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It's All Good

Cherish memories made by special people on ordinary days, writes columnist Patti Lamb, page 12.

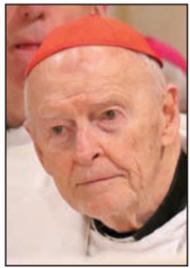
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August 3, 2018

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Pope accepts Cardinal McCarrick's resignation as cardinal

VATICAN CITY (CNS)—Pope Francis has accepted the resignation from the College of Cardinals of Cardinal Theodore E. McCarrick, retired archbishop of



Archbishop Theodore E. McCarrick

Washington, and has ordered him to maintain "a life of prayer and penance" until a canonical trial examines accusations that he sexually abused minors.

The announcement came first from the U.S. Conference of Catholic Bishops (USCCB) and a few minutes later from the Vatican press office.

The press office said on July 28 that the previous evening Pope Francis had received Archbishop McCarrick's letter of "resignation as a member of the College of Cardinals."

"Pope Francis accepted his resignation from the cardinalate and has ordered his suspension from the exercise of any public ministry, together with the obligation to remain in a house yet to be indicated to him, for a life of prayer and penance until the accusations made against him are examined in a regular canonical trial," the Vatican statement said.

In late June, Archbishop McCarrick, the 88-year-old retired archbishop of Washington, said he would no longer exercise any public ministry "in obedience" to the Vatican after an allegation he abused a teenager 47 years ago in the Archdiocese of New York was found credible. The cardinal has said he is innocent.

In the weeks that followed the announcement, another man came forward claiming he was abused as a child by Archbishop McCarrick, and several former seminarians have spoken out about being sexually harassed by the cardinal at a beach house he had.

Although unusual, withdrawal from
See MCCARRICK, page 2



Franciscan Sister Andre Burkhardt, left center, talks with student Jillian Eckstein during a year-end party at Oldenburg Academy of the Immaculate Conception in Oldenburg on May 16. Sister Andre coordinates regular visits between the students and the sisters to help preserve the order's legacy at the high school. (CNS photo/Katie Rutter)

Despite changes, preserving charism of Catholic schools 'has to be intentional'

By Katie Rutter
Catholic News Service

OLDENBURG (CNS)—Although women religious—once synonymous with Catholic education—have been disappearing from U.S. classrooms in recent decades, many Catholic schools are taking extra steps to make sure that even as these sisters age or their numbers decrease, the charisms that infused the schools they founded will not be lost.

This was the challenge faced by Oldenburg Academy of the Immaculate Conception in Oldenburg. The school, founded by the Sisters of St. Francis

in Oldenburg in 1852, came under lay supervision in 1994 and no longer has any women religious on staff.

Yet their spirit still lives within the walls they established 166 years ago.

"The Franciscan values have helped me to understand my role in this world," said outgoing senior Rachel Stoll, one of the 200 plus students at the academy. She readily reeled off three of the values held dear to the Oldenburg Franciscans: care of creation, prayer and dignity of the human person.

"One of the unique values that the religious men and women brought to their Catholic schools was a distinct charism in

addition to their catechetical formation," said John Schoenig, senior director of teacher formation and education policy for the University of Notre Dame's Alliance for Catholic Education.

"Your life would have been much different as a Catholic school student if you were in a school run by the Daughters of Charity than if you were in a school run by Benedictines," he said. "It's because the charism would have been there."

That notion of charism in the schools eroded as religious vocations declined and Catholic schools were staffed by lay teachers who came from many

See OLDENBURG, page 8

Cardinal Tobin says deacons' life of action, charity and service models the life of Jesus

NEW ORLEANS (CNS)—While the ministry of the deacon has changed in the Catholic Church's history, Cardinal Joseph W. Tobin of Newark, N.J., said deacons today are a sign of what Christians are called to be in their service of God and neighbor.

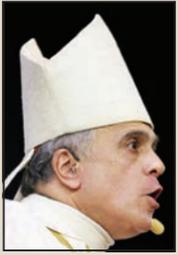
Speaking at the 2018 National Diaconate Congress in New Orleans on July 22-26, Cardinal Tobin said the diaconate is absolutely crucial to the Church's life. Deacons have a threefold ministry of "word, sacrament and charity ... permeated by a commitment to charity and justice."

"The deacon brings the Church's ordained ministry to every dimension of human life—from workplace, marketplace to home, to school, to hospital, nursing home and prison."

Cardinal Tobin traced the permanent
See DEACONS, page 10



Cardinal Joseph W. Tobin of Newark, N.J., speaks on July 23 during the 2018 National Diaconate Congress in New Orleans. The cardinal said that permanent deacons are absolutely crucial to the Church's life. (CNS photo/Christine Bordelon, Clarion Herald)



'I thank the Holy Father for his leadership in taking this important step. It reflects the priority the Holy Father places on the need for protection and care for all our people, and the way failures in this area affect the life of the Church in the United States.'

— Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops

MCCARRICK

continued from page 1

the College of Cardinals in such circumstances is not unheard of. Just 10 days before then-Pope Benedict XVI retired in 2013, Scottish Cardinal Keith O'Brien announced he would not participate in the conclave to elect Pope Benedict's successor because he did not want media attention focused on him instead of the election of a new pope.

Pope Benedict had accepted the cardinal's resignation as archbishop of St. Andrews and Edinburgh after reports that three priests and a former priest had accused the cardinal of "inappropriate conduct" with them going back to the 1980s.

One week after the conclave that elected Pope Francis on March 13, the Vatican announced the new pope accepted Cardinal O'Brien's decision to renounce all "duties and privileges" associated with being a cardinal. He died on March 19.

Cardinal Daniel N. DiNardo of Galveston-Houston, USCCB president, thanked the pope for accepting Archbishop McCarrick's resignation from the College of Cardinals.

In a July 28 statement, he said: "I thank the Holy Father for his leadership in taking this important step. It reflects the priority the Holy Father places on the need for protection and care for all our people, and the way failures in this area affect the life of the Church in the United States."

In New Jersey, Cardinal Joseph W. Tobin of Newark, an archdiocese then-Archbishop McCarrick headed from 1986-2000, stated on July 28: "The somber announcement from the Vatican this morning will impact the Catholic community of the Archdiocese of Newark with particular force.

"This latest news is a necessary step for the Church to hold itself accountable for sexual abuse and harassment perpetrated by its ministers, no matter their rank," Cardinal Tobin said. "I ask my brothers and sisters to

pray for all who may have been harmed by the former cardinal, and to pray for him as well."

Before being named to Newark, then-Bishop McCarrick was founding bishop of the Diocese of Metuchen, N.J., serving there from 1981-86. Other reaction from U.S. bishops included a strongly worded letter from Bishop Michael F. Olson of Fort Worth, Texas, to the people of the diocese.

"Ministry in the Church is a grace from God that carries with it sober responsibility. Ministry is not a right to be claimed by anyone as an entitlement. Rather, it involves a covenantal trust established through our baptism as members of the Church established by Christ," he said.

"We see in the scandalous crimes and sins alleged to have been committed by now former Cardinal McCarrick, the violation of trust and the grave damage caused to the lives and health of his purported victims," he continued. "The scandal and pain are compounded by the horrific fact that reportedly one of his victims was his first baptism after his priestly ordination."

Bishop Olson said the former cardinal's alleged crimes "have caused further damage to the integrity of the hierarchy and the mission of the Church," and as a result "his prompt reduction canonically to the laity should be strongly deliberated."

The Texas bishop also said Church leaders who knew of the former cardinal's "alleged crimes and sexual misconduct and did nothing [must] be held accountable for their refusal to act, thereby enabling others to be hurt."

Bishop Olson added that the Fort Worth diocese "and I have zero tolerance for sexual abuse against minors, as well as against vulnerable adults by its clergy, staff and volunteers, including me as bishop." He assured Catholics that any such allegation is taken seriously and swiftly acted on according to the diocese's protocols. †



Public Schedule of Archbishop Charles C. Thompson

August 4 - 16, 2018

August 4 — 5 p.m.

