



The

Criterion

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Missionary disciples

Camp aims to help teens become 'agents of evangelization,' page 9.

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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.



Judge Brett Kavanaugh

“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.

See related editorial, page 4.

Kavanaugh spoke about his Catholic faith, saying he

tries to live by the motto instilled 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 Enzler, 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

See NOMINEE, page 2



Laying a foundation

Teenage boys from across central and southern Indiana listen on June 27 to Archbishop Charles C. Thompson deliver a homily during a Mass that was part of the 13th annual Bishop Bruté Days at Bishop Simon Bruté College Seminary in Indianapolis. Sponsored by the archdiocesan Vocations Office, Bishop Bruté Days is a vocations camp for teenage boys open to the priesthood. (Photo by Sean Gallagher)

Bishop Bruté Days helps teenage boys ‘focus on how God is speaking to them’

By Sean Gallagher

Teenage Catholics in central and southern Indiana can often have hectic lives, their calendars filled with school events, sports practices and games, jobs and other interests.

So 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 Schafer, 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 See BRUTÉ, page 10

Learn from the past to bring peaceful future to Middle East, pope says

VATICAN CITY (CNS)—As war continues to threaten the land of Jesus’ birth and to undermine the existence of Christian communities there, the international community must learn from the errors of the past and do more to bring lasting peace to the Middle East, Pope Francis said.

“Do not forget the previous century; do not forget the lessons of Hiroshima and Nagasaki; do not let the land of the East, where the Word of peace arose, be transformed into a dark expanse of silence,” the pope said after a private meeting with the heads of Christian Churches and communities in the Middle East.

Pope Francis traveled on July 7 to the southern Italian Adriatic port city of Bari to host a day of reflection and ecumenical prayer for peace in the Middle East.

Arriving by helicopter in the early morning, the pope stood in front of the Basilica of St. Nicholas and greeted the patriarchs and other representatives of Christian Churches.

Among them were Ecumenical Patriarch Bartholomew of Constantinople, Coptic Orthodox Pope Tawadros II of Alexandria and Greek Orthodox Patriarch Theodoros II of Alexandria and all Africa.

Metropolitan Hilarion of Volokolamsk, head of external relations for the Russian Orthodox Church, represented Russian Orthodox Patriarch Kirill of Moscow.

Flanked by the Church leaders, the pope entered the basilica and walked down to the crypt, where he bowed deeply before the relics of St. Nicholas,

See PEACE, page 2



Pope Francis greets Ecumenical Patriarch Bartholomew of Constantinople during an ecumenical prayer service on the waterfront in Bari, Italy, on July 7. The pope met leaders of Christian Churches in the Middle East for an ecumenical day of prayer for peace in the region. (CNS photo/Annmaria Loconsole, EPA)



Pope Francis attends an encounter with Catholic and Orthodox leaders on the waterfront in Bari, Italy, on July 7. The pope met leaders of Christian Churches in the Middle East for an ecumenical day of prayer for peace in the region. (CNS photo/Vatican Media)

PEACE

continued from page 1

who is venerated by both Catholics and Orthodox.

After remaining several minutes in prayer and lighting a candle on the altar, the pope and Church leaders boarded a bus that took them to the seaside site of the ecumenical prayer service.

Thousands of men, women and children cheered and waved as the group made its way to the stage overlooking the Adriatic Sea. Behind the pope's chair was a large statue of Christ crucified with the words "May peace be upon you" etched above it.

The pope began the service by welcoming the patriarchs and Christian leaders and thanking them for joining him in prayer for the Middle East, which he described as a source of "ever fresh streams of spirituality and monasticism."

However, he added, the light of the region has been dimmed by the "dark clouds of war, violence and destruction," which threaten to cast out Christians "amid the complicit silence of many."

"There is also the danger that the presence of our brothers and sisters in the faith will disappear, disfiguring the very face of the region. For a Middle East without Christians would not be the Middle East," the pope said.

While asking "the Lord of heaven



Pope Francis venerates the relics of St. Nicholas in the Basilica of St. Nicholas in Bari, Italy, on July 7. The pope met leaders of Christian Churches in the Middle East for an ecumenical day of prayer for peace in the region. (CNS photo/Vatican Media)

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 peace in Jerusalem whose "status quo demands to be respected."

The Vatican supports 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 policy 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. †



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

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.)



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/Jim Bourg, Reuters)

NOMINEE

continued from page 1

men's basketball head coach Mike Krzyzewski.

Kavanaugh said if he is confirmed by the U.S. Senate to serve on the Supreme Court he would "keep an open mind in every case," and "always strive to preserve the Constitution of the United States and the American rule of law."

Immediately after Justice Anthony Kennedy announced his retirement on June 27, Trump said he would move quickly to nominate a replacement, saying he would review a list of candidates from the list he had to fill the seat now held by Gorsuch after the death of Justice Antonin Scalia.

Kennedy is one of five Catholic justices on the Supreme Court, along with Chief Justice John Roberts and Justices Clarence Thomas, Samuel Alito and Sonia Sotomayor.

Kavanaugh, 53, is a Yale Law School graduate who currently serves on the U.S. Court of Appeals for the District of Columbia Circuit, where he has authored more than 280 opinions. He was part of independent counsel Kenneth Starr's Whitewater investigation, which ultimately led to President Bill Clinton's impeachment by the House and acquittal by the Senate.

His biography on the court website notes that he is a regular lector at his parish, the Shrine of the Most Blessed Sacrament in Washington. He also volunteers for the St. Maria's Meals program at Catholic Charities, has coached in the CYO, tutors at the Washington Jesuit Academy and belongs to the John Carroll Society, a group of Catholic lawyers and professionals.

He recently dissented from a ruling that allowed a teenager in an immigrant detention center from obtaining an abortion, claiming the decision would give immigrant minors a right to "immediate abortion on demand," but he suggested the government transfer her to private custody so she could do "as she wished."

He also dissented in a case involving the Affordable Care Act's contraceptive, abortifacient and sterilization mandate. Kavanaugh said that while the government has an interest in facilitating coverage, it should "achieve it in other ways" in order to avoid placing an undue burden on the religious liberty of those opposed to the mandate.

Two of the other judges reported to have been top picks as nominees are also Catholic: Judges Amy Coney Barrett and Thomas Hardiman. Judge Amul Thapar, on a broader top list, is also Catholic.

The nominee must be confirmed by the Senate in order to have a seat on the Supreme Court.

The Senate Judiciary Committee will hold hearings questioning the nominee. If the committee approves, the nomination will be considered by the entire Senate and must be approved with a simple majority of 51 votes. †

Correction

In an article about an upcoming conference of the Parish Twinning 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. †



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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.



Ken Ogorek

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 the summary was completed, where was it sent? And what's the process for how it will be used to guide Pope Francis and the Synod of Bishops?

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 working document for the synod participants to discuss and respond to when they meet."

Q. What does it say about Pope Francis that he has called a Synod of Bishops concerning 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 was 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 I know are very open to and interested in frank discussions about faith and the Church, knowing that struggles in the area of faith can be common in contemporary society 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 to 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."



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/Vatican Media)

Q. What insights has the archdiocese gained from this process that can help it deepen its already extensive commitment to bringing youths and young adults closer to God and the Church?

A. "For me, this process highlighted the need to keep encouraging those who serve and minister to—and with—youths and young adults. Conversations about faith can sometimes be awkward and challenging. But young folks tend to value authenticity. When we speak the truth in love—and listen with gratitude for whatever goodness God is manifesting in the life of the person in front of us—Jesus helps us accompany people of all ages on their walk of faith, even as he makes his presence known in our lives."

Q. An intriguing phrase that showed up a couple times in the summary was, "a gap is asking to be bridged." Talk about the "gap" that is there, and what can be done to bridge that gap between youths/young adults and the Church?

A. "It's been said that the great divide of our time is the rupture between

the Gospel and daily life. Thankfully, thousands of teens and 20-somethings are closely connected to Jesus and his Church, helped by gatherings like NCCY [National Catholic Youth Conference] and the Student Leadership Summit hosted by FOCUS [Fellowship of Catholic University Students].

"Still, many young people struggle to integrate faith and life. We need adults in various vocations and stations in life who will allow Jesus to work through them in reaching and teaching his precious young people."

Q. What is your hope for this synod in reaching out to youths and young adults?

A. "I hope that when the Holy Father issues his teaching document flowing from the synod, people of various ages will read and reflect on it, taking it to heart as affirming the good in youths and challenging us all to be more fervent, loving disciples of Jesus. You know the saying, 'God loves us enough to meet us where we are—and he loves us too much to let us stay there.' †

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, even 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?"



Pope Francis greets a young man as he arrives at a pre-synod gathering of youth delegates in Rome on March 19. (CNS photo/Paul Haring)

• "Young adults are willing to give themselves fully to something they are deeply passionate [about]. Help, teach, talk and show us how the Church is 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 teaching is the only way to true human flourishing."

• "Create a role or opportunity to engage young adults at every parish. Invest more resources and make young adults a priority in every diocese."

• "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. I'd love to have more opportunities to learn more deeply about my faith and how that relates to current events in modern society."

• "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 acceptance."

• "American young adults need a faith awakening. Help us!" †

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Editorial



Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops, is urging U.S. senators not to use support for the *Roe v. Wade* decision legalizing abortion as a litmus test for confirming judicial nominees. He sent a letter on the issue to lawmakers on July 6. (CNS photo/Leah Millis, Reuters)

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 displayed 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 conservative justices: Chief Justice John Roberts, Clarence Thomas, Samuel Alito and Neil Gorsuch. (Kennedy announced his retirement from the court, effective on July 31, the following day.)

