facilities.

The separation of the children began days after a U.S. District Court judge ordered the U.S. government to reunite migrant children younger than 5 years old with their parents within 30 days of the court’s July 2, 2018, order. On July 10, a federal appeals court ruled that the court’s deadline was still in effect, even if the government was working to reunite the children, and said children should not be kept longer than necessary.

President Donald Trump implemented a policy doing so. “It was, as you can imagine, very difficult to see families separated,” Archbishop Joseph Bambera of Los Angeles, USCCB vice president, said in a July 2 interview with Catholic News Service (CNS). “It was a very difficult task,” said Bishop Robert J. Brennan of Rockville Centre, N.Y., also part of the delegation on July 1 and 2, led by Cardinal DiNardo, and who were present at the Mass at Casa Padre.

The building houses about 1,200 boys ages 10 to 17, said Bishop Bambera. While he said the care they receive seems to be appropriate—clean, with access to medical care, schooling and recreational facilities—it was clear that “there was a sadness” manifested by the boys, he said in a July 2 interview with Catholic News Service (CNS).

“We can provide the material environment to care for a person, and it’s provided there, but that doesn’t nurture life. That takes the human interaction with the family or a caregiver,” he said.

“Many of the boys held there are considered ‘unaccompanied minors,’ some were separated from a family member they were traveling with, said Bishop Bambera. And when you see them, “those boys bear clearly the burden of that” separation, he said.

“I’m not on a visit to solve all problems,” he said. “I’m not on a visit to indict,” he said. “I’m not on a visit to solve all problems.”

That takes the human interaction with the family or a caregiver,” he said.

Bishop Bambera said the boys listened intently during Mass and seemed to have a particular devotion and piety, one not usually seen in children that age. During Mass, “I saw a few boys wiping tears,” he said.

Cardinal DiNardo said at the news conference that the Church supports the right of nations to protect their borders. But having strong borders and having compassion are not mutually exclusive, he said. A solution with compassion can be found, he said.

Bishop Daniel E. Flores, who heads the local Diocese of Brownsville, accompanied the delegation, which on its first day paid a visit to a humanitarian center operated by Catholic Charities.

Bishop Flores said there is a need to address the “push factors” driving immigration from Central America, a place where people are fleeing a variety of social ills, including violence, gangs and economic instability.

The U.S. border bishops have frequent communication with their counterparts in Mexico and Central America on a variety of topics, he said during the news conference, but the problems driving immigration to the U.S. are complex. Bishop Flores said he has spoken with parents in Central America about the danger of the journey, but recalled a conversation with mothers in places such as Honduras and Guatemala who have told him: “My son will be killed here, they will shoot him and he’s 16. What am I supposed to do?”

“These are extremely complex and difficult situations,” he said. “This is a hemispheric problem, not just a problem on the border here.”

Cardinal DiNardo said the Church was willing to be part of any conversation to find humane solutions but that a policy of detaining families together in facilities caused “concern.”

He said the bishops gathered had floated around ideas for possible solutions. One of them included what’s known as family case management, which connects the family with a case manager and someone to provide legal orientation.

But almost exactly a year ago, the U.S. Department of Immigration and Customs Enforcement under the Trump administration ended such a program. Proponents had argued that it kept families together and had a great success rate in having adults show up to court dates.

Archbishop Gomez said the Catholic Church was willing to help speed along the process of getting children back to their parents and to stop it from happening to others.

“I think if we want something from the administration, [it] is family unity,” he said, because “that’s essential for the human person. Whatever it takes, we’re willing to help.”

In an earlier interview with CNS, Cardinal DiNardo had said that no matter what the outcome, the bishops’ delegation had started out with the simple goal of supporting and being a presence for the migrants and the communities along the border caught in the middle of a drama.

“I’m not on a visit to indict,” he said. “I’m on a visit to solve all problems.”

It was a sentiment he repeated while closing up the news conference and the 48 hours that had clearly had an emotional effect on the bishops who participated. The bishops were not looking for villains during the trip, he said.

“Our visit is a pastoral visit. That has to be kept in mind,” he said. “We have had a full two days and they’ve been a very beautiful two days, and, in some parts, painful, but very, very beautiful.”