Mass at St. Bartholomew Church, Columbus

August 5 — 2 p.m.

Golden Wedding Jubilee Mass, SS. Peter and Paul Cathedral, Indianapolis

August 6 — 4 p.m.

Seminarian Convocation Mass, Our Lady of Fatima Retreat House, Indianapolis

August 8 — 6 p.m.

Annual Archbishop's Cookout for Priests and Seminarians at Archbishop's residence, Indianapolis

August 9 — 10 a.m.

Leadership Team Meeting, Archbishop Edward T. O'Meara Catholic Center, Indianapolis

August 11 — 10 a.m. (Central Time)

Priesthood ordinations, Saint Meinrad Archabbey, St. Meinrad

August 12 — 11:30 a.m.

Mass and Reception at SS. Francis and Clare of Assisi Parish, Greenwood, in celebration of its 25th anniversary

August 12 — 5 p.m.

Annual Archdiocesan St. Lawrence Day Prayer Service and Dinner for Permanent Deacons and their wives, Our Lady of Fatima Retreat House, Indianapolis

August 14 — 1 p.m.

Council of Priests Meeting, SS. Peter and Paul Cathedral rectory, Indianapolis

August 14 — 7 p.m.

Annual Mass for Substance Addiction Ministry, SS. Peter and Paul Cathedral, Indianapolis

August 15 — noon

Mass for the Feast of the Assumption of the Blessed Virgin Mary, SS. Peter and Paul Cathedral, Indianapolis

August 15 — 4 p.m.

Mass for the Feast of the Assumption of the Blessed Virgin Mary at Marquette Manor, Indianapolis, followed by dinner

August 16 — 10 a.m.

Leadership Team Meeting, Archbishop Edward T. O'Meara Catholic Center, Indianapolis

August 16 — 12:30 p.m.

Women's Care Center board meeting at the Women's Care Center, Indianapolis

(Schedule subject to change.)

Help those in need, never waste food, pope says

VATICAN CITY (CNS)—Pope Francis asked people to generously serve those most in need and to never waste food.

"Never throw away leftovers," he said on July 29 before reciting the *Angelus* prayer with people gathered in St. Peter's Square.

Leftovers should be eaten later or given to someone in need who will eat them, he said, advising people to talk to their relatives who lived through the aftermath of the Second World War and ask what they did with any uneaten food.

The pope made his comments during his reflection on the day's Gospel reading about the multiplication of the loaves.

He praised how the young boy in the account came forward with the little he had—five loaves and two fish.

"Young people are like this, they are courageous. We have to help them continue" being brave, he said.

The Gospel account, the pope said, shows how Jesus is aware of the people being hungry, and how he gets his disciples involved to offer "his word, his consolation, his salvation and, in the end, his life."

"We, his disciples, cannot look the other way," he said. "Only by listening to the people's simplest requests" and accompanying them with their real

problems "can one be listened to when one speaks of higher values."

Humanity is hungry for "bread, freedom, justice, peace and, above all, divine grace," the pope said. And God's love can satisfy them all through his disciples and through those, like the young boy, who are moved by compassion and contribute what they have.

Proclaiming Christ demands a generous commitment of solidarity toward the poor, the weak, the least and the defenseless, he said.

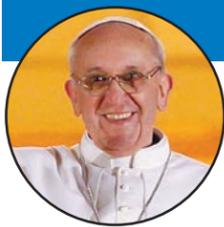
He also encouraged global policies that encourage development, nutrition and solidarity, and not hatred, weapons and war.

After praying the *Angelus*, the pope reminded people that it was everyone's duty to denounce and oppose the "shameful crime" of human trafficking.

World Day against Trafficking in Persons, celebrated on July 30, seeks to raise awareness about "this scourge," which "reduces many men, women and children to slavery," he said.

The aim of traffickers is to exploit people "for cheap labor, for the sex trade, for the trade in organs, to force them to beg or to engage in delinquency," he said.

"It is the responsibility of everyone to denounce injustices and firmly oppose this shameful crime," he said. †



Pope Francis' prayer intentions for August

- **The Treasure of Families**—That any far-reaching decisions of economists and politicians may protect the family as one of the treasures of humanity.

(To see Pope Francis' monthly intentions, go to popesprayerusa.net.) †



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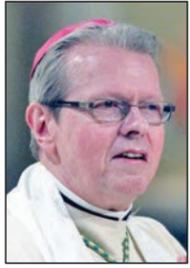
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More accountability needed after abuse revelations, Church figures say

WASHINGTON (CNS)—The sexual abuse allegations surrounding now-former Cardinal Theodore E. McCarrick have prompted some Church figures to call for a more thorough reckoning of the U.S. Church's clerical sexual abuse policies.



Bishop Edward B. Scharfenberger

"We can—and I am confident that we will—strengthen the rules and regulations and sanctions against any trying to fly under the radar or to 'get away with' such evil and destructive behaviors," said Bishop Edward B. Scharfenberger of Albany, N.Y., in a July 27 letter to clergy in his diocese.

"But, at its heart, this is much more than a challenge of law enforcement; it is a profoundly spiritual crisis.

"In negative terms, and as clearly and directly as I can repeat our Church teaching, it is a grave sin to be 'sexually active' outside of a real marriage covenant. A cardinal is not excused from what a layperson or another member of the clergy is not," Bishop Scharfenberger said.

"A member of the clergy who pledges to live a celibate life must remain as chaste in his relationship with all whom he serves as spouses within a marriage. This is what our faith teaches and what we are held to in practice. There is no 'third way,'" he added.

Bishop Scharfenberger said, "Abuse of authority—in this case, with strong sexual overtones—with vulnerable persons is hardly less reprehensible than the sexual abuse of minors, which the USCCB [U.S. Conference of Catholic Bishops] attempted to address in 2002. Unfortunately, at that time—something I never understood—the 'Charter' [for the Protection of Children and Young People] did not go far enough so as to hold cardinals, archbishops and bishops equally, if not more, accountable than priests and deacons."

He said he believes the "vast majority

of clergy—priests, deacons and bishops alike—live or, at least, are striving to live holy and admirable lifestyles. I am ashamed of those of my brothers, such as the cardinal, who do not and have not."

With his resignation on July 28 from the College of Cardinals, McCarrick retains the title of archbishop. However, "his prompt reduction canonically to the laity should be strongly deliberated," said a July 28 statement by Bishop Michael F. Olson of Fort Worth, Texas.

"As each day passes, we learn that the former cardinal not only allegedly perpetrated abuse against minors but also against subordinates including priests, seminarians and members of the laity. The evil effects of these actions were multiplied by the fact that financial settlements were arranged with victims without transparency or restrictions on the former cardinal's ministry," Bishop Olson said.

"Justice also requires that all of those in Church leadership who knew of the former cardinal's alleged crimes and sexual misconduct and did nothing be held accountable for their refusal to act thereby enabling others to be hurt."



Patricia McGuire

Trinity Washington University president Patricia McGuire, in a July 27 blog posting titled "Cardinal Sins," reflected on the allegations against Archbishop McCarrick through the prism of her mother's late-in-life dread that she may

have exposed her young sons to abusive clergy.

"As the tawdry, tragic stories of priests committing appalling acts of abuse spread from Boston to Philadelphia and parishes and dioceses nationwide, the mothers of the altar boys, in particular, suffered silent grief and suspicion, leading to a sense of betrayal and then alienation from the Church to which they had devoted unquestioning loyalty throughout their lives," McGuire said.

In the year before McGuire's mother

died, "the abuse scandal left her bitter about the hypocrisy of priests and bishops; she wondered aloud about her own father, my grandfather who, as a young man in Milan [Italy], had been in the seminary for a while. He left the seminary and came to America and, in my mother's memory, he would not set foot inside a church. 'All's right between God and me,' he would say to her," she wrote.