It's a wonder that the court's decision wasn't unanimous considering how unfair the California law was. If a law was passed requiring a Buick dealer to post a notice that a customer might get a better deal at a Ford dealer, it probably would have been struck down unanimously. But the California law was about abortion, and those pregnancy counseling centers are trying to convince women not to have an abortion. So the anti-life forces were up in arms.

The fact that the California legislature was able to pass such a law in the first place shows where our country is today

on the issue of abortion.

Justice Thomas wrote the majority opinion for the court. He condemned the idea that the pro-life centers were required to "provide a government-drafted script" about the availability of abortion—"the very practice that petitioners are devoted to opposing." California can use other means to tell women about the availability of abortion, he wrote, but it "cannot coopt the licensed facilities to deliver its message for it."

We should note that the decision wasn't based on the immorality of abortion. It was, rather, a free-speech issue. Requiring the posting of those signs, Thomas wrote, "imposes an unduly burdensome disclosure requirement that will chill their protected speech."

In a separate concurring opinion, Kennedy said that the California law was a classic example of "the serious threat presented when government seeks to impose its own message in the place of individual speech, thought and expression."

He 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

Appointment of a new justice

Justice Anthony Kennedy's retirement from the Supreme Court gave President Donald J. Trump an opportunity to nominate his second appointment to the court. He has appointed Judge Brett Kavanaugh, a Catholic who received a Jesuit education, who works with Catholic Charities in Washington, and who coaches his daughter's Catholic Youth Organization basketball team.

Kennedy was the "swing" vote on the court, sometimes deciding with the conservatives and sometimes with the liberals. Therefore, Kavanaugh, a conservative, could change the complexion of the court for decades. It's no wonder that liberals are fighting to try to prevent the Senate from confirming Kavanaugh.

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 justices 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

Be Our Guest/Richard Doerflinger

The Supreme Court as battleground

In its June 26 decision on freedom of speech, the U.S. Supreme Court ruled against a California law that forced pro-life pregnancy aid centers to tell pregnant women how to get an abortion.

This "forced speech" policy, making Americans facilitate what they recognize as the unjust taking of human life, was too extreme for the court's perennial swing vote, Justice Anthony Kennedy. "Governments must



not be allowed to force persons to express a message contrary to their deepest convictions," he wrote.

The scary thing is that four of the nine justices, led by Justice Stephen Breyer, embraced what Kennedy called a form of authoritarianism. They argued that since the law can require abortionists to tell women about the availability of prenatal care and adoption, "evenhandedness" demands that pro-life doctors can be forced to tell them how to have their children destroyed.

On the one hand is a caring professional who addresses the health needs of mother and child, morally committed to protecting both from harm. On the other hand is an abortionist who wants to make sure abortion is the only thing a pregnant woman ever hears about. According to the four dissenters, the court's abortion jurisprudence requires us to treat these as identical cases.

In the court's latest decision on abortion itself, in 2016, five justices led by Breyer invalidated a Texas law establishing safety regulations for abortion clinics. The law had required abortionists to have admitting privileges at a local hospital, in case their clients had complications, and to comply with safety regulations that already apply to other ambulatory surgical clinics.

In that case, the majority, including 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 positive good whose availability government must take care to ensure—

even at potential risk to women's lives.

Now the often-unpredictable Kennedy has announced his retirement. And the prospect that President Donald J. Trump may appoint someone less protective of the abortion industry has unleashed some wild charges.

On the TV program "The View," Whoopi Goldberg and others decried the government's interest in their, let us say, female body parts. In *Time* magazine, feminist author Jill Filipovic warned against a future of "unsafe" abortions (although unsafe abortions are what the court is protecting now) and extreme bans on birth control.

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

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 megaphones than most of us.

More likely, especially under the cautious tutelage of Chief Justice John Roberts, is a reasoned and gradual path away from *Roe*, beginning with its greatest excesses.

The first steps 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 the fifth month of pregnancy, like laws already approved by several states and the U.S. House of Representatives; and allowing broader leeway for public programs that support and encourage live birth over abortion.

To me this sounds like a good idea. Those who see it as a nightmare scenario should calm down and explain why they think so.

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

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 her freshman year at Ball State in Muncie, Ind., we worked together on the transition from everything to meal plans to bedding. I recall the time during orientation where we showed her the campus church.

It got me thinking ... 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 enable me to provide the name of the school my daughter was enrolling in that would then communicate with the campus ministry there? This would enable the campus ministry the tools to reach out in helping her find her way.

This was only nine years ago, but you know the answer I received? Nothing but "that's a good idea." I know all are overworked and understaffed.

When we sent her sister away to Purdue University in West Lafayette, Ind., three years later, we again got the same response.

We spent all this time preparing our children for their physical and educational 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 Michal 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 very vulnerable time.

Alice Wessel
Indianapolis

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Christ the Cornerstone

Two ancient heresies are subtle enemies to holiness

“In our times, too, many Christians, perhaps without realizing it, can be seduced by these deceptive ideas, which reflect an anthropocentric immanentism [human supremacy] disguised as Catholic truth” (Pope Francis, “Gaudete et Exsultate,” #35).

In the recent apostolic exhortation of Pope Francis, *“Gaudete et Exsultate”* (“Rejoice and Be Glad”), the Holy Father warns against what he calls “two subtle enemies of holiness.” These are ancient Christian heresies that the pope says are very much alive today. Both can be seen as false forms of holiness that lead to “a narcissistic and authoritarian elitism.” Both subtly oppose the works of evangelization and mercy that are at the heart of Christian life.

The first of these ancient heresies is gnosticism, whose name comes from the Greek word for “knowledge.” What gnostics claim to have secret knowledge of has shifted over time, but in every age the gnostic’s claim to truth is absolute and exclusive. It does not open doors to Christ, but slams them shut in the faces of those who are most in need of God’s truth and his saving mercy.

Pope Francis calls the supposed knowledge of contemporary gnostics

“elitism disguised as Catholic truth.” According to our Holy Father, “Gnostics think that their explanations can make the entirety of the faith and the Gospel perfectly comprehensible. They absolutize their own theories and force others to submit to their way of thinking” (#39). This was not the way that Jesus taught. It is not the way of the Church. As St. John Paul II famously said, “The Church *proposes*; she does not *impose* her teaching on anyone.”

“When somebody has an answer for every question, it is a sign that they are not on the right road,” Pope Francis insists (#41). Catholic truth allows for (in fact, demands) the mystery of God and his grace. It also requires us to recognize the mystery that permeates the lives of every human person. “God infinitely transcends us; he is full of surprises,” Pope Francis teaches. “We are not the ones to determine when and how we will encounter [God]; the exact times and places of that encounter are not up to us. Someone who wants everything to be clear and sure presumes to control God’s transcendence” (#41).

Does this mean there is no clarity or assurance in the teaching of the

Catholic Church? On the contrary, it means that we can look to the Church for help in understanding the mystery of God and the complexities of human life, but we should never think that every question has a complete or satisfactory answer. Some of the most profound questions we confront in our lives, including “Why do the innocent suffer?” and “What happens to those we love after death?” only find answers in God’s mysterious love and mercy. There are many questions that we cannot answer. That’s why the gift of faith is such a marvelous thing. It gives hope in the face of despair and reassurance when we are confused by grief.

The second ancient-but-ever-present heresy described by Pope Francis in *“Exsultate et Gaudete”* is pelagianism. This is the belief that individual human beings have the power to save themselves by their own effort. Pelagianism rejects the necessity of God’s grace. It forgets that everything depends not on human will, but on the mercy that God shows to us in every dimension of our lives.

Pope Francis addresses this belief in no uncertain terms. “Those who yield to this pelagian or semi-pelagian mindset,

even though they speak warmly of God’s grace, ultimately trust only in their own powers and feel superior to others because they observe certain rules or remain intransigently faithful to a particular Catholic style” (#49). By ourselves, we can do nothing, but with the help of God’s grace, all things are possible.

All of us are tempted to think we can run our own lives without the direct or indirect help of God’s grace. This kind of thinking is not the way to holiness.

As Pope Francis reminds us: “God is the Father who gave us life and loves us greatly. Once we accept him, and stop trying to live our lives without him, the anguish of loneliness will disappear. In this way, we will know the pleasing and perfect will of the Lord and allow him to mold us like a potter. ... In him is our holiness” (#51).

The call to holiness requires us to reject the temptations of gnosticism and pelagianism. Let’s pray for the grace to accept the fact that we do not have all the answers, and we cannot live our lives successfully without the help of God’s grace. Accepting these two truths will bring us joy—and a great sense of relief. †



Cristo, la piedra angular

Dos antiguas herejías siguen siendo sutiles enemigas 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 un immanentismo antropocéntrico disfrazado de verdad católica” (Papa Francisco, “Gaudete et Exsultate,” #35).

En la exhortación apostólica del papa Francisco publicada recientemente y titulada *“Gaudete et Exsultate”* (“Alegraos y regocijaos”), el Santo Padre nos previene contra lo que él denomina “dos sutiles enemigos de la santidad.” Estas son antiguas herejías cristianas que el papa afirma que todavía están muy presentes hoy en día y podríamos considerarlas formas falsas de santidad que apuntan a «un elitismo narcisista y autoritario». Ambas se oponen sutilmente a la obra de evangelización y misericordia que constituyen el núcleo de la vida cristiana.