The bishops also had taken part in a mission, he said, handed on from the highest ranks of the Church: to “share the journey” with migrants and refugees, referring to a campaign by Pope Francis and charitable Catholic organizations such as the U.S. bishops’ Migration and Refugee Services calling on Catholics and others of goodwill to build bridges of understanding and hospitality with migrants and refugees.

“Pope Francis has invited us all on a journey with the migrant and refugee, and we’re glad we’re part of the trip,” Cardinal DiNardo said.

Exhausted immigrants, recently released from U.S. custody, sleep on the floor of a Catholic Charities-run respite center in McAllen, Texas, on July 1, as several U.S. bishops tour the facility. (CNS photo/Chaz Muth)

Worshippers pray before a July 1 Mass at the Basilica of Our Lady of San Juan del Valle in San Juan, Texas. A delegation of U.S. bishops concelebrated the Mass at the beginning of their fact-finding mission about Central American immigrant detention at the U.S.-Mexican border. (CNS photo/Chaz Muth)

A volunteer at a Catholic Charities-run respite center in McAllen, Texas, on July 1 carries an immigrant child who was recently released from U.S. custody. (CNS photo/Chaz Muth)
Moral imperatives of religion: the basis for a society that works

The decline of respect for religion is resulting in an unproductive society that no one could have predicted would be so great. It’s his action that leads to unintended and undesirable consequences. For one thing, our society no longer has the moral或者 authority to change. Parents, teachers, or anyone in authority is often challenged to discipline. Crime is bad enough in children, but unacceptable in adults. When the adults are role models for children, it is any wonder that kids don’t seem to know the rules of sensible living?

Legitimate authority is based on the idea that a functional society must follow some kind of rules. Rules made not just for their own sake, but to implement workable relationships such as families or school classes or work places. And this respect is something that be in charge and others follow.

For some reason, authorities have often been reduced to the level of big bullies or negligible powers to lose it over others. And sometimes, unfortunately, this may be true if the policeman or parent or whoever is not doing their job, even when they are being removed from an abusive home.

Religious ideas of charity certainly have not disappeared. In fact, we are seeing more people who are being removed from an abusive home.

Our Works of Charity/Bethuel Barthum

Families are the greatest resource for helping frail older adults

Seniors have many choices when deciding where to socialize, attend events, and participate in exercise programs, but families continue to be the most important resource. According to the US Census Bureau, 82% of frail older adults live a high quality of life at home. For many seniors, the family is their primary support system. Most communities have limited adult day centers, supportive and social day programs, and other services to help people stay active in their homes. Those who are able-bodied and capable of making their own decisions do not need supervision, direction is helpful or needed.

Some people need even more support because of medical conditions. Those who are frail, have physical or mental disabilities, from Alzheimer’s, dementia or other medical issues need professional assistance and specialized activity options to fit their needs. Most of the centers provide one or more of the same activities as exercise programs, but are adapted to fit the needs of the participant. They work with modules that are planned and implemented under supervision. They also accommodate special diets, and assist with medication, catheter care, hygiene, mobility, toilet Monday’s, and other needs. This is called A Caring Place. It’s located in Greencastle, is a regular columnist for The Apostle Parish in Greencastle, is a regular columnist for The Apostle Parish.

The bread becomes the body of Christ. The wine becomes the blood of Christ. The bread becomes the body of Christ. The wine becomes the blood of Christ. The bread becomes the body of Christ. The wine becomes the blood of Christ.

Our Fall Prevention Program/Inver Grove Heights

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**Fifteenth Sunday in Ordinary Time/Msgr. Owen F. Campion**

**The Sunday Readings**

**Sunday, July 15, 2018**

- **Mark 6:7-13**
- **Ephesians 1:3-14**
- **Amos 7:12-15**

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**The Book of Amos is the source of the first reading for Mass this weekend. Amos is one of the relatively few prophets of whom something is known. Many prophets give some details about themselves, but not many give more than a few details.**

By contrast, it is known that Amos was a man of Tekoa, a small village about 10 miles south of Jerusalem in Judea. He herded sheep and tended fig trees. He was obviously intelligent and knew the traditions of his ancestors.