"The emergence of the American abuse scandal made her wonder if something had happened to her father even so long ago in the Italian seminary; again, no evidence, but the scandal created more doubts, caused more anguish, like a rapidly spreading toxic algae bloom."

McGuire added, "The Church's response to the massive sex abuse crisis has always seemed to lack a certain level of deep, urgent understanding of the gravity of the sin against children and other victims. Certainly, words have cascaded, gestures made, money paid out. But, somehow, the words and gestures and checks have all seemed more self-protective of the organization than truly penitential at the most profound level."



John Carr

"As a father, I am appalled and angry. As a Catholic, I feel ashamed and betrayed," said a statement from John Carr, director of the Initiative on Catholic Social Thought and Public Life at Georgetown University, who

had worked closely with Archbishop McCarrick on various policy initiatives when Carr worked at USCCB headquarters in Washington.

"As a friend of former Cardinal McCarrick, I am devastated, especially for the victims and their families," Carr added. "I pray that these horrific developments can help end this evil of clerical sex abuse and dismantle the culture that permitted it within our family of faith."

Msgr. Owen Campion, former editor of the national newspaper *Our Sunday Visitor* (OSV) and now chaplain of *OSV Newsweekly*, said he felt dismay, revulsion, heartsickness, anger and—for once—weariness upon learning of the accusations lodged against Archbishop McCarrick.



Msgr. Owen Campion

"I am weary of trying to make excuses, of trying to find something to say," Msgr. Campion wrote on July 18.

"I am tired of stepping away from restrooms in restaurants until a youth has emerged. I am tired of watching my every move and calculating my every word if a young person is present. I am tired of calling my diocese when I have been invited to preach in another location, asking for a letter stating that I have never been in trouble."

He added that he is tired of making the point that "sexual abuse is a vast problem in our culture," because he is "assailed for concocting excuses. But I make it again," he said.

Sexual abuse "hardly only involves clergy. Our society's insanity when it comes to satisfying erotic desires in the most selfish of circumstances, and our increasing disregard for morality in any setting, is sickening and frightening because of where it is taking us," Msgr. Campion said. "We must face this fact."

Msgr. Campion said, "One excuse that I have offered with increasing lack of enthusiasm is the Dallas 'Charter,' a policy created by U.S. bishops to right the wrongs. The charter, whether it is followed or not, spoke of children, but attention must also be given to the wide sexual abuse of adults."

He added, "A seminarian would have to be very brave to accuse an archbishop, let alone a cardinal. The seminarian, however persuasive his story, would not enjoy the benefit of the doubt. Quite likely, he could forget about being a priest." †

Sessions: Contributions of religious people make U.S. a 'stronger as nation'

WASHINGTON (CNS)—Attorney General Jeff Sessions spoke about ongoing threats to religious freedom and what can be done to halt them at a conference held on July 30 at the Department of Justice (DOJ).



Jeff Sessions

"Let's be frank. A dangerous movement is now challenging and eroding our great devotion to religious freedom. It must be confronted, both intellectually and politically, and defeated," he said.

"In recent years, the cultural climate in

this country has become less hospitable to people of faith. Americans from a wide variety of backgrounds are concerned about what this changing culture means for the future of religious liberty."

While Sessions provided no vision of what the world might look like if the culture continued to change, he said that "I believe that this unease among the American people is one reason President Donald [J.] Trump was elected."

That election, Sessions said, will aid the cause of religious liberty.

"The last election gives us a rare opportunity to arrest these trends, and this president and this Department of Justice are determined to advance our magnificent heritage of freedom of religion."

He also outlined what he thought was important to religious liberty.

"The government has no business telling the Little Sisters of the Poor that they need to buy an insurance policy that violates their religious beliefs," he said. "Free exercise means both the right to act

and the right to abstain from acting."

Religious freedom, he said, is more than just the freedom to worship. "The Constitution's protections don't end at the parish parking lot."

Sessions also explained several kinds of actions the DOJ is taking as it "actively seeks to protect people of faith."

"Since January 17, we've obtained 11 indictments and seven convictions in cases about arson or other attacks or threats on houses of worship," and he also said that the DOJ was working to prosecute in cases involving threats made against people because of their religion.

Sessions also noted that the DOJ was filing civil actions in courts when religious groups are discriminated against in zoning laws.

He said that the DOJ filed suit in June against a town in New Jersey that had been using zoning laws to prevent a group of Orthodox Jews from buying land to build a synagogue for eight years and had done the same for a group of Hindus in Maryland in a similar situation.

"We'll keep going to court, and I believe we're going to keep winning," he said.

Sessions also said that he aimed to stay in touch with religious groups to make sure their concerns were being heard.

"We're going to remain in touch with religious groups all over America to ensure that their rights are being protected," he said.

Sessions also announced the formation of a Religious Liberty Task Force, which he said would help the DOJ implement fully the guidance it issued last October to all administrative agencies and executive departments regarding religious liberty protections in federal law. The guidance came the same day President Donald

Trump acted to lift the contraceptive, abortifacient and sterilization mandate from religious employers who are morally opposed to providing insurance coverage for these things.

Sessions also said why fighting for religious liberty is important on a human level.

"There can be no doubt that we are stronger as a nation because of the contributions of religious people. People in Washington have no idea how much our religious communities are with people in the situations—birth, death, marriage, divorce—that most greatly affect human beings." †

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Editorial

Let's counter hate crimes with increase of love and respect

Why is there still hate in our society? Will it ever end? And will we ever truly be brothers and sisters who don't let our differences raise walls of ignorance and sow seeds of hate, but build bridges of love, respect and understanding?

We believe it is fair to ask these important questions as we process a blatant act of anti-Semitism that took place in central Indiana over the weekend of July 28-29.

Congregation Shaarey Tefilla, a synagogue in Carmel, was vandalized on July 27 or July 28 as spray-painted images of a large Nazi flag and Nazi iron crosses were found on two walls of a brick shed that surround the property's garbage bin.

As this newspaper went to press, investigators were still looking for the individual or individuals who committed this heinous crime. We hope and pray they are found and brought to justice.

To say this act was despicable only begins to express how evil and wrong some people's misguided intentions are in today's already fractured world.

It is sad to admit that anti-Semitism—belief or behavior meant to threaten, isolate, oppress or injure Jews or the Jewish community—still exists, including in our backyard. And recent data indicates it is increasing at an alarming rate.

According to statistics provided by the Center for Interfaith Cooperation (CIC) in Indianapolis, www.centerforinterfaithcooperation.org, (a diverse faith community that pursues peace through interfaith understanding and cooperation), the FBI reports that Jews are the number one victims of religiously motivated hate crimes in the United States. The Anti-Defamation League (ADL) has documented an increase of 57 percent in anti-Semitic incidents in the U.S. from 2016 to 2017, including harassment, vandalism and assault. Even more troubling, anti-Semitic incidents were up 113 percent in the Midwest in 2017 compared to 2016.

We should not be surprised that our Jewish brothers and sisters in central Indiana acknowledge that members of their community are on edge. They are also justifiably angry about this most recent crime. We should be, too.

Debby Barton Grant, CEO and executive vice president of the Jewish Federation of Greater Indianapolis, shared photos of the vandalism on Facebook, writing that she is "disgusted and furious" about the incident.

"There can be no equivocation when it comes to rejecting Nazism, white supremacy and anti-Semitism," Barton continued, quoting a past Indianapolis Jewish Community Relations Council statement on white supremacy. "Such bigotry in all its forms is antithetical to the principles of freedom and equality that form the cornerstone of American democracy and our pluralistic society."