La primera de estas antiguas herejías es el gnosticismo cuyo nombre proviene de la palabra griega “conocimiento.” Los conocimientos secretos que los gnósticos afirman poseer han variado con el transcurso del tiempo, pero en cada época los gnósticos declaran tener una verdad absoluta y exclusiva. Esto no abre las puertas a Cristo sino que representa un portazo en la cara de aquellos que más necesitan de la verdad de Dios y de su misericordia salvadora.

El papa Francisco denomina el presunto conocimiento de los gnósticos contemporáneos “un elitismo disfrazado de verdad católica.” De acuerdo con el Santo 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 reconozcamos el misterio que penetra en la vida de cada persona humana. “Dios nos supera infinitamente, siempre es una sorpresa—nos enseña el papa Francisco—y no somos nosotros los que decidimos en qué circunstancia histórica encontrarlo, ya que no depende de nosotros determinar el tiempo y el lugar del encuentro. Quien lo quiere todo claro y seguro pretende dominar la transcendencia 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?” solo 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 *“Exsultate et Gaudete”* 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 humana, 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 semipelagiana,

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 por ser inquebrantablemente fieles a cierto estilo católico” (#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 la vida sin la ayuda directa o indirecta de la gracia de Dios. Este tipo de pensamiento no es el camino hacia la santidad.

Tal y 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 la soledad. Así conoceremos la voluntad agradable y perfecta del Señor y dejaremos que él nos moldee como un alfarero. En él somos santificados” (#51).

El llamado a la santidad requiere que rechazemos las tentaciones del gnosticismo y el pelagianismo. Recemos para recibir la gracia de aceptar el hecho de que 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 enorme sentimiento de alivio. †

Events Calendar

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

July 18

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

July 19

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

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

July 19-21

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

July 20

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Matthew Will, associate professor of finance at the

University of Indianapolis presenting, Mass 7 a.m., buffet breakfast and program following, \$15 members, \$21 non-members. Register by noon on July 19. Information and registration: www.catholicbusinessexchange.org.

July 20-22

Knights of Columbus Mater Dei Council 436, McGowan Hall, 1305 N. Delaware, Indianapolis. **Oliver the Musical**, presented by Agape Performing Arts, a ministry of Our Lady of the Greenwood Parish, Fri. and Sat. 7:30 p.m., Sun. 3:30 p.m., \$5 children, \$10 adults. Information and tickets: www.thelittleboxoffice.com/agape.

July 22-28

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

July 26-28

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

July 28

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

July 28-29

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

July 29

St. Augustine Parish, 18020 Lafayette St., Leopold. **Parish Picnic**, 10 a.m.-3 p.m. CT, fried chicken dinners, ice cream, big raffle, quilt raffle, silent auction, live entertainment, family games. Information: 812-843-5143.

August 2

St. Joan of Arc Church, 4217 Central Ave., Indianapolis. **Holy Hour of Prayer for Vocations**, 7-8 p.m. Information: 317-236-1490, amiller@archindy.org.

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: 317-888-2861 or info@olgreenwood.org.

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

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

August 3-4

St. Thomas the Apostle Parish, 523 S. Merrill St., Fortville. **Summer Festival**, Fri. 7-11 p.m., Monte Carlo, Sat. 11 a.m.-10 p.m., chicken and noodle dinners, walking tacos, burger and fries, lemon shake ups, ice cream and desserts, children's games, raffle, quilt raffle, face painting. Information: 317-485-5102.

August 4

Primo Banquet and Conference Center, 2615 National Ave., Indianapolis. **Hearts and Hands of Indiana "Houses to Homes Dinner and Fundraiser"**, benefiting housing rehabilitation efforts near St. Anthony Parish in Indianapolis, 6-10 p.m., door prizes, raffles, games, silent auction, wine pull, \$100 ticket for two persons includes entrance, buffet dinner, beer, wine, soft drinks and one entry for \$5,000, \$1,500 and two \$500 drawings. Information and tickets: www.heartsandhandsindy.org/houses-to-homes.

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

August 5

St. Bernard Parish, 7600 Hwy. 337 N.W., Depauw. **Picnic and Raffle**, 10 a.m.-3 p.m., country fried chicken and ham dinners, homemade noodles and pies served in air-conditioned dining room until 2 p.m., carryout available, adult and children's games, 50/50 raffle, gun raffle, live music 11 a.m.-1 p.m., limit of 300 tickets at \$100 each for drawing for

\$10,000, silent auction until 2:30 p.m., children's games, 50/50 raffle, handmade quilts, games of chance. Information or ticket purchase: 812-347-2326.

St. Boniface Parish, 15519 N. State Road 545, Fulda. **Summer Picnic**, 10 a.m.-4 p.m. CT, fried chicken and roast beef dinners with homemade stuffing and desserts in air-conditioned space served 10 a.m.-2 p.m. CT, carryout available, soup sold by the bowl or in bulk, fried chicken sandwiches, grilled tenderloins, burgers, ice cream, homemade food items, games, live music, shaded family fun area, guided tours of church. Information: 812-357-5533.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Golden Jubilee Mass**, Archbishop Charles C. Thompson presiding, sponsored by the archdiocesan Office of Marriage and Family Life, 2 p.m. followed by reception in Assembly Hall of the Archbishop Edward T. O'Meara Catholic Center. Registration required by July 30. Printable and online registration in English and Spanish: bit.ly/2JNZfcj (case sensitive). Information: Keri Carroll, 317-236-1521, kcarroll@archindy.org. †

Retreats and Programs

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

July 31-August 2

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. **Peace, the Benedictine Way**, Benedictine Brother Maurus Zoeller presenting, \$255 single,

\$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

August 8

Benedict Inn Retreat & Conference Center, 1402

Southern Ave., Beech Grove. **Personal Day of Retreat**, 9 a.m.-4 p.m., \$35 includes room for the day and lunch, spiritual direction available for \$30. Information and registration: 317-788-7581, benedictinn.org. †

Celebrate Marriage Conference will be held on Aug. 11 at Greenwood parish

A Celebrate Marriage Conference will be held at Our Lady of the Greenwood Parish, 335 S. Meridian St., in Greenwood, from 9 a.m.-5 p.m. on Aug. 11.

Married couples of all ages are invited to take part in this Christ-centered marriage event, which offers married couples an opportunity to get away, focus on each other and learn how to keep their marriage vibrant and alive.

The day kicks off with coffee, doughnuts and praise at 9 a.m. Breakouts will be offered throughout the day on a variety of topics. For those who wish to participate, Mass and a

marriage blessing will be offered at 5:30 p.m.

Author and family counselor Dr. Timothy Heck is the featured keynote speaker.

The cost is \$20 per couple and includes lunch. Free childcare is also available, although space might be limited.

Registration is required by Aug. 3.

To register, go to www.CelebrateMarriageMinistry.com.

For additional information, call 317-489-1557 or e-mail olmarriage@ministry@gmail.com. †

Retrouvaille retreat for marriages in crisis is set for Aug. 3-5 in Indianapolis

A Retrouvaille retreat for marriages in crisis will be held at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis, on Aug. 3-5.

Do you feel alone? Are you frustrated or angry with each other? Do you argue, or have you stopped talking to each other? Do you wonder if your marriage might end?

Retrouvaille (pronounced REH-tro-vai) is a worldwide program that offers tools needed for hurting couples to rediscover a loving marriage relationship. For more than 30 years, the program has helped hundreds of thousands of couples heal

their hurting marriages.

The main emphasis of the program is on communication in marriage between husband and wife. It gives spouses the opportunity to rediscover each other and examine their lives together in a new and positive way.

The cost is \$150 per couple. To learn more about the program, visit www.retrouvaille.org. To register for the Aug. 3-5 weekend and follow-up post-weekend sessions in Indianapolis, visit bit.ly/2NEsf51 (case sensitive). For confidential information, e-mail RetrouIndy@gmail.com or call 317-489-6811. †

Archbishop Thompson to preside at Mass for those suffering with addictions on Aug. 14

Archbishop Charles C. Thompson will be the principal celebrant at the archdiocesan Substance Addiction Ministry (SAM) Mass at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, at 7 p.m. on Aug. 14.

While SAM focuses on those addicted to substances such as alcohol and drugs, the Mass is for all who are impacted—those addicted as well as their families and members of the community—by any form of addiction, which is defined as “an illness that

devastates the whole person physically, mentally, emotionally, and spiritually” (samscripts.org).

After the Mass, a reception and refreshments will be held in the parlor of the cathedral rectory.

For additional information, contact Brie Anne Eichhorn by calling 317-236-1543, or e-mailing beichhorn@archindy.org.

To learn more about the Office of Human Life and Dignity, visit www.archindy.org/humanlifeanddignity. †

SS. Francis and Clare Parish accepting artist applications for 'Art in the Park'

SS. Francis and Clare Parish, 5901 Olive Branch Road, in Greenwood, is accepting applications for artists interested in booth space at 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 local wines and desserts are being offered.

The cost is \$75 per 10 feet by

10 feet booth.

The deadline to apply for booth space is Aug. 31; space is limited.

Additional information, including the application form, can be found at www.ss-fc.org.

The completed application, along with payment and photos of artwork, should be mailed to the attention of Charles Wills at SS. Francis and Clare of Assisi Parish, 5901 Olive Branch Road, Greenwood, IN 46143.

For additional information, contact Rory Small at 317-752-1129 or e-mail rorysmall@yahoo.com. †

Providence Sisters schedule annual used book sale at St. Mary-of-the-Woods

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 crafting.