He wrote during the reign of King Uzziah of Judah, between the years of 783 and 742 B.C. It was a time of prosperity and national security. Even so, as often has been the case in history, the poor still were in want. The gap between the rich and the less fortunate was quite evident.

Amos saw himself as an authentic prophet. The others who called themselves prophets in his time, he thought, were hired by the king ultimately to strengthen the king’s rule over the people. Under such arrangements, these other prophets could not be trusted to preach the unfeigned word of God.

This weekend’s reading reports a clash between Amos and a priest in the temple of Jerusalem. Amos reasserts his role, insisting that he was called by God to be a prophet.

Evangelist St. Paul’s Epistle to the Ephesians

**Sunday, July 15**

- **Isaiah 7:1-9**
- **Psalm 48:2-8**
- **Matthew 11:20-24**

In addition, it was one of the most popular religious shrines in the empire. Ephesus also was a center for the vices and fast business usually associated with the seashore. (Shifts in the soil present-day Turkey, a distance from the coast have left the ruins of Ephesus, in and collections of sediment along the Mediterranean Sea. (File photo by Natalie Hoefer)**

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

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**Question Corner/Fr. Kenneth Doyle**

‘Mass’ is rooted in Latin word reflective of Church’s mission in the world

In all of my 78 years (and with 16 years of Catholic education), I have never heard where the word “Mass” comes from to describe the Eucharist. It seems like an odd word. (Maryland)

**A**

The word “Mass” comes from the Latin word “Missa.” When Mass used to be celebrated commonly in Latin, the people were dismissed with the words, “Ite missae est” which could be translated literally as, “Go, it has been sent.” “Mass” is a form of the Latin word that is the root of the English word “mission.” It’s use in the Eucharist indicates the Christian’s responsibility to carry the fruits of the Eucharist out into the world in one’s daily activities. It highlighted the fact that the dismissal at the end of Mass was not so much a conclusion as a starting point.

In the current English translation of the liturgy, there are four acceptable options for this dismissal rite. The one that I prefer personally—because I think it best indicates this continuing mission—is “Go in peace, glorifying the Lord by your life.”

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

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**Kateri Tekakwitha**

**1656-1680**

**Feast — July 14**

At her canonization in 2012, Pope Benedict XVI prayed, “St. Kateri, protectress of Canada and the first Native American saint, we entrust to you the renewal of the faith in the First Nations and in all of North America.” The daughter of a Mohawk chief and Algonquin woman, Kateri was orphaned in a smallpox epidemic that left her partly blind and disfigured. She was baptized by a French missionary visiting her village in New York state. But her faith and refusal to marry caused trouble, and she fled to an Indian community near Montreal, where she was revered by French and Indians alike for her mystical gifts and kindness. The “Lily of the Mohawk” is the patron of Native Americans, refugees and the disabled.

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**Our Lady of Mount Carmel**

**12th Century**

**Feast — July 16**

Mount Carmel, which juts out into the Mediterranean near Haifa, Israel, has been considered a sacred place since the prophet Elijah built an altar there in his contest with the prophets of Baal. The Carmel headland is traditionally associated with the beginnings of the Carmelites order around 1195, when a group of lay hermits formed a community there. Mary had been honored there as early as the fifth century, and by the 12th century Mount Carmel had become a site of Marian devotion. The Carmelites chose Mary as their protomartyr and dedicated their oratory on Mount Carmel to her. Our Lady of Mount Carmel is the patron of Bolivia and Chile. This Marian feast became an optional memorial in the Revised Roman Calendar of 1969.
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 Anglican priests writing our archdiocese are listed elsewhere in The Criterion.

Order priests and religious sisters and brothers are included here. They are natives of the archdiocese or have other connections that are separate obituaries on this page.

BLANKEN, Thelma R., 84, St. Louis, Batesville, June 27. Mother of Beth Christiansen, Roger Blanken. Sister of Ruth Moorman. Grandmother of five.


COLOMBO, Joyce M. (Dunn), 84, Holy Spirit, Indianapolis, June 17. Mother of Mary Coffey and Dennis and Michael Colombo. Grandmother of two.