Members of the CIC, including Father Rick Ginther, director of the archdiocesan Office of Ecumenical and Interreligious Affairs and pastor of Our Lady of Lourdes Parish in Indianapolis, condemned this crime and said, "We stand together, both to support the targeted religious community and to raise the alarm about the spread



Congregation Shaarey Tefilla, a synagogue in Carmel, Ind., was vandalized the weekend of July 28-29. Vandals spray-painted images of a large Nazi flag and Nazi iron crosses on two walls of a brick shed that surround the property's garbage bin. (Photo courtesy of Facebook)

of hatred in our society today. We collectively commit to courageously fight bigotry and discrimination."

CIC went on to say: "This is a call to action for all of us, particularly parents and grandparents, to openly discuss the current rise of religious and ethnic hatred in our world. We must challenge ourselves to stand up and speak out anytime hatred or bigotry is in our midst. We call on everyone to take the time to get to know their neighbors *before* the next expression of hatred and cruelty."

We wholeheartedly agree with CIC members: It is time to say enough is enough. We must put an end to ignorance and prejudice, and make the time to get to know our brothers and sisters—Jews and Muslims and people of all faith traditions. We must not let misinformation or a lack of understanding harden our hearts.

CIC is encouraging people to attend one or more interfaith gatherings in the coming weeks. They include:

—Catholic scholar and Indianapolis native Jordan Denari Duffner, who will be talking about her new book *Finding Jesus Among Muslims*, at 6 p.m. on Aug. 7 at the Indiana Interfaith Center, 1100 W. 42nd St., # 110, in Indianapolis. She will also speak at Immaculate Heart of Mary Parish, 5692 Central Ave., in Indianapolis, at 7:30 p.m. on Aug. 8, on the topic of "Islam and Interreligious Dialogue: How Our Catholic Faith Calls us to Dialogue and Action."

—Rabbi Brett Krichiver, senior rabbi at the Indianapolis Hebrew Congregation, who will be speaking at The Dwelling Place Church, 8119 E. Washington St., in Indianapolis, at 6:30 p.m. on Aug. 9 to share his perspective on living in a truly pluralistic society. For more information, go to www.dwellingplaceindy.org/event.

—The annual Festival of Faiths from 1-5 p.m. on Oct. 14 at the Veteran's Memorial Plaza in downtown Indianapolis.

Members of the CIC also offered poignant words of wisdom that all people—no matter their faith tradition—should take to heart: "Levels of hate speech are rising. Let's make sure the growth of our expressions of love, our acts of compassion and our willingness to learn from one another rise even more."

—Mike Krokos

Reflection/Richard Doerflinger

What are judges for?

With the retirement of Justice Anthony Kennedy from the Supreme Court, interest groups and politicians

are insisting that any replacement must pledge to uphold the court's *Roe v. Wade* decision on abortion.

In response, the U.S. Conference of Catholic Bishops has objected that "support for *Roe* is an impoverished

standard for assessing judicial ability," noting that *Roe* is morally wrong, socially harmful and wrongly decided. That last point raises a question: What are judges (especially Supreme Court judges) for? How do they avoid making wrong decisions?

When our Constitution was debated in the 1780s, some said it gave far too much power to judges. In theory, there were checks and balances: Legislators would make the laws; the executive branch would implement and enforce them; and judges would resolve disputes as to what the laws mean. In reality, though, unelected judges appointed for life could wield ultimate power, invalidating any law they opposed.

In the Federalist Papers defending the proposed Constitution, Alexander Hamilton replied that this misconceived what judges would be for in the new nation. The Supreme Court would have "neither force nor will, but merely judgment." Judges could reject a law only because it was at "irreconcilable variance" with our fundamental law, the Constitution—not because they disagreed with it. The judiciary would be "the least dangerous" branch in our legal system.

Which brings us to the amazing fact that ever since *Roe v. Wade* was decided in 1973, even legal experts favoring abortion have found it completely unconvincing as a judgment about what the Constitution means.

Yale law professor John Hart Ely said, "It is bad constitutional law, or rather it is not constitutional law and gives almost no sense of an obligation to try to be."

Laurence Tribe of Harvard wrote: "One of the most curious things about *Roe* is that, behind its own verbal

smokescreen, the substantive judgment on which it rests is nowhere to be found."

Edward Lazarus, former clerk to Justice Harry Blackmun who wrote *Roe's* majority opinion, has said that "as a matter of constitutional interpretation, even most liberal [legal scholars]—if you administer truth serum—will tell you it is basically indefensible."

Some of that truth serum flowed through the court when it decided *Planned Parenthood v. Casey* in 1992. Upholding most of a Pennsylvania law regulating abortion, the three justices signing the controlling opinion—including Justice Kennedy—admitted that they didn't necessarily think *Roe* was rightly decided to begin with.

They tried to fix some of *Roe's* most glaring flaws—for example, by rejecting the "trimester" framework dividing pregnancy into three parts, with different rules for each. They shifted the basis for the right to abortion from "privacy" to "liberty," producing the most laughable sentence of any modern court decision: "At the heart of liberty is the right to define one's own concept of existence, of meaning, of the universe, and of the mystery of human life." This bit of pop philosophy, of course, is also not in the Constitution.

And Supreme Court Justice Ruth Bader Ginsburg has said she would prefer to protect abortion under the Equal Protection Clause of the Fourteenth Amendment, guaranteeing women not only a right to abortion, but a right to public funding for their choice.

But surely, when the court itself knows only what it wants but not where in the Constitution to fabricate a basis for it, we are a universe away from what our nation's founders intended.

Even aside from the enormous moral issue at stake, then, no one should make support for *Roe* into a litmus test. Realizing how unwarranted it was and is might be a good test for a judge's competence.

(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

Spirituality is the core of who we are, Criterion reader says

I am a black Carmelite, and by being black—of a certain social construct—I bring a unique spirituality to the order that I profess.

I have a distinctive understanding of mystical theology, and the mystics of the Church, Sts. John of the Cross and Teresa of Avila. These two were bound on the battlefield of spiritual revolution, and sought the face of God in their spiritual sojourn.

Spirituality has various definitions between races, cultures and environments, and it is therefore important to define spirituality and to understand the context in which it connects with the demographic spirituality it is interacting in.

Spirituality is an amalgamation of prevailing thought, which consists of individual and collective beliefs which may or may not be associated with a religious institution, yet it provides meaning to an individual's life, and collectively, it is the lifeline of the social construct.

Every black life in the United States, and around the world, is influenced in some way by spirituality and religion.

A black atheist is one who has taken up residency in a burning house. The foundational ideal of religion and spirituality for blacks (in general) is the guiding life curriculum to their understanding of how to navigate their environment. Religion and spirituality have a substantial effect on the ability of blacks to bind and grow as a community and engage the world at large.

Spirituality has various definitions between races, cultures and environments. It is essential to understand the context in which specific communities connect with spirituality. For example, black males and females tend to rely on spiritual beliefs not only when faced with adversity and challenges, but also when making everyday decisions that ultimately determine their values, character and even behavior. Spirituality is the core of who we are.

"Individually, we are one drop. Together, we are an ocean."

Kirth N. Roach
Order of Carmelite Discalced Secular
Indianapolis



Christ the Cornerstone

Exhortation outlines signs of holiness in today's world

This is the fourth column on Pope Francis's apostolic exhortation "*Gaudete et Exsultate*" ("Rejoice and Be Glad"). With each column, we see more clearly the pope's distinctive point of view concerning what it means to be holy today.

Following closely the pope's thinking, we can see that he considers holiness to be something that is available to everyone. Sinners are called to holiness as well as saints. To be holy means to love God and our neighbor and to express this love—first and foremost—in our actions.

Holiness does not set us apart from our sisters and brothers. On the contrary, the man, woman or child who is holy is closer to God *and* to the members of God's family.

Pope Francis outlines five "signs" of holiness that he believes are especially significant today:

- A solid grounding in the God who loves and sustains us.
- Joy and a sense of humor.
- Boldness and passion.
- A journey in community, side by side with others.
- Habitual openness to the transcendent, expressed in prayer and adoration.