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 lindenleafgifts@spsmw.org. †

Criterion staff honored for excellence in journalism

Criterion staff report

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 Hoefler 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).



Natalie Hoefler

- 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 life becomes 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 Immigrant and Refugee Discrimination."

Hoefler 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 inside look at helping shape public policy for common good," which highlighted the work of Indiana Catholic Conference executive director Glenn Tebbe.

All of her WPCI first-place entries advanced to the national NFPW competition, where her NCYC coverage won first-place in the Articles with Photography category, and her adoption series earned third-place in the Special Series category.

CPA awards

The staff received more recognition on June 15 in Green Bay, Wis., during

the Catholic Press Association's annual awards program.

Editor Mike Krokos was awarded first



Mike Krokos

place in the Best Editorial on a Local Issue category for "Standing strong against the evil of racism in our time," which focused on the clashes between white supremacists and counter-protestors on Aug. 11 and 12 in Charlottesville, Va.,

that resulted in the death of 32-year-old Heather Heyer and more than 20 injuries. The piece encouraged people of faith to have the courage to stand up to racist attitudes that are becoming too commonplace in today's society.

"This editorial is well-researched and compellingly argued," judges wrote.

Assistant editor John Shaughnessy was awarded second place in the Best Reporting of Social Justice Issues:

Solidarity, for his story "Give them a chance," which focused on the friendship that Anna Brown-Mitchell and Chanita Dawson formed through the archdiocese's prison ministry mentorship program.



John Shaughnessy

"This story demonstrates the solidarity created

between two women through a prison ministry task force," judges wrote.

"Both women describe eloquently what they have gained through their friendship, and the piece also provides valuable context about what people need when they move from prison to re-entering society."

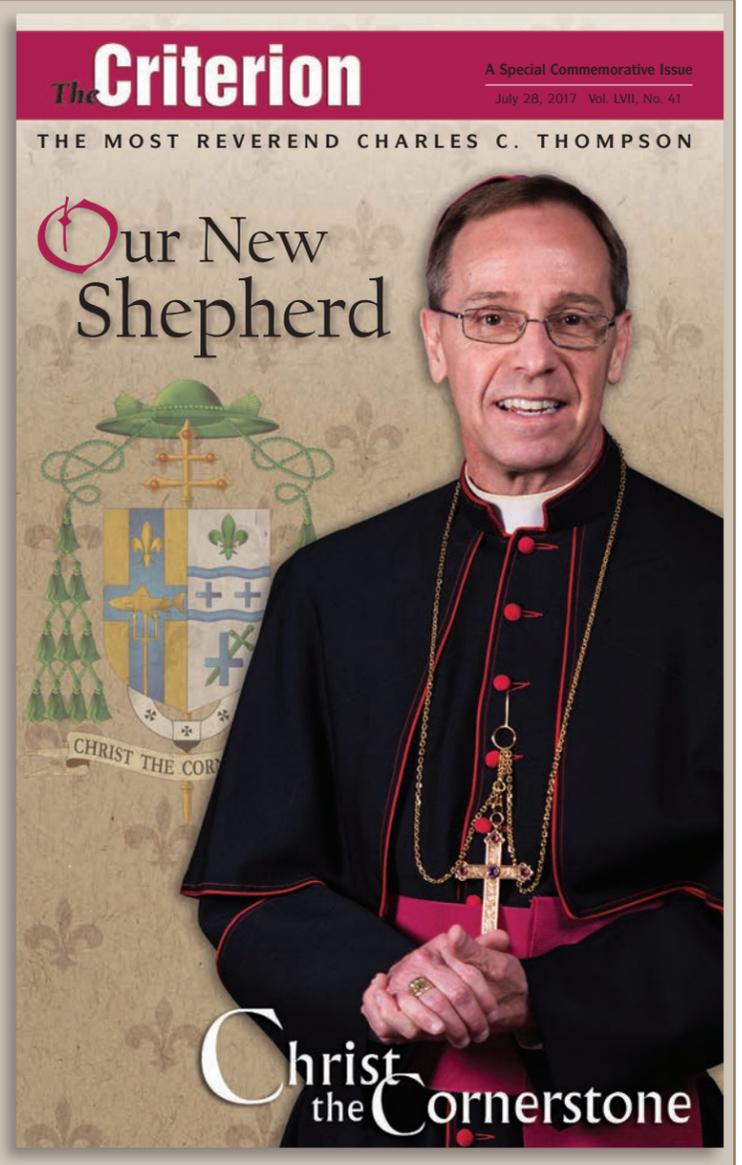
In the CPA competition, Hoefler received a third-place award in the Best Coverage of Pro-Life Issues for her series on adoption.

"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.

"Just ask a sister if you want to know the truth about her brother. Or someone

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.



who competed with and against that brother. And of course, those who are helped and comforted. And the words of the person himself," judges wrote. "Those angles make this tribute to Archbishop Charles C. Thompson so readable. For the record, the sister adored him, the cross country runner admired his dedication, the Hispanic community



Katie Rutter

opened their arms to him, and the archbishop chose as his motto: 'Christ the Cornerstone.' Outstanding piece of journalism."

Criterion freelance writer Katie Rutter, who is a member of St. Charles Borromeo Parish in Bloomington, received a first-place 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.

"This versatile collection of videos provides viewers a deeper understanding of the Catholic faith, and is made strong by skillful editing and story boarding," 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 Otoloski, associate publisher of *The Criterion*. "We're grateful to be able to serve the people of the Archdiocese of Indianapolis." †

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'*Humanae Vitae*' rooted in respect Church has for human dignity

WASHINGTON (CNS)—Fifty years ago, an encyclical was released affirming a long-held teaching of the Catholic Church, yet it became one of the most controversial encyclicals in recent Church history.

Blessed Paul VI's encyclical "*Humanae Vitae*" ("Of Human Life"), subtitled "On the Regulation of Birth," reaffirmed the Church's moral teaching



Blessed Paul VI

on the sanctity of life, married love, the procreative and unitive nature of conjugal relations, responsible parenthood and its rejection of artificial contraception.

Blessed Paul in "*Humanae Vitae*"

said that the only licit means of regulating birth is natural family planning. In the document, he asked scientists to improve natural family planning methods "providing a sufficiently secure basis for a regulation of birth founded on the observance of natural rhythms."

At the time of its release, it was greeted with protests and petitions. But the 50th anniversary has been marked by conferences, lectures and academic discussions as theologians, clergy, family life ministers and university professors have explored what its teachings mean for the 21st-century Church.

Blessed Paul issued "*Humanae Vitae*" as artificial contraception, particularly the birth control pill, began to become commonplace. In the United States, the Food and Drug Administration (FDA) approved the use of Enovid—the pill—in May 1960 after tests on nearly 900 women through more than 10,000 fertility cycles showed no significant side effects.

Initially, many thought the pope might support the use of artificial contraception, especially after a majority of members on a papal commission studying the issue approved a draft document in 1966 endorsing the principle of freedom for Catholic couples to decide for themselves about the means of regulating births.

The document proposed that artificial birth control was not intrinsically evil and said under specific circumstances, Catholic couples could use contraceptives in good conscience. It was supported by 64 of the 69 commission members who voted on it, including nine of its 16

episcopal members.

The document was intended for the pope only, but it was leaked to the press, which heightened expectations of a major change in Church teaching.

Blessed Paul rejected the majority's recommendations and, instead, decided to uphold traditional Church teaching on artificial contraception. The text of the document thanked the commission experts, but added that the pope thought its proposed solutions "departed from the moral teaching on marriage proposed with constant firmness by the teaching authority of the Church."

Opposition to the encyclical erupted throughout the Church after the document's release. Some clergy in the U.S. and Europe openly voiced disagreement and thousands of lifelong Catholics left the Church.

Among the most prominent opponents were 87 teaching theologians from American seminaries and Catholic universities. They responded with their own statement, arguing that because the encyclical was not an infallible teaching, married couples in good conscience could use artificial contraception and remain faithful Catholics.

Father Charles E. Curran, then an associate professor of theology at The Catholic University of America in Washington, was one of the most visible U.S. leaders of the group who opposed the teaching.

An attempt by Catholic University officials in spring 1967 to dismiss Father Curran for his stance that Catholics could dissent from the Church's noninfallible teaching that contraception was morally wrong resulted in a student strike. The priest was reinstated quickly, ending the strike.

In 1986, the Vatican declared Father Curran unfit to teach Catholic theology because of his dissent from certain Church teachings and he was eventually removed from his position at Catholic University.

Father Curran, currently the Elizabeth Scurlock university professor of human values at Southern Methodist University in Dallas, said that while "*Humanae Vitae*" upholds traditional Church teaching, for decades the use of artificial contraception among Catholic couples has been similar to that of non-Catholic couples without Church consequences.

"From my prejudiced perspective, the present situation proves that the Catholic

Church accepts dissent," Father Curran said recently. "It's not infallible teaching," he said of "*Humanae Vitae*." "Everybody knows that contraception [practice] is about the same for Catholics and non-Catholics."

Despite the outcome, Father Curran said the existing "gap between the teaching of the Church and the practice of the faithful" is not a good situation because it has led to widespread loss of credibility for Church teaching.

"In a sense, it [the encyclical] is even more important today especially because if the Catholic Church cannot engage on contraception it is never going to engage in any other sexual issue or any other issue, such as the role of women in the Church," Father Curran said.

For defenders of "*Humanae Vitae*," however, the enduring relevance of the encyclical is a testament to the truth of its message. While it is not infallible teaching, it is still the official doctrine of the Church, requiring assent by all Catholics unless it is modified.