FISCHER, Joseph L., 84, St. Gabriel, Cornervale, June 30. Father of Cheryl, Patricia and David Fischer. Grandfather of seven.


Humble companions: Catholic-Anglican document sees healing in difference

VATICAN CITY (CNS)—A new document driven by a fresh approach taken by the official Anglican-Roman Catholic dialogue commission reflects a major development in ecumenism where difference is not cause for suspicion or reproach, but is used as an enriching opportunity for mutual listening, learning and conversation.

This notable change is seen in the first agreed-upon statement from the third, newest phase of the Anglican-Roman Catholic international dialogue commission, known as ARCIC III. The statement, “Walking Together on the Way: Learning to Be the Church, Locally, Regionally and Universally,” was released to the public on July 2 after seven years of joint meetings and consultations.

In their introduction, the Catholic co-chairman, Archbishop Bernard Longley of Birmingham, England, and the Anglican co-chairman, Archbishop David Moxon, the archbishop of Canterbury’s representative in Rome, wrote that the document sought to develop “the emerging eclesiology and ethical factors making that journey more difficult and arduous.”

The two leaders authorized the new phase of the dialogue at their meeting at the Vatican in November 2009, just one month after Pope Benedict announced his decision to create personal ordinariates for allowing former Anglicans to enter full communion with the Catholic Church while preserving elements of their distinctive Anglican heritage, including a certain amount of governing by consensus.

Rather than put the brakes on dialogue, it gave both sides a chance to get a different look at the heart of lingering questions about authority and how decisions on moral issues are made. The two leaders asked ARCIC, which held the first of the new round of meetings in 2011, to focus on the Church as communion, local, regional and universal, and how, in communion, the local, regional and universal Church come to discern “right ethical teaching.”

At 34,000 words, the resulting document represents a detailed examination of what structures, channels or practices exist that seek to give all the baptized—lay, religious, clergy, bishops—a voice or a role in how decisions are made.

While the commission has left the question of “the discernment of right ethical teaching” for its next document, “this exploration of the nature of communion has become vital in the light of current debates within the Churches,” the document said.

Commission is essentially about having the right balance among the different members of the body of Christ. That would mean no excessive demand for autonomy by the local members—such as parishes and dioceses—and no excessive demand for centralization by the “trans-local”—such as national bishops’ conferences, regional federations, the Roman Curia or the papacy.

In his five years as pope, Pope Francis has already shown several major ways he is seeking to eradicate “clericalism,” and expand ways the voice of “the people of God” gets heard at the top, for example, with presynod questionnaires and encounters. He is also shifting more weight from the Roman Curia to episcopal conferences by reviewing oversight of liturgical translations to them and citing their documents in his teachings.

Current issues—not detailed in the document but in the forefront of debate in the Catholic Church—that depend on the right use of authority and legitimate diversity include commitments for Protestant spouses of Catholics and guidelines for the interpretation of “Anserio Laertii,” Pope Francis’ apostolic exhortation on the family.

In a Catholic commentary published on the website of the Pontifical Council for Promoting Christian Unity along with the document, Father Ormond Rush, an Australian theologian, highlighted a number of ways the document could contribute to “Catholic self-understanding and practice.”

“There are many parallels between the receptive learning possibilities for the Roman Catholic Church proposed by the latest ARCIC document,” and Pope Francis’ vision for renewal and reform according to the Second Vatican Council. In other words, the Anglican tradition has much to offer in making the Church a place where “common dialogue” can take place.

A number of elements in the Anglican tradition—with its added emphasis on the mission of the laity, the power of the regional and the benefits of debate as something to be welcomed, not feared—“can assist the Roman Catholic Church to be more faithful to the vision of the Second Vatican Council,” he wrote.

Murray told CNS. “In the longer term, this is the way that will take us to full communion, because what will happen is that the differences between Anglicans and Catholics will ultimately cease to be communion-dividing differences, but [rather] will be an ecumentially enriching and communion-building differences. It is a growth to full communion by living in and through diversity.”