These signs do not exhaust the meaning of holiness, the pope says,

"but they are five great expressions of love for God and neighbor that I consider of particular importance in the light of certain dangers and limitations in today's culture" ("*Gaudete et Exsultate*," #111).

What do these five signs of holiness have in common? Each sign in its own way rejects the isolation and individualism that our modern, consumer-oriented culture promotes 24/7. Each sign breaks through the walls of selfishness and sin that separate us from God and each other. Each sign opens our minds and hearts to the world beyond our limited understanding, urging us to be passionate—and compassionate—in Jesus' name.

As Pope Francis says: "Hard times may come, when the cross casts its shadow, yet nothing can destroy the supernatural joy that adapts and changes, but always endures, even as a flicker of light born of our personal certainty that, when everything is said and done, we are infinitely loved" ("*Gaudete et Exsultate*," #125).

Holiness is never grim or despairing. It recognizes all hardships as opportunities to share in the cross of Christ, and in the redemptive suffering of his passion and death. Holy people

are joyful people because they know that the world's darkness has been overcome by the light of Christ, and there is cause for rejoicing even in the worst of times.

"This is not the joy held out by today's individualistic and consumerist culture," Pope Francis insists. "Consumerism only bloats the heart. It can offer occasional and passing pleasures, but not joy" ("*Gaudete et Exsultate*," #128).

Pope Francis sees boldness and passion as signs of holiness. He dismisses indifference, hesitation and halfheartedness as contrary to the Gospel. After they had received the Holy Spirit, the disciples were "on fire," and boldly proclaimed the name of Jesus even as they cured the sick and forgave sinners in the Lord's name. There is nothing halfhearted in the martyrs' witness to their faith, and in every generation since the first Pentecost, holy women and men have given their lives joyfully, sometimes with a sense of humor that proclaims with confidence absolute trust in the Lord.

Holy men and women recognize that no matter how bad things get, they are not alone. God is with us—in the best of times, in the worst of times and in ordinary times.

"Sharing the word and celebrating the Eucharist together fosters fraternity and makes us a holy and missionary community" ("*Gaudete et Exsultate*," #142), Pope Francis teaches. The road to heaven is not a solitary journey that each of us must travel by him or herself.

On the contrary, we are always accompanied by a multitude of fellow travelers, including all the angels and saints. Some journey before us to show us the way. Some walk alongside us as spiritual companions. And some lag behind, looking to us to encourage and support them as we travel together on the path of holiness.

The final sign of holiness in our day, the pope says, "consists in a habitual openness to the transcendent, expressed in prayer and adoration" ("*Gaudete et Exsultate*," #147). Prayer has been essential to holiness in every age from the time of Adam and Eve. Openness to the transcendent is what makes us human, and the desire to hear God's voice and to share with him in prayer our deepest hopes and fears is what makes us a holy people.

Let's pray fervently for the grace to embody these five signs of holiness in our daily lives—not perfectly perhaps, but in ways that show we are making real progress on the road to joy. †



Cristo, la piedra angular

La exhortación del papa describe los signos de la santidad en el mundo actual

Esta es la cuarta columna sobre la exhortación apostólica del papa Francisco, "*Gaudete et Exsultate*" ("Alegraos y regocijaos"). En cada columna vemos más claramente el punto de vista característico del papa con respecto al significado de la santidad hoy en día.

Si analizamos con detenimiento el razonamiento del papa, veremos que considera que la santidad es algo que se encuentra a disposición de todos. Pecadores y santos están llamados por igual a la santidad. Ser santos significa amar a Dios y al prójimo, y expresar este amor principalmente a través de nuestros actos.

La santidad no nos diferencia de nuestros hermanos; al contrario, el hombre, la mujer o el niño santo está más cerca de Dios y de los miembros de la familia de Dios.

El papa Francisco define cinco "signos" de santidad que considera que son especialmente importantes hoy en día:

- Firmeza en torno a Dios que ama y que sostiene.
- Alegría y sentido del humor.
- Audacia y fervor.
- Recorrer un camino comunitario, de dos en dos.
- Apertura habitual a la trascendencia, que se expresa en la oración y en la adoración.

Según lo expresa el papa, estos signos no agotan el significado de

la santidad, "pero son cinco grandes manifestaciones del amor a Dios y al prójimo que considero de particular importancia, debido a algunos riesgos y límites de la cultura de hoy" ("*Gaudete et Exsultate*," #111).

¿Qué tienen en común estos cinco signos de santidad? Cada uno de ellos, a su manera, rechaza el aislamiento y el individualismo que promueve constantemente nuestra cultura moderna y orientada al consumismo. Cada signo rompe las barreras del egoísmo y del pecado que nos separa de Dios y del prójimo. Cada signo nos abre la mente y el corazón al mundo que existe más allá de nuestra limitada capacidad de entendimiento y nos exhorta a ser apasionados y compasivos en nombre de Jesús.

Tal como nos lo explica el papa Francisco: "Hay momentos duros, tiempos de cruz, pero nada puede destruir la alegría sobrenatural, que se adapta y se transforma, y siempre permanece al menos como un brote de luz que nace de la certeza personal de ser infinitamente amado, más allá de todo" ("*Gaudete et Exsultate*," #125).

La santidad jamás es algo desalentador o desesperante ya que reconoce las dificultades como oportunidades para compartir la cruz de Cristo y el sufrimiento redentor de su pasión y muerte. Las personas santas irradian alegría porque saben que la

luz de Cristo venció la oscuridad del mundo y esto es motivo de alegría, inclusive en los peores momentos.

"No estoy hablando de la alegría consumista e individualista tan presente en algunas experiencias culturales de hoy," aclara el papa Francisco. "El consumismo solo empacha el corazón; puede brindar placeres ocasionales y pasajeros, pero no gozo" ("*Gaudete et Exsultate*," #128).

El papa Francisco considera la audacia y el fervor como signos de santidad. Desestima la indiferencia, la duda y la falta de entusiasmo como contrarias al evangelio. Tras recibir al Espíritu Santo los discípulos "ardían" y proclamaban audazmente en nombre de Jesús, incluso cuando curaban a los enfermos y perdonaban a los pecadores en nombre del Señor. El testimonio de fe que dan los mártires niega la falta de entusiasmo y en cada generación desde el primer Pentecostés ha habido hombres y mujeres que han entregado sus vidas con alegría y, en ocasiones, con un sentido del humor que proclama con firmeza la confianza absoluta en el Señor.

Los hombres y mujeres santos reconocen que sin importar qué tan malas estén las cosas, no están solos. Dios está con nosotros, en los momentos buenos, en los malos y en los momentos cotidianos.

El papa Francisco nos enseña que "compartir la Palabra y celebrar juntos la Eucaristía nos hace más hermanos y

nos va convirtiendo en comunidad santa y misionera" ("*Gaudete et Exsultate*," #142). El camino al cielo no es un sendero solitario que cada uno tiene que recorrer por cuenta propia; al contrario, siempre estamos rodeados de una multitud de compañeros de viaje, inclusive todos los ángeles y los santos. Algunos de ellos se nos adelantan para mostrarnos el camino; otros caminan junto a nosotros como compañeros espirituales, en tanto que otros se quedan rezagados y esperan que nosotros los animemos y los apoyemos mientras recorremos juntos el sendero hacia la santidad.

El último signo de santidad en nuestros días, según lo expresa el sumo pontífice, está hecho de "una apertura habitual a la trascendencia, que se expresa en la oración y en la adoración" ("*Gaudete et Exsultate*," #147). En todas las épocas desde Adán y Eva la oración ha sido un elemento esencial de la santidad. Estar dispuestos a trascender es lo que nos hace humanos y el deseo de escuchar la voz de Dios y compartir con Él nuestros más profundas esperanzas y temores a través de la oración es lo que nos convierte en personas santas.