"Perhaps the most surprising thing about the encyclical ... is how reports of its imminent death were continually exaggerated," wrote Helen Alvare recently for Catholic News Service's Faith Alive! religious education series.

The law professor and pro-life advocate attributes this to the flaws of the birth control revolution and to a deeper appreciation of the "*Humanae Vitae*" message.

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

Janet Smith, who holds the Father Michael J. McGivney chair of life ethics at Sacred Heart Major Seminary in Detroit, told CNS the encyclical's opening line—stating that "the most serious duty of transmitting human life" stems from the call of marriage—is the basis for Church teaching on the family.

The difficulty facing the Church is that 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 meaninglessness of casual sex," creating an opening to explore the message of "*Humanae Vitae*."

Life Sciences 101: Young researchers bring new energy to defend life

VATICAN CITY (CNS)—In its effort to defend life at all stages, the Pontifical Academy for Life is relying on young scientists and professionals to reach across



Hye-Jin Kim

the aisle and bridge the gap between science and faith.

In his address to the academy on June 25, Pope Francis called for "a global vision of bioethics" inspired by Christian thought, in which the value of human life is not determined by

sickness and death but by the "profound conviction of the irrevocable dignity of the human person."

Since 2017, the pontifical academy has relied on the presence of young researchers to expand on this bioethical vision and give a fresh face to a timeless message.

"There is nothing specific about what we are doing that is different from the activity of other members. It's just new blood in the academy to refresh its energy," Sandra Azab told Catholic News Service (CNS) on June 26.

Azab, along with fellow young researchers and other members, attended the academy's June 25-27 general assembly, "Equal beginnings, but then? A global responsibility."

"I think this conference is bringing many answers to the ailing questions that we are facing during our research, and especially

with all the political events happening all over the world with immigration, inequality of health care access, etc.," said Azab, who studied as a pharmacist in Egypt and works as an international health specialist.

Pope Francis updated the statutes of the pontifical academy in November 2016 and highlighted its need to study ways to promote "the care of the dignity of the human person at the different ages of existence, mutual respect between genders and generations, defense of the dignity of each human being, promotion of a quality of human life that integrates its material and spiritual value with a view to an authentic 'human ecology.'"

According to the pontifical academy's statutes, young researcher members "come from fields related to the academy's own areas of research, are no older than 35 years of age" and serve a five-year term.

The areas of expertise the researchers specialize in include medicine, the biological sciences, theology, philosophy, anthropology, law and sociology.

Archbishop Vincenzo Paglia, president of the Pontifical Academy for Life, told CNS that through the inclusion of young researchers, the academy wants to help them "understand the mission that has been entrusted to them."

"It is a mission that, in this moment, has become very delicate because we are experiencing an age where the risk of a dictatorship of technology or science can make us forget the human dimension that, in reality, is the aim of everything," Archbishop Paglia said.

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 provide insight into her areas of expertise, but to also be a "bridge between the old generation and the young generation."

"It's not just about research; we can be a kind of bridge for young people who want to be researchers; we can give some kind of inspiration to them," Kim said. "I think the academy can use us to have a conversation with young people."

The Church's concern for young men and women will be front and center when the Synod of Bishops convenes in October to reflect on young people, faith and vocational discernment.

The synod's "*instrumentum laboris*" (working document), published by the Vatican on June 19, highlighted young people's need for a Church that listens to their concerns, accompanies them in discerning their vocations and helps them confront the challenges they face.

Researchers are familiar with challenges related to their work in scientific study, ranging from funding and mentorship to spiritual and moral challenges that come with "working in a very sensitive area as bioethics," Azab told CNS.



"It's a growing movement of young people who are interested in being 100 percent Catholic," she said.

Alvare echoes this assessment: "'*Humanae Vitae*' took sex seriously, far more seriously than the contemporary world, for all of its talk about sex."

In April, Philadelphia Archbishop Charles J. Chaput told a Catholic University of America symposium commemorating the encyclical's anniversary that it is time for the Church's teaching on marriage, abortion, human sexuality and artificial contraception to be embraced as God's will for the faithful.

He explained that the teaching is rooted in the same respect for human dignity that guides its work for social justice and care for poor people.

"'*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. But thanks to the witness of St. John Paul II, Pope Benedict, Pope Francis and many other faithful shepherds, the Church has continued to preach the truth of Jesus Christ about who we are and what God desires for us," the archbishop said.

"People willing to open their eyes and their hearts to the truth will see the hope that Catholic teaching represents and the power that comes when that truth makes us free," he 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, Azab said, drafted a document addressed to the synod fathers, asking the Church to help them and "guide us to face the challenges we have on a daily basis."

"We are raising the voices of young researchers from all over the world by highlighting the challenges and asking for help from the Church," she said.

Archbishop Paglia told CNS that among the other issues discussed in the draft was the "relationship between being a believer and being a scientist."

"They noted that today, unfortunately, the world of science is often not only agnostic but at times, even opposed to their beliefs," he said. "Thus, it is questioning what it means to have the wisdom of dialogue that is neither subjugation nor separation."

Along with asking the Church for guidance and accompaniment, Archbishop Paglia said those two issues "are the heart of this document they will present to the synod on young people."

"To be able to help young people have a dialogue between science, faith and humanism within the scope of the entire human family is important to us," Archbishop Paglia told CNS. †

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 Verhiley, 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 Dethy, 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 Verhiley.

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



High schoolers Sarah Hagen, left, of St. Louis de Montfort Parish in Fishers, Ind., in the Diocese of Lafayette; Joan Njoroge of Holy Angels Parish in Indianapolis; and Aidan Galt of St. Barnabas Parish in Indianapolis navigate through an underserved neighborhood on the south side of Indianapolis searching for edible plants on June 21. The unique scavenger hunt aimed to help the students better understand poverty, and was part of the Missionary Disciples Institute hosted by Marian University in Indianapolis. (Photos by Katie Rutter)

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 spreading the love as much as you can,” explained Maddie Buckner, a senior 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



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



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.

were ceremoniously commissioned to go out and share the Gospel. Several of the young people related that their entire focus was now geared on being an emissary of Christ.

“I actually came out of one of our track sessions thinking, ‘Wow, I really want to go into theology,’” said Therese.

“I see now that there’s more than just picking a career and really going for it. You have to really know it’s for you, and you have to be at peace with it,” she explained.

“What I’ve learned here is, being a missionary disciple, that’s what your life has to be,” Aidan said.

“It’s not when you see someone who’s in a bad spot, you put on your ‘missionary disciple face’ and you go help them. This is 24/7. This is what every disciple of God is called to do.”

(Katie Rutter is a freelance writer and member of St. Charles Borromeo Parish in Bloomington.) †



Jeanne Fletcher, right, and James Maguire, center, both seniors at St. Theodore Guérin High School in Noblesville, Ind., in the Diocese of Lafayette, laugh with Nathan Cisternino of Noblesville High School on June 21 before a keynote session at the Missionary Disciples Institute hosted by Marian University in Indianapolis.

BRUTÉ

continued from page 1



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. Malachy Parish in Brownsburg, and Will Yunger, a member of All Saints Parish in Dearborn County. (Photos by Sean Gallagher)

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."

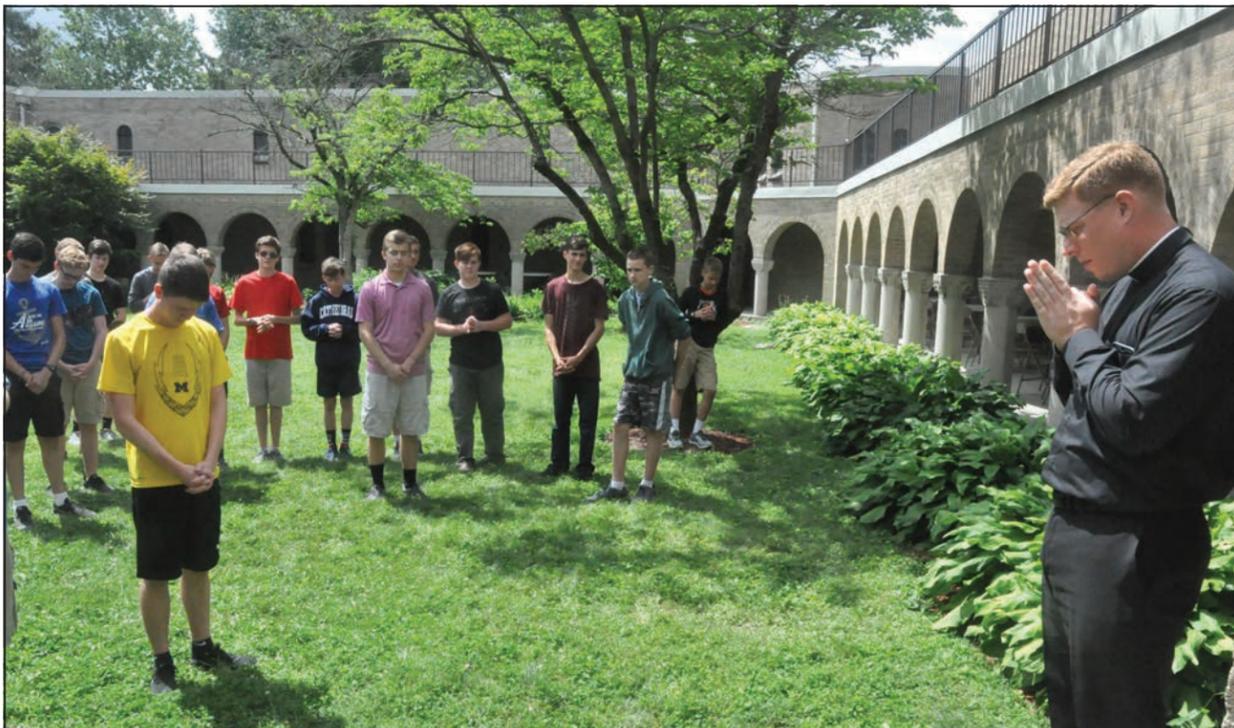
"We have to help people discern that calling," Archbishop Thompson said. "These young people have so much stuff going on in their lives, this gives them a couple of days to step back and quiet the noises and distractions in their lives and have a singular focus on how God is speaking to them."