Biking for the homeless

Cyclists with Team Samaritan House taking part in the Ride the Rockies on June 9-15 pose at Rabbit Ears Pass near Steamboat Springs, Colo. By participating in the 600-mile race, the team raised more than $75,000 for the team and the look of the Colorado Rockies while raising more than 400 miles, the team raised money for programs and services provided by the team and their local likes. The team raised money for programs and services provided by the team and their local likes. The team raised money for programs and services provided by the team and their local likes.
Shelbyville parish celebrates 150 years as a family of faith

By Sean Gallagher

Over the course of its 150 years, St. Joseph Parish in Shelbyville has been a large family of faith, says its current administrator, Father Michael Keucher. The parish has changed much since the Batesville Deanery faith community was established in 1868. It began with a group of Catholics from a mixture of cultural backgrounds. For example, in preparation for the dedication of its parish church in 1906, parishioners prayed the rosary, alternating between German and English.

Today Mass is celebrated regularly in both English and Spanish with St. Joseph’s Hispanic members playing a significant role in the life of the faith community.

“The place has lots of families that have been in the parish for generations,” Father Keucher said. “It’s a wonderful family feel at St. Joseph. Everybody is family at St. Joe, whether it’s blood family or family in Christ.”

Fischer said. “It’s more than half the parish’s history. That connection has helped her immensely since her last sibling died.

“If I didn’t have St. Joe, I would feel alone, because it’s always felt like family,” said Eckstein, who led music at St. Joseph for several decades. “It’s something to go to when you’ve got a problem or someone to tell you when you’re getting too big for your britches, I suppose.”

The priests who have ministered at St. Joseph during her life have embodied the family nature of the parish for her. Father Charles Zeph served as its pastor from 1936-53.

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The place has lots of families that have been in the parish for generations. It’s a wonderful family feel at St. Joseph. Everybody is family at St. Joe, whether it’s blood family or family in Christ.

St. Joseph as a family came to life from St. Vincent de Paul Parish, founded a few miles southeast of Shelbyville in 1837. By 1868, the Catholic population of the area had outgrown the parish and the school it operated at the time.

St. Joseph was started in nearby Shelbyville, although the non-Catholic leadership of the town was suspicious about the growing presence of Catholics there.

Pastors of St. Vincent ministered at St. Joseph until Father Adelrich Kaelin became its first resident pastor in 1886.

The parish’s school was founded in 1876. Franciscan sisters from Oldenburg served it for more than 100 years. By 1903, the fears of townpeople about the growing Catholic population in Shelbyville seemed to have dissipated.

Representatives of several civic organizations joined members of Catholic fraternal organizations in a parade to celebrate the laying of the cornerstone of the current parish church.

Loretta Eckstein has experienced St. Joseph as family for more than half the parish’s history. That connection has helped her immensely since her last sibling died.

“If I didn’t have St. Joe, I would feel alone, because it’s always felt like family,” said Eckstein, who led music at St. Joseph during her life. “It’s something to go to when you’ve got a problem or someone to tell you when you’re getting too big for your britches, I suppose.”

Rocky St. Joseph Parish in Shelbyville

The place has lots of families that have been in the parish for generations.
St. Charles Borromeo Bell Choir

In this photo, the fourth-, fifth- and sixth-grade bell choir of St. Charles Borromeo Parish in Bloomington poses for a group photo in May 1981. Standing behind them are Providence Sister Mary Moller (back row left), who served as principal of the parish’s school, and Providence Sister Regina Marie McIntyre (back row right), who was the parish music director. According to The Criterion article accompanying the original photo, between 85 and 90 children were involved in hand bell choirs at St. Charles Borromeo Parish in 1981.

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

‘Putting Mary everywhere’ is a goal of parish’s Marian Mission, procession

PHILADELPHIA (CNS)—A grand street procession dedicated to Mary through North Philadelphia’s busy neighborhoods on a recent Sunday was a highlight of St. Veronica Parish’s dayslong Marian Mission.

“Putting Mary everywhere” is a major goal of St. Veronica parishioners, said Incarnate Word Father Joseph LoJacono, the parish’s pastor.

The particular title of Mary honored during the June 21-25 mission and June 24 rosary procession was Our Lady of Guadalupe, a devotion that is especially popular in parts of Latin America, Father Joseph explained.