Recemos fervientemente para recibir la gracia de representar estos cinco signos de la santidad en nuestras vidas cotidianas, quizá no perfectamente, pero de una forma que nos demuestre que estamos avanzando efectivamente en el camino a la alegría. †

Events Calendar

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

August 7

Mission 27 Resale, 132 Leota St., Indianapolis. **Senior Discount Day**, every Tuesday, seniors get 30 percent off all purchases, 9 a.m.-6 p.m., ministry supports Indianapolis St. Vincent de Paul Society Food Pantry and Changing Lives Forever program. Information: 317-687-8260.

August 8

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6 p.m. Information: 317-243-0777.

August 9

St. Augustine Church, 315 E. Chestnut St., Jeffersonville. **Holy Hour of Prayer for Vocations**, 7-8 p.m. Information: 317-236-1490, amiller@archindy.org.

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Peace and Nature Garden Walk**, Benedictine

Sister Angela Jarboe facilitating, 7-8:30 p.m., freewill donation. Information and registration: 317-788-7581, www.benedictinn.org.

Nora Christian Community, Fellowship Building, 465 E. 86th St., Indianapolis. **Ecumenical Opportunity: "Life from a Jewish Perspective,"** Rabbi Brett Krichiver presenting, 6:30 p.m., free. Registration required: www.dwellingplaceindy.org/mindfulness. Information: dwellingplaceindy@gmail.com, 317-669-6100.

August 11

St. Mary Parish, 2081 E. Cty. Road 820 S., Greensburg. **Community Consignment Auction** (items accepted through 8 p.m. on Aug. 10), begins 9:30 a.m. and will last 5-6 hours, farm equipment, mowers, tools, furniture, household items, building materials and more, view items at auctionzip.com (enter zip code 47240), lunch available. Information: 812-591-2362.

Holy Angels Parish, 2822 Dr. Martin Luther

King Jr. St., Indianapolis. **"Celebration Building up the Kingdom!" Concert and Fundraiser**, 7 p.m., benefiting the Holy Angels Lifestyle Stewardship Capital Campaign, free will offering. Information: 317-926-3324, holyangelsbulletin@hotmail.com.

August 11-12

All Saints Parish, Dearborn County, St. Paul Campus, 9798 N. Dearborn Road, Guilford. **Summer Festival**, 11 a.m.-6 p.m., \$12 chicken dinners Sun. 11 a.m.-5 p.m., food stands, quilts, Last Supper religious exhibit, games, kiddie land, country store, beer garden, \$10,000 raffle. Information: 812-576-4302.

August 12

St. Thomas Aquinas Church, 4625 N. Kenwood Ave., Indianapolis. **Mass in French**, 12:30 p.m. Information: 317-627-7729 or acfadi2014@gmail.com.

St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., Indianapolis. **Class of '63 monthly gathering**, 6 p.m. Mass,

optional dinner afterward. Information: 317-408-6396.

St. Mary Parish, 2500 St. Mary's Dr. NE., Lanesville. **175th Anniversary Picnic and Homecoming**, 10 a.m.-5:30 p.m., chicken and ham dinners served in air-conditioned dining room, drive-through available 3-5:30 p.m., \$6,000 in cash prizes, more than 30 quilts to be raffled, linen/craft booths, Granny's Attic, games, silent auction. Mass schedule: 8 and 10:30 a.m. Information: 812-952-2853.

August 14

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Substance Addiction Ministry Mass**, Archbishop Charles C. Thompson presiding, sponsored by the archdiocesan Office of Human Life and Dignity, for those who are struggling with addictions, their families and the community, 7 p.m. Reception to follow in rectory parlor. Information: 317-236-1543, beichhorn@archindy.org.

Church of the Immaculate Conception, 1 Sisters of

Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Monthly Taizé Prayer Service**, theme "Praying for Peace in the World and in Our Hearts," 7-8 p.m., silent and spoken prayers, simple music, silence. Information: 812-535-2952, provctr@spsmw.org.

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, 12:30 p.m. Information: 317-223-3687, vlgmimi@aol.com.

August 14-Sept. 18

Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., Indianapolis. **Divorce and Beyond**, six consecutive Tuesdays, 7-9 p.m., \$30 includes materials, scholarships available, separated or divorced of all faiths welcome. Registration: www.archindy.org/marriageandfamily, click on Divorce Ministry. Information: Deb Van Velse, 317-236-1586, dvanvelse@archindy.org.

August 15

Calvary Mausoleum Chapel, 435 W. Troy Ave.,

Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

August 16

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.

August 17

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Dean of the College of Osteopathic Medicine at Marian University Dr. Donald Sefcik presenting, Mass 7 a.m., buffet breakfast and program following, \$15 members, \$21 non-members. Register by noon on Aug. 16. Information and registration: www.catholicbusinessexchange.org. †

Archbishop Thompson to speak at Parish Social Ministry gathering on Aug. 25

Archbishop Charles C. Thompson is the featured speaker at a Parish Social Ministry (PSM) gathering at Holy Name of Jesus Parish, 89 N. 17th Ave., in Beech Grove, from 9 a.m.-2:30 p.m. on Aug. 25. An optional Mass will be offered at Holy Name of Jesus Church at 8:15 a.m.

Sponsored by Catholic Charities of the archdiocese, the event is for priests, deacons, parish life coordinators, staff and volunteers, and those who are interested in social concerns.

Participants will have the opportunity to share information and best practices,

and to learn more about existing ministries in the archdiocese and how to start a parish social ministry.

The cost to attend is \$15, which includes lunch. Financial assistance is available.

Registration is requested online by Aug. 20 at www.archindy.org/ParishSocialMinistryGathering.

For additional information, contact Theresa Chamblee at 317-236-1404 or 800-382-9836, ext. 1404, or tchamblee@archindy.org.

To learn more about PSM, visit www.archindy.org/psm. †

Author encouraging Catholic-Muslim dialogue to speak on Aug. 7 and 8

Jordan Denari Duffner, a Catholic graduate of Brebeuf Jesuit Preparatory School in Indianapolis and the author



Jordan Denari Duffner

of *Finding Jesus Among Muslims*, will speak on her book and on interreligious dialogue on Aug. 7 and 8 in Indianapolis.

The first event will be held in the dining room of the Indiana

Interchurch Center, 1100 W. 42nd St., #10, in Indianapolis, from 6-8 p.m. on Aug. 7. At the event, Duffner will discuss *Finding Jesus Among Muslims*, which earned second place in the "General Interest Catholic Book" category of the Association of Catholic Publishers' 2018 Excellence in Publishing Awards.

The second event will take place at Immaculate Heart of Mary Parish, 5692 Central Ave., in Indianapolis, at 7:30 p.m. on Aug. 8, where Duffner

will speak on the topic of "Islam and Interreligious Dialogue: How Our Catholic Faith Calls us to Dialogue and Action."

According to a June 14 interview with Ignatian Solidarity Network, Duffner, who is currently pursuing a doctorate in Theological and Religious Studies at Georgetown University, says her book "is a call for Catholics and other Christians to engage in dialogue with our Muslim brothers and sisters. ... [D]ialogue doesn't draw us away from our faith, but can deepen our relationship with God."

Both talks are free and will include time for questions and answers, the opportunity to purchase books, and book signing.

For more information on the Aug. 7 event, contact John Clark at the Center for Interfaith Cooperation by phone at 317-603-8874, or by e-mail at john@centerforinterfaithcooperation.org.

For more information on the Aug. 8 event, call Lori Bisser at 317-755-6625, or call the Immaculate Heart of Mary Parish office at 317-257-2266. †

VIPs



Joseph and Linda (Wilhelm) Horner, members of St. Mary Parish in Greensburg, will celebrate their 50th wedding anniversary on Aug. 10.

The couple was married in St. Joseph Church in St. Leon, now one of four churches comprising All Saints Parish in Dearborn County, on Aug. 10, 1968.

They have two children: Laura Domingo and Lisa Laker.