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 receives hope 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



Newly ordained Father Jeffrey Dufresne leads Bishop Bruté Days participants in a meal blessing prayer on June 27 in the courtyard at Bishop Simon Bruté College Seminary in Indianapolis.

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.HearGodsCall.com. For more photos from Bishop Bruté Days, visit www.CriterionOnline.com.) †



Toby Bradshaw, left, a member of St. Joan of Arc Parish in Indianapolis, and Isaac Williams, a member of St. John the Apostle Parish in Bloomington, kneel in prayer during a June 27 Mass at Bishop Simon Bruté College Seminary in Indianapolis. Toby, Isaac and dozens of other teenage boys from across central and southern Indiana were participating in Bishop Bruté Days, an annual vocations camp sponsored by the archdiocesan Vocations Office.



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. Malachy Parish in Brownsburg, James Hentz, a member of St. Michael Parish in Greenfield, and Randy Schneider and Will Yunger, both members of All Saints Parish in Dearborn County.



Archbishop Charles C. Thompson, center, celebrates Mass on June 27 during Bishop Bruté Days. Transitional Deacon Vincent Gilmore, second from left, assists at the Mass. In the back row, Fathers Eric Augenstein, left, Jeffrey Dufresne, Benedictine Father Justin DuVall and Father Andrew Syberg concelebrate at the Mass.



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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 “somber” 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 if migrants wanted to take their chances crossing the border illegally with their children, they faced the consequence of having them taken away—and he implemented a policy doing so.

Widespread outrage in the weeks following led to President Donald J. Trump essentially rescinding the policy in mid-June. But the stroke of the pen could not automatically reunite the children and parents who had been and remain apart.

“The children who are separated from their parents need to be reunited. That’s already begun, and it’s certainly not finished and there may be complications, but it must be done and it’s urgent,” said Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops (USCCB).

Archbishop Jose H. Gomez of Los Angeles, USCCB vice president,

celebrated Mass in Spanish with about 250 children, including some of those in question, at the detention facility on what once was the loading dock of the Walmart superstore.

“It was, as you can imagine, very challenging to see the children by themselves,” Archbishop Gomez said during the news conference. “Obviously, when there are children at Mass, they are with their parents and families ... but it was special to be with them and give them some hope.”

He said he spoke to them about the importance of helping one another.

The visit to the facility known as Casa Padre capped the bishops’ brief journey to the border communities of McAllen-Brownsville near the southern border. Casa Padre, in Brownsville, gained notoriety earlier this year because it houses children separated from their families, as well as unaccompanied minors, in a setting with murals and quotes of U.S. presidents, including one of Trump saying, “Sometimes by losing a battle, you find a new way to win the war.”

The facility is operated by the non-profit Southwest Key Programs under a federal contract. In the afternoon, the bishops toured the Department of Homeland Security’s Customs and Border processing facility in McAllen, where children are also detained.

Bishop Joseph C. Bambera of Scranton, Pa., along with Auxiliary Bishop Robert J. Brennan of Rockville Centre, N.Y., also were part of the delegation on July 1 and 2, led by Cardinal DiNardo, and 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.

Though 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.



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)

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 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 because even 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.



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)

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 drama.

“I’m not on a visit to indict,” he said. “I’m not 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 rungs 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. †



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)



Bishop Joseph C. Bambera of Scranton, Pa., talks to an immigrant woman, recently released from U.S. custody, at a Catholic Charities-run respite center in McAllen, Texas, on July 1. A delegation of U.S. bishops traveled to the Diocese of Brownsville, Texas, to learn more about the detention of Central American immigrants at the U.S.-Mexican border. (CNS photo/Chaz Muth)

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

To think and believe like a Catholic, one is called upon to make some extraordinary observations.



Despite the best efforts of our natural senses to move beyond the physical world, it is our metaphysical perception that ultimately helps us to see and taste our Lord in the Eucharist.

Jesus taught us how to do this when he shared the parables, short stories about everyday things that pointed to something eternal. Weaving together images of nature, he revealed something about the supernatural reality of life in God. When asked why he used parables, he said:

“Because ‘they look but do not see, and hear but do not listen or understand.’ Isaiah’s prophecy is fulfilled in them, which says: You shall indeed hear but not understand, you shall indeed look but never see” (Mt 13:13-14).

In an “overmediated” society, the risk of

looking and not seeing or hearing but not understanding grows. Our senses fail us because they are overloaded or they are so conditioned by the overstimulation that they lack the ability to be still and receptive.

If there is one parable that captures our plight in the media age, it is the parable of the sower. Consider the first character in the story, the sower. To sow is to broadcast. The term broadcasting comes from agriculture to refer to someone who throws seeds, casting broadly.

The seeds fall all over the place. It seems that the broadcaster couldn’t care less where his seeds fall. Many of the seeds fall on rocks and others among thorns. Not only that, the farmer fails to pass over the field again to drive the seeds deeper into the soil where they can take root. But God does not coerce us into receiving the word; it is a free choice. And it is a matter of our willingness to receive.

Who are we in the story? The ground. The primeval material that made our first parents, Adam and Eve: the earth.

To pursue the media analogy a little further, we are called to improve our reception. Just as a radio receives a signal

by being properly tuned, our hearts must be tuned to Christ. This means more than calibrating our sight or our hearing. Those are our natural senses. Our Lord speaks to us at a much deeper level.

In the word, God speaks to the interior senses, particularly the imagination. That is where the images of the seed and field are brought into contact with our memories, thoughts and longings. Our longing for God is ineffable. It is hard to put into words. But when we hear the simple but beautiful story of a seed falling to the ground, dying and taking root to bear fruit a hundredfold, we are reminded of Christ, the Word made flesh, coming to Earth, dying for us and taking root in our souls to bear his love to the world.

For Catholics, the imagination is not merely a place for fantasy and escape. It is the place where we integrate the things we know of the natural world with spiritual truth, but like the media that surround us, we must be properly attuned.

(Brett Robinson is director of communications and Catholic media studies at the University of Notre Dame McGrath Institute for Church Life.) †

Cornucopia/Cynthia Dewes**Moral imperatives of religion the basis for a society that works**

The decline of respect for religion is resulting in an impact on our society that no one could have predicted would be so great. It’s the action that causes unintended consequences.



For one thing, our attitude toward legitimate authority has changed. Parents, teachers, almost anyone in authority is often challenged disrespectfully. This is bad enough in children, but unacceptable in adults. And when the adults are role models for children, is it 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 sakes, but to implement workable relationships such as families or school classes or work places. And this requires that someone be in charge and others follow.

For some reason, authorities have often become The Enemy. They are regarded as bullies or people misusing their power to lord it over others. And sometimes, unfortunately, this may be true if the

policeman or parent or whoever is not doing the job they’ve been privileged to do. They should be, and often are, removed from their positions of authority because of it, as in kids being removed from an abusive home.

Religious ideas of chastity have certainly become passé. Now, sex with anyone before marriage (formerly known as promiscuity) is a given. Of course, the result is often fatherless children raised by frantic mothers or grandparents. And marriage is not exactly a solution, since many seem to marry without much thought. Leading to easy divorce and, again, fatherless children. It’s always the children who suffer.

Many people confuse chastity with celibacy, which only means that you don’t marry. Priests are required to be celibate. But chastity is for everyone, including married folks who are required to have sex only with their marriage partner. Furthermore, marriage must be open to the generation of new life, which means between a man and a woman.

The concept of personal freedom has certainly changed. Now, the mantra is “as long as it doesn’t hurt anybody else” anything is possible. The problem is, what hurts others may be more than we think. With personal choice should come personal

responsibility, which doesn’t seem to be evident in many cases. This can range from trivial events to real problems.

Think about how we behave in public. It used to be taught and practiced that we should consider others in public places. That meant we would speak quietly in restaurants or other venues out of respect for our neighbors. Now it’s hard to find a restaurant or even a movie house where we’re able to hear what we’re there to listen to. It becomes a contest to see who can dominate the room by talking the loudest.

Freedom is not license. We are privileged to live in a free country, but freedom carries the responsibility to exercise it carefully. The disrespect for religious values extends from the family to the government, and we should be watchful that it does not erode our rightful liberty.

The moral imperatives of religion are the basis for a society that works. People are safer, more fulfilled and generally more content when they follow such rules, whether they recognize them as religious or not. We hope that parents will guide their kids along the paths which lead to a good life. God has provided the plan; let’s follow it.

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

Our Works of Charity/David Bethuram**Families are the greatest resource for helping frail older adults**

Seniors have many choices when deciding where to socialize, go on recreational outings, and participate in exercise programs, but



families continue to be the greatest resource for helping frail older adults live a high quality of life at home.

Family members who work, attend school or need some respite may need help with supporting a loved one.

Most communities have senior centers, adult day centers, supportive and social day programs, and other services to help people stay active in their communities.