“We try to follow the Lord and be witness to the Lord by putting Jesus and Mary everywhere,” he told CatholicPhilly.com, the news website of the Archdiocese of Philadelphia.

The procession followed a Spanish-language Mass at St. Hugh of Cluny Church, which is a chapel of St. Veronica.

Afterward, the procession, including a large crucifix, an image of Our Lady of Guadalupe and flags of the United States of America and the Holy See, was led by Father Joseph and joined by many congregants praying the rosary aloud.

It prayerfully took a meandering route along the streets, joining up with others from St. Veronica before ending at that church about a mile away, where another Mass was celebrated. Along the way, residents stopped what they were doing and turned off their own music out of respect for Jesus and Mary.

Because that area of North Philadelphia has only been heavily Hispanic for the past few decades, most of those in attendance were originally from other countries or areas, but now have found a new home.

“This parish is the best thing that ever happened to the neighborhood,” declared David Neris, who worships at St. Hugh.

“I’ve been here for 20 years. It is a shame our school [St. Hugh] closed and the kids have to go farther.”

Helen Bena, who worships at St. Veronica, said she does so “because I believe in the Word.”

Bena only has been in the U.S. for a few months, but speaks English as if she was born here. “I learned it as a child watching cartoons on television,” she said.

“St. Veronica is the best,” declared Carmen Alfaro, a resident of the neighborhood for 45 years. “Everybody loves St. Veronica and never wants to leave. Immigration is growing, and we are doing a lot of mission work.”

Most people don’t think of the U.S. as a mission field, but it is matter of perspective. Accompanying Alfaro was Sister Maria, a member of the Servants of the Lord and the Virgin of Matare and a native of Colombia. Although a religious sister for 24 years, she only has been in the United States for two years and is one of four members of her congregation ministering at St. Veronica.

“These are good people here with a lot of faith,” she said.

Serra Club Vocations Essay

Priests on podcast bring student out of his ‘worst spiritual slump’

By Joseph Lahmann

Special to The Criterion

A little over a year ago, I was experiencing the worst spiritual slump of my life. I was just going through the motions of my faith. At Mass, I was never really present. I mumbled through hymns and daydreamed during the readings.

Outside of Mass, my faith life consisted solely of a few scattered prayers as I drifted off to sleep. I just didn’t really view it as important.

Luckily, my life took a different direction when I started dating a girl whose priorities were much better placed than mine. I was inspired to change, but if that inspiration would’ve stayed there, it wouldn’t have done very much good.

I needed some substance to back up that inspiration. And then one day at work, I came across a podcast, called “Catholic Stuff You Should Know” run by some priests (Father Nathan Goebel, Father John Nepil, Father Michael O’Loughlin and Father Mike Rapp).

I started listening. I didn’t stop. The priests on that podcast gave me just what I needed to come out of my spiritual slump.

As I walked my normal, everyday life, these priests walked with me, even while being thousands of miles away.

As I began listening, I was first drawn in by what I thought was their humor. The verbal sparring matches between Father Nathan and Father John kept my work days feeling short and full.

But as I sifted through hour after hour of podcasts, it became less for the jokes and more for their true fraternity and passion for their faith. Suddenly, I began understand what the Catholic faith really is.

It isn’t just a bunch of hops to jump through which are more trouble than they are worth. No, what I began to see and feel was a beautiful joy which arises from embracing God and others. I saw a faith alive and vibrant in these priests, and more importantly, one that wasn’t aloof or distant.

A whole new world was opening up for me. As it did, I found myself further and further from the slump which had affected me. As I learned to love my faith, I also learned how to live it.

Today, I still listen often to their podcasts and care just as deeply about my faith. Their unwitting guidance has followed me and will continue to follow me for many years to come.

I have so much more to go on my own faith journey, but I’m not alone. Despite the unconventional medium, I know the wisdom I glean from Father Nathan, Father John, Father Mike and Father Michael will continue to guide my path toward God.

(Joseph and his mother, Margaret Lahmann, are members of St. Elizabeth Ann Seton Parish in Richmond. He completed the 11th grade at Seton Catholic High School in Richmond last spring and is the 11th-grade division winner in the Indianapolis Serra Club’s 2018 John D. Kelley Vocations Essay Contest.)

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