The couple also has five grandchildren. †



Thomas and Patricia (Clancy) Russell, members of St. Pius X Parish in Indianapolis, celebrated their 50th wedding anniversary on April 27.

The couple was married at St. Anthony of Padua Church in Angola, Ind., on April 27, 1968. They have two children: Amy and Christopher Russell.

The couple also has five grandchildren. †

Archdiocesan Black Catholic Ministry to host retreat in Indianapolis on Aug. 25

"Transform the Jonah in Me (Eph 4:23-24)" is the theme of a one-day retreat to be held at St. Andrew the Apostle Parish Social Hall, 4052 E. 38th St., in Indianapolis, from 9 a.m.-4:30 p.m. on Aug. 25.

Father Pascal Nduka from the Diocese of Evansville will facilitate the retreat, which is sponsored by the Black Catholic Ministry of the archdiocesan

Office of Intercultural Ministry

An optional vigil Mass will follow. There is no charge to attend.

However, a freewill offering is welcome. Lunch will be provided.

Registration is requested by Aug. 22 by calling Pearlette Springer at 317-236-1474 or 800-382-9836, ext. 1474; by e-mailing pspringer@archindy.org; or by calling Sally Stovall at 317-727-5736. †

Indianapolis St. Vincent de Paul Society seeking used adult bicycles during August

The Bicycles for the Homeless ministry of the Society of St. Vincent de Paul-Indianapolis Archdiocesan Council is asking for donations of used adult bicycles, helmets, locks and backpacks during the month of August. Donations can be dropped off at the St. Vincent de Paul Distribution Center, 1201 E. Maryland St., in Indianapolis, from 8:30 a.m.-4 p.m. Monday through Saturday.

Pick up is available for donations

of five or more bicycles by calling Jeff Blackwell at 317-924-5769, ext. 320.

Any type of used bicycle is accepted as long as it is in rideable condition.

Since 2011, Bicycles for the Homeless Ministry has given out more than 1,700 bicycles to homeless people in need of transportation in the Indianapolis area.

Additional information about St. Vincent de Paul and the Bicycles for the Homeless Ministry can be found under "News" at www.svdipindy.org. †

St. Rose of Lima Parish marks 150 years—and future—of ‘legacy’

By Natalie Hoefler

FRANKLIN—In 1868, the town of Franklin, about 20 miles south of Indianapolis, teemed with Baptists and members of other Protestant congregations.

Yet enough Catholics lived in the area to form a parish. So Bishop Jacques M. de St. Palais, shepherd of the Diocese of Vincennes, purchased a small former Presbyterian church building on the outskirts of Franklin for \$625. The church was dedicated in August of 1868. The parish took the name of a saint whose feast day falls in the same month: St. Rose of Lima.

A century and a half later, St. Rose of Lima Parish is still thriving and growing. The Franklin faith community will mark its 150th anniversary on Aug. 26 with a special Mass celebrated by Archbishop Charles C. Thompson.

“This is a time for everyone to reflect on who we are, what we’re about, our history and to plan for the future,” says Father Steven Schaftlein, pastor of the parish and Holy Trinity Parish in Edinburgh since 2014. “To stand on the shoulders of people of faith who went before you is always a positive thing. It’s a privilege.”

‘The Ku Klux Klan marched through’

Four events stand as major points in the parish’s history: two moves, discrimination against Catholics, and the creation of a parish school.

A history of the parish written in 1993 notes that after 30 years the parish’s congregation—comprised then primarily of farmers and country folk—had outgrown the first church building.

Thus in 1905, Bishop Francis S. Chatard purchased the former Tabernacle Christian Church building, relocating St. Rose to downtown Franklin.

St. Rose parishioner John DeHart, 75, recalls going to Mass in the brick church.

“We were usually running a little late because of milking the cows,” he admits.

Some of his best memories of the downtown location were the social events and baseball games.

“Churches were very social and usually had a baseball league,” he says. “We had a good team. I remember there were times the priest came out [to the farm] and picked up [my brother] and I to play on the baseball team.”

The 1993 parish history also notes the discrimination the congregation faced from the turn of the century through the 1930s and ‘40s in its more prominent location.

“Both blacks and Catholics suffered as the Ku Klux Klan marched through Franklin,” it states. “Both groups were tiny minorities in Franklin and already subject to small town insularity and prejudice.” Crosses were burned, threats were made, and two Catholic teachers were fired from the local public school system.

Such discrimination eventually dissipated, particularly during and after World War II as Catholics serving in the military at Camp Atterbury in nearby Edinburgh settled with their families in Franklin. The parish grew in acceptance by the community as well as in numbers.



Parishioners of St. Rose of Lima Parish celebrate the groundbreaking of a school expansion and parish life center in the mid-1990’s. (Submitted photo)

Soon it was time to move again.

The current church was dedicated in 1965 on property purchased about a mile outside of Franklin. With more land, the parish was set for future growth. Much of that growth occurred as result of the parish’s next milestone—the opening of St. Rose of Lima School in 1994.

‘A turning point’

“The school was a turning point,” says 78-year-old Carol Chappel, a member of the parish for 48 years who still helps teach Sunday religious education classes.

Two pre-school classes and a kindergarten were opened that first year, with a new grade level added each year, ending with eighth grade.

Because of the school, Chappel says, the parish now has “a thriving bunch of young families with young children. I’m pleased as I see going up to Communion a mom carrying a baby, dad behind her holding a little one, and two or three more children lined up behind them with their arms crossed across their chest.”

Father Schaftlein says the school has proven to be one of the parish’s greatest evangelization tools.

“When I got here, 40 percent [of the students] were not Catholic,” he says. “It’s even higher now. Other people are looking for our values and education. By word of mouth, it’s spreading to the non-Catholics in the area. That says something for the quality of the school. And every now and then, one of those families becomes Catholic.”

Such was the case for the husband of Megan Henry.

“My youngest son has a tight-knit class,” she says of her 13-year-old boy, now in seventh grade at St. Rose’s school. “My husband and four parents [two couples] in that same class all went through RCIA [Rite of Christian Initiation for Adults] together, and several other parents were their sponsors.”

The five were received into the full communion of the Church during the Easter Vigil Mass at St. Rose three years ago.

‘I have to gallop to keep up with them’

Tim Janis, a retired university professor who has been a member of St. Rose since 1974, notes that the school “has helped bring energy from parents into the parish.”

Such energy has served the parish well, says Chappel.

“[Father Schaftlein] will say to a group what’s needed, and someone or a lot of someones will step up,” says Chappel. “Parishioners often do the work and supply the parts.”

Father Schaftlein confirmed her comments.

“The people take responsibility for getting things done,” he says. “I don’t have to be the task master. Sometimes I have to gallop to keep up with them.”

He says such “cooperation and generosity of the folks here” has led to “slow but sure growth. ... Incrementally, each year there have been small changes to the physical facilities that people have come through and paid for out of their own pocket.” Recent additions include a picnic shelter, a cross-shaped layout of memorial



In this undated photo, children of St. Rose of Lima Parish in Franklin receive their first Communion in the parish’s second church. (Submitted photo)

bricks, remodeled parish offices, more meeting space and new landscaping.

Several of these efforts came about through the parish’s Legacy Project. Janis, who chairs the project, describes it as a “pseudo parish council.”

“It started as a debt reduction effort,” he says. “It transformed from that to really a program of how we should look at our legacy and build on that which came before us.”

A video, Wheaties ... and what are these?

Part of the Legacy Project’s efforts have involved organizing the yearlong celebration of the parish’s 150th anniversary. A special parish prayer and song were created to use throughout the year. School children have made posters, and items for a time capsule are being gathered to add to the time capsule buried 25 years ago, which was opened during the anniversary year.

“There was a Wheaties [cereal] box, photos, newspaper clippings and a video of religious ed[ucation] kids answering two or three questions,” says Don Burgener, 49, co-chair of the committee coordinating the anniversary events. “Those kids are now adults and have kids of their own, and some are still in the parish.”

He also notes items in the time capsule that did not survive, including a cassette tape and a floppy disc.

“Someone even asked, ‘What are these?’” Burgener says with a laugh.

Another part of the year’s celebration included inviting leaders from other Franklin faith communities to speak at the parish.

“One of the things Father Steve noticed is that no one in town knew St. Rose was there,” says Burgener. “So hosting the faith talks served a two-fold purpose: to have other people know that our parish was there, because we invited their parishioners to come to the talks, too; and to become more involved in the community.”

Therein lies the future of St. Rose, says Father Schaftlein.

‘Parishes that serve ... grow’

“This past year has been a refocus on the mission of the Church through Scripture,” says the priest. “We’re using the celebration as a kickoff to developing a strategic planning process for next year, particularly in how we are serving the community. Parishes that serve others are ones that grow.”

Burgener looks forward to the outward-looking efforts.

“We have something to strive for now instead of just going to Mass,” he

says. “We’ll be leaving our legacy in the community.”

Janis, too, is excited about the future of the parish.

“Should we focus on ministry at [nearby] Franklin College? There’s a prison ministry? What kind of role should the parish play in the community at large?” he says. “It’s a perfect time to say, ‘How do we kick off the next 150 years for those who will follow?’ It really is an exciting time at St. Rose.”

And the parish is poised for such outreach, says Father Schaftlein.

Parishioners are “always looking for ways to serve others better,” he says. “They’re open to change, and that’s reflected in the environment here of slow but steady growth, both physically and spiritually.”

‘Just the beginning’

The words Chappel, Henry, Janis and Burgener use to describe the parish paint a positive picture: welcoming, family-oriented, growing and vibrant.

“You go to church and you know a good number of people, and they know you,” says Janis. “They’re concerned about you, and vice versa.”

“What I’m most grateful for is how [the parish] has helped my family,” Henry comments. “I believe God sent us to St. Rose. The fact that my kids are growing in faith and my husband has converted—it’s such an amazing gift.”

That the parish is family-oriented comes as no surprise to DeHart. He is the member of a family that has belonged to the parish for four generations. His great-grandparents, Peter and Phoebe Gallagher, are listed among the early families of St. Rose.

When asked what Peter and Phoebe might think of their family still belonging to the parish, DeHart dismisses thoughts of pride.

“It wouldn’t shock me instead if they said, ‘Well, they oughta be! We took our kids to church, they took their kids. That’s the way it should be.’”

Families of other faith communities might not be able to say as much, says Henry.

“It’s important to note that our community has endured for so long,” she says. “So many other denominations have come and gone, but our church has been here for 150 years. And that’s just the beginning.”

(All are invited to St. Rose of Lima Parish’s 150th anniversary Mass, to be celebrated by Archbishop Charles C. Thompson at the parish church, 114 Lancelot Dr., in Franklin, at 2 p.m. on Aug. 26.) †

‘Legacy, we’ve been given a legacy,
It’s the faith that’s been passed down and we believe
Legacy, we continue that legacy,
When we give back from what we have received.’

— from a song composed and written by St. Rose of Lima parishioner Regina Langferman for the parish’s 150th anniversary year



Franciscan Sister Christine Ernstes gives a medal to student Seth Schutte at Oldenburg Academy of the Immaculate Conception in Oldenburg on May 16 to congratulate him on completing his high school education. The Sisters of St. Francis of Oldenburg founded the academy in 1852 and, as the number of sisters rapidly decreases, the school is attempting to preserve their legacy. (CNS photos/Katie Rutter)

OLDENBURG

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different universities, worshipped in many different parishes and had many different approaches to education, Schoenig said.

But in recent years, Catholic schools nationwide have recognized the need to rediscover the charisms of their founding religious orders.

Barbara McGraw Edmondson, chief leadership and program officer at the National Catholic Educational Association (NCEA), said this understanding is emphasized each year at annual NCEA conventions when speakers stress: “We stand on shoulders of giants.”

“And we really do,” she added, noting that it is crucial for schools to keep that notion alive in any way they can because the founding orders are “such a gift and a legacy of Catholic education.”

At Oldenburg Academy, values of the Franciscan charism are emblazoned on a huge black-and-white mural of smiling women religious that graces the front hallway.

But as this school has discovered, preserving the legacy of its founding



A statue of Mary overlooks the Oldenburg Academy of the Immaculate Conception in Oldenburg on May 16. On the entryway of the school is written an excerpt from St. Francis of Assisi’s “Canticle of Creatures,” recalling that the school was founded by the Sisters of St. Francis of Oldenburg.

order requires a commitment deeper than slogans or photographic displays.

“It has to be intentional. It isn’t just going to happen. You have to make a decision to work on it,” said Oldenburg president Diane Laake, who added that the school is “doing a better job at claiming and naming and identifying the charism than we did 30 and 40 years ago.”

Now the school has a specific Franciscan curriculum in religion classes and group trips to Assisi, the Italian hometown of St. Francis. A Franciscan value is also chosen each year to define school activities.

“It is truly a Franciscan school,” said Franciscan Sister Marjorie Niemer, who acts as a liaison between the academy and the Sisters of St. Francis of Oldenburg. “We are extremely proud of what the administration and the board of directors has been able to do to promote Catholic education, Franciscan education.”

The school’s Franciscan identity is bolstered by the close proximity of the sisters, since the academy is on the same campus as the Oldenburg motherhouse, where about 120 of the 183 remaining sisters still live. Students frequently pass sisters in the hallway, sometimes lending an arm to help a sister’s unsteady feet.

The students also have the opportunity to “adopt” a sister and eat lunch with her once every two weeks, in a school-sponsored program called “Adopt-a-Sis.”

“I feel like I’m really close to them,” said Nicholas Hoff, an incoming sophomore. “They almost seem like family to me.”

St. Ursula Academy in Cincinnati similarly focuses on promoting the spirit of its founding order, even though only seven sisters remain in the Ursuline Sisters of Cincinnati. The all-girls school preserves its charism by focusing on the spiritual development of the lay faculty.

“I put on a yearly retreat, we run small faith groups for our faculty and staff, we put on board of trustee retreats,” said Liz Curran, coordinator of Ursuline Spirit Initiatives. Hers is a full-time staff

Eastern Africa, known by the acronym AMECEA.

AMECEA, which includes the bishops’ conferences of Eritrea, Ethiopia, Malawi, Kenya, Tanzania, Sudan, South Sudan, Uganda, Zambia, Djibouti and Somalia, held its plenary assembly in the Ethiopian capital, Addis Ababa. The theme of the meeting was “Vibrant Diversity, Equal Dignity, Peaceful Unity in God in the AMECEA Region.”

Cardinal Tobin, who represented the U.S. bishops at the meeting, said that during the study sessions, he was impressed at the bishops’ honesty about their local situations and at their concern for young people, despite the difficulties in translating that concern into action.

He hopes the Oct. 3-28 Synod of Bishops will give greater direction to the



Jack Lin, a student at Oldenburg Academy of the Immaculate Conception, examines his sketch during a May 16 art class at the Catholic high school in Oldenburg. Behind Lin is a painting created by a former student, Mary Ann Caldwell, who graduated in 1933 while the academy was still led by the Sisters of St. Francis of Oldenburg.

position entirely dedicated to preserving the school’s charism.

A small on-site museum contains the history and some mementos of the Ursuline Sisters of Cincinnati as well as the story of the order’s founder, St. Angela Merici of Italy. The school’s motto is that each student will be a “thinker, leader, nurturer and prophet,” just like the saint.

The order’s founder “challenged herself to be the best she could be. She definitively committed to building a better world,” explained St. Ursula Academy president and alumna Lelia Keefe Kramer.

“St. Angela’s life is very relevant to what we’re asking of the girls today,” Kramer told Catholic News Service.

Another Ursuline-founded school system, Sacred Heart Schools in Louisville, Ky., works to keep the school’s charism alive for