With all of the choices available, it can be confusing to know which option is best for you or your loved one. On the surface it seems they all offer social and recreational activities, meals and special clubs. What’s the difference between a senior center and adult day center?

The short answer in two words: medical need.

Senior centers offer many activities and services for people who are age 50 or older and are independent. Those who are able-bodied and capable of making their own decisions do not need supervision, direction from a leader or medication monitoring.

Some people need more support because of medical conditions. Those who are too frail, have physical or mental disabilities, suffer from Alzheimer’s, dementia or other memory loss, or other medical issues need professional assistance and specialized activity options to fit their needs.

Adult day centers offer the same sort of activities as senior centers, but are adapted to fit the needs of the participant. They are more structured and done under supervision. They also accommodate special diets, and they assist with medications, eating, walking/mobility, toileting, bathing and health monitoring (e.g., blood pressure, food or liquid intake).

Another benefit of an adult day center is providing respite to caregivers. The average participant of an adult day center lives with a spouse, adult children or other family member or friends. When a caregiver is certain their loved one is receiving professional care and having fun in the community, they feel secure going to work or getting a much-needed break.

Those who attend adult day centers aren’t independent enough to use senior centers, but do not require the 24-hour supervision offered by nursing homes and assisted living facilities. One of the main goals of an adult day center is to bridge this gap and help adults stay active in their community,

receive care during the day, and stay out of institutions for as long as possible.

According to the federal Administration on Aging, the cost of long-term care provided by adult day centers is the least expensive option currently available. When compared with home care for an equal number of hours, adult day care usually costs at least 50 percent less.

Catholic Charities’ Adult Day Services is called A Caring Place. It’s located in Indianapolis and offers recreation and socialization, a health assessment and monitoring, and medication administration by a registered nurse. A balanced lunch and snack are available daily as well as limited transportation services. Our fall prevention program is managed by our licensed physical therapist. We also offer referral and assistance in obtaining other needed services for your loved ones to enable them to remain safe in their home and their community.

If you’d like to know about the services that are provided in your community for either you or loved one, Catholic Charities is here to help. Call 800-382-9836, ext. 1500, or 317-236-1500.

(David Bethuram is executive director of the archdiocesan Secretariat for Catholic Charities. E-mail him at dbethuram@archindy.org.) †

Twenty Something/Christina Capecchi**A scratch-and-sniff stamp for an ailing business**

The numbers don’t look good for the U.S. Postal Service (USPS). Last year, it reported its sixth straight annual operating



loss, in the amount of \$2.7 billion. During fiscal year 2017, the USPS delivered 149 billion pieces of mail, down from 154 billion the previous year—and a major drop from its peak of 213 billion in 2006.

The average American is no longer using the mail to send greeting cards or newsy letters, family photos at Christmas or postcards from vacation. In fact, the average American couldn’t tell you the cost of a stamp. (It’s 50 cents, up a penny from the 2017 rate.)

So we are all to blame—Mark Zuckerberg, perhaps disproportionately—for the struggles of the postal service.

And yet, reports of its demise have been greatly exaggerated. It averted a 2009 proposal to cut back to five days of delivery a week and defied reports that it was going out of business.

In 2015, it appointed its first female postmaster general. In 2017, it launched Informed Delivery, a free service that provides a digital preview of the mail that will be landing in your mailbox later that day. And last month, it issued a set of scratch-and-sniff stamps.

The postal service offers a remarkable value proposition. For just 50 cents, mail carriers will deliver your handcrafted message anywhere in the United States! The distance from Anchorage to Miami spans nearly 5,000 miles, breaking down to a hundredth of a penny per mile.

Compare that with the Pony Express pricing in 1860—\$10 an ounce—and, adjusting for inflation, you see a business that has drastically improved its service at ever lower prices.

Amid continued murmurs of doom and gloom, of a failing business model in a wired communications landscape, I find it refreshing to consider the USPS’s history, beginning in 1775 when Benjamin Franklin was appointed the first postmaster general.

In 1845, it hired the first woman to carry mail, ferrying it from the train depot to the post office in Charlestown, Md. By 1860, a woman worked a contract route, a “tall, muscular woman” the *Boston Daily Globe* dubbed “Brave Polly Martin.” In the winter, Martin said in an interview, she often had to dig her horse out of snow drifts, and once she was accosted by robbers.

The postal service pioneered airmail delivery, building an entire aviation infrastructure years before passenger airline service became profitable. Eddie Gardner, one of its first pilots, was nicknamed “Turkey Bird” because his wobbly takeoffs resembled a turkey trying to fly. In 1918, he tested a proposed route from New York to Chicago that took effect the following year.

To appreciate the postal service’s history is to recognize how much it has weathered and how far it has come—and, as a byproduct, to believe in its future.

So too is it with the Catholic Church. Reports that we are losing members faster than any other denomination in the U.S. are troubling. But the oldest Christian faith offers a service like no other: food for the soul.

To reimagine our future, we must remember our past—beginning with an education for young Catholics, whose appreciation for history may surprise you.

Where we are headed depends on where we have been.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn.) †

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

The Sunday Readings

Sunday, July 15, 2018

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

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 from 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 undefiled word of God.

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

St. Paul's Epistle to the Ephesians provides the second reading. In the first century, Ephesus was a major commercial center in the Roman Empire, being an important port on the Mediterranean Sea. (Shifts in the soil and collections of sediment along the coast have left the ruins of Ephesus, in present-day Turkey, a distance from the seashore.)

Ephesus also was a center for the vices and fast business usually associated with major ports.

In addition, it was one of the most popular religious shrines in the empire. Its great temple, dedicated to Diana, the

goddess of the moon, was an architectural marvel of the ancient world.

Pilgrims came from everywhere in the empire to venerate the goddess. Accommodating these pilgrims was itself a big business in Ephesus. Paul in his letter sought to reinforce the commitment of the followers of Christ in the city. This reading served this purpose by reminding the Christian Ephesians that Jesus died for them, and that they are one in faith with the Lord.

St. Mark's Gospel furnishes the last reading.

In this reading, Jesus summons the Twelve, the Apostles whom the Lord called by name. He sends them out into the highways and byways, telling them not to burden themselves with supplies or provisions. God will supply.

They obediently went out into the countryside, preaching what Jesus had taught them. They possessed the Lord's power, driving devils away. They anointed the sick and cured them, using that ancient gesture of healing and strengthening mentioned elsewhere in the Bible.

Reflection

The reading from the Epistle to the Ephesians is key to understanding this weekend's Liturgy of the Word. It was originally written for a group of believers surrounded on all sides by paganism, hostility and sin.

Paul reassured them, and this weekend through the readings, he reassures us. We have been redeemed. Our knowledge of Christ is neither accidental nor coincidental. God has chosen us individually. Christ is with us.

Still, we need nourishment and guidance as we continue to live on Earth. God did not abandon the chosen people in ancient times. He sent prophets to them.

This divine concern endures. God sent messengers, in the persons of the Twelve, and the messengers now are the bishops of the Church who bring us the words of the Gospels even now.

God heals us in Christ through the Apostles and their successors. Healed and renewed, we move forward to eternal life. We will never die. †

Daily Readings

Monday, July 16

Our Lady of Mount Carmel
Isaiah 1:10-17
Psalm 50:8-9, 16-17, 21, 23
Matthew 10:34-11:1

Tuesday, July 17

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

Wednesday, July 18

St. Camillus de Lellis, priest
Isaiah 10:5-7, 13b-16
Psalm 94:5-10, 14-15
Matthew 11:25-27

Thursday, July 19

Isaiah 26:7-9, 12, 16-19
Psalm 102:13-21
Matthew 11:28-30

Friday, July 20

St. Apollonaris, bishop and martyr
Isaiah 38:1-6, 21-22, 7-8
(Response) Isaiah 38:10-12, 16
Matthew 12:1-8

Saturday, July 21

St. Lawrence of Brindisi, priest and doctor of the Church
Micah 2:1-5
Psalm 10:1-4, 7-8, 14
Matthew 12:14-21

Sunday, July 22

Sixteenth Sunday in Ordinary Time
Jeremiah 23:1-6
Psalm 23:1-6
Ephesians 2:13-18
Mark 6:30-34

Question Corner/Fr. Kenneth Doyle

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

QIn 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)



AThe 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 missa est" which could be translated literally as, "Go, it has been sent."

"Missa" 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.) †

My Journey to God

Sunday

By Sandy Bierly

Sunday, this day of rest,
A gift from God,
To heal our souls,
Refresh our bodies,
To prepare us for what lies ahead.

Let us greet this day,
In a holy way,
Going to meet the Lord,
At Holy Mass,
Giving thanks for another Sunday.

(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. Photo: Archbishop Charles C. Thompson, who had just been installed as the shepherd of the Archdiocese of Indianapolis two days before, celebrates Mass at Our Lady of Perpetual Help Church in New Albany on July 30, 2017.)

(File photo by Natalie Hoefler)



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.

CNS Saints



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 Carmelite 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 protectress 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.

CNS Saints

Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

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

BRIDGE, Marianna Dryden, 75, St. Luke the Evangelist, Indianapolis, June 26. Mother of Claire Belby, Patricia Willett and Christopher Heister. Grandmother of eight. Great-grandmother of two.

CALDWELL, Martha J., 85, St. Christopher, Indianapolis, April 25. Mother of Cynthia Kramer and Randall Caldwell. Sister of Helen Fasnacht, Alma Treece and Albert Kunkel. Grandmother of nine.

COLOMBO, Joyce M. (Dunn), 84, Holy Spirit, Indianapolis, June 17. Mother

of Mary Coffey and Dennis and Michael Colombo. Grandmother of five.

CUBEL, Raymond E., 78, St. Christopher, Indianapolis, June 19. Father of Tammy Cubel-Sullivan, Heather, Michael and Patrick Cubel. Brother of Rita Armstrong and Marilyn Johansen. Grandfather of eight. Great-grandfather of 14.

of Mary Coffey and Dennis and Michael Colombo. Grandmother of five.

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

KLEEMAN, Helen C., 96, St. Paul, Tell City, June 28. Mother of Trudy Powell, Judy Sumner, Joe, Kenny and Paul Kleeman. Sister of Mildred Thiery. Grandmother of 14. Great-grandmother of 20.

MCGINNIS, Robb J., 51, St. Luke the Evangelist, Indianapolis, June 27. Father of Annie, Emily and Ben McGinnis. Son of Daniel McGinnis and Jo Ann Stevenson. Brother of Brad, Dan, Dave and Joe McGinnis.

OAKLEY, James, 87, St. Jude, Indianapolis, June 19. Father of Geri Fey, Susie, Don, Jim, Mark, Mike

and Tim Oakley. Brother of Patricia Bischoff. Grandfather of 17. Great-grandfather of 16.

PREDAN, Anthony P., 61, St. Christopher, Indianapolis, June 30. Husband of Julie Predan. Father of Justine, Natalie and Nicholas Predan. Brother of Gina Saylor. Grandfather of two.

TUCKER, Patricia, 75, St. Mary, New Albany,

June 24. Mother of Lana, Mary Pat and Michael Tucker. Grandmother of seven.

Great-grandmother of several.

WHITESIDES, Alice M., 85, St. Simon the Apostle, Indianapolis, June 16. Mother of Joseph Whitesides. Sister of William Webb. Grandmother of three. Great-grandmother of 10. †



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 high-altitude ride in the Colorado Rockies of more than 400 miles, the team raised money for programs and services provided by Denver Catholic Charities for homeless people. (CNS photo/courtesy Catholic Charities of Denver and Team Samaritan House)

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 conversion.

This notable change is seen in the first agreed-upon statement from the third, newest phase of the Anglican-Roman Catholic International Commission, known as ARCIC III. The statement, "Walking Together on the Way: Learning to Be the Church—Local, Regional, Universal," 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, Anglican Archbishop David Moxon, the archbishop of Canterbury's representative in Rome, wrote that the document sought to develop the issues of authority and ecclesial communion "in a new way."

Understanding how the Catholic Church and the Anglican Communion structure authority and exercise authority in communion on the local, regional and global levels are key for understanding how each body discerns its teaching and practices on critical issues in ethics and moral theology.

It is also key for understanding and addressing questions, debates or divisions experienced internally within the Churches. Which means the document also seeks to inform, enrich and help not just the Catholic Church and the Anglican Communion on an ecumenical level, but also in dealing with their own internal debates and tensions.

This first agreed statement from ARCIC III "represents a significant methodological and substantive step-forward for Anglican-Roman Catholic formal ecumenism," and it is also "in service of ecclesial reform within both Anglican tradition and Catholic tradition," Paul Murray, professor of theology at Durham University in the

United Kingdom and Catholic member of ARCIC, told Catholic News Service (CNS).

The commission members representing the Catholic Church and the Anglican Communion focus on their "respective felt difficulties within their own ecclesial cultures, processes, structures and associated ecclesiologies, and ask how these difficulties might be helped by a process of receptive learning from relative strengths in the theology and practice of the other communion," he said on July 2.

This "receptive learning" lies at the heart of what has been called "receptive ecumenism," that is, a method in which the Churches stop asking what the other needs to learn from them and begin asking what they need to learn from the other. It is more about self-examination, inner conversion and discerning what the Lord is calling for rather than convincing or judging one's partner in dialogue.

This method has its roots in how St. John Paul II saw dialogue as not simply an exchange of ideas or a removal of obstacles, but an "exchange of gifts."

"This implies more than ceasing to judge the other tradition as mistaken or problematic but discerning what is graced" and can be "gratefully received," the document said in its introduction.

The document marks the start of a new phase that emerged after the official Anglican-Roman Catholic dialogue experienced a six-year hiatus.

Since ARCIC II finished its work in 2005, the Anglican Communion began experiencing strong internal tensions over the ordination of women as priests and bishops, the blessing of gay unions and the ordination of openly gay clergy. Differing positions on those moral issues also created a sense that Anglicans and Roman Catholics were growing farther apart rather than approaching unity.

As such, now-retired Pope Benedict XVI and Archbishop Rowan Williams, the now-former archbishop of Canterbury, England, and head of the Church of England, had identified two critical areas for ecumenical exploration in their 2006 common declaration: "the emerging

ecclesiological 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 exploration 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.

Communion 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 returning 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 policies on Communion for Protestant spouses of Catholics and guidelines for the interpretation of "Amoris Laetitia," 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 Council a reality."

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 ecumenically-enriching and communion-building differences. It is a growth to full communion by living in and through diversity." †

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.

That family 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 present church in 1908, 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 growing 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."

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 townspeople about the growing Catholic population in Shelbyville seemed to have dissipated. Representatives of several civic organizations joined members of Catholic fraternal groups in a parade to celebrate the laying of the cornerstone of the current parish church.

At 89, 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 for several decades. "It's somebody to go to when you've got a problem or someone to tell you when you're getting a little 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 Clement Zeph served as its pastor from 1936-53.

"Father Zeph was kind of a father figure to me," Eckstein recalled. "I remember I cried so hard when he died. It was like losing someone as close as your own father. He was kindly and smiled a lot. He could find things to laugh about."

She described Father Bernard Burgert, who succeeded Father Zeph

and served at St. Joseph from 1953-71, as "more like a brother than a father in a way."

Eckstein is pleased with the leadership that Father Keucher has given in serving at St. Joseph during the past year, describing him as "the Energizer bunny."

"He goes all the time," she said. "He's gotten so many things started, many of which are new, but some are things we've had in past years but have gone astray for one reason or another and he's reinstated."

"He's got probably the liveliest youth group we've had for a long time."

The youth group and other initiatives have come about in collaboration with St. Vincent. The relationship between St. Joseph and St. Vincent, which was very close 150 years ago when St. Joseph was established, has been renewed in recent years through the archdiocese's Connected in the Spirit planning process.

St. Vincent and St. Joseph are now linked and share a priest, with Father Keucher serving as St. Vincent's sacramental minister.

"I really feel like St. Vincent and St. Joseph have come together and become one big, happy, Catholic family, just as they were at the very beginning," Father Keucher said. "We have lots of programs that are for both parishes—the youth group, faith formation opportunities, Rite of Christian Initiation of Adults."

Bryan Fischer, 43, comes from a Catholic farming family that has worked the land in Shelby County for generations. He's been a lay leader at St. Joseph,

serving on its school commission, parish council and finance committee.

"The two parishes are functioning well together," Fischer said. "Mass attendance has strengthened. I'm excited for the future. We've done quite a few capital improvements. There can be some tremendous growth opportunities and changes over the next 10 years."

Another important way that he hopes St. Joseph will grow

is through young parents in the parish—including him and his wife—raising their children in the faith and providing them with a Catholic education at St. Joseph School.

"As we raise our children, we want them to be Catholic," Fischer said. "It's important to teach kids about going to



Altar servers kneel in prayer while Archbishop Charles C. Thompson prays the eucharistic prayer during a June 3 Mass at St. Joseph Church in Shelbyville to celebrate the 150th anniversary of the Batesville Deanery faith community's founding. (Submitted photo by Amy Johnson)



Colored lights are part of a spinning amusement ride during the St. Joseph Parish Festival on May 10-12. The Batesville Deanery faith community is celebrating the 150th anniversary of its founding this year. (Submitted photo by Jack Boyce)

church every weekend, explaining what it means to be Catholic and how we're supposed to serve others and God. The school helps us do that, and St. Joe helps us do that."

Father Keucher hopes to encourage growth in service among St. Joseph parishioners. To foster that, he's challenged them through the course of the parish's anniversary year to give 150,000 hours in service to the parish and the broader Shelbyville community.

He's called it the "1st Peter Project" after 1 Peter 4:10, "Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received."

Archbishop Charles C. Thompson celebrated a festive anniversary Mass at

St. Joseph on June 3. Other anniversary events have included an organ recital and choir concert, a mission trip to Houston to help people affected by last year's Hurricane Harvey, the installation and blessing of an Our Lady of Guadalupe shrine, and the starting of a local chapter of the Society of St. Vincent de Paul.

The year of anniversary celebrations will end in November with a parish mission.

Seeing such activity at St. Joseph has Eckstein excited for the future of the parish that she has experienced as family for so many years.

"I have hopes for the parish," she said. "We're in good shape after 150 years. I just hope that it will be even bigger and better and stronger." †

'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.'



—Father Michael Keucher, administrator of St. Joseph Parish in Shelbyville

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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 Julie Motyka at 800-382-9836, ext. 1538; 317-236-1538; or by e-mail at 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 celebrated in Mexico but has since spread through the United States and to other 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.



Parishioners of St. Veronica Parish in North Philadelphia march down a neighborhood street and pray the rosary under the banner of Our Lady of Guadalupe on June 24. (CNS photo/Sarah Webb, CatholicPhilly.com)

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 Matara 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



Joseph Lahmann

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 hoops 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 further 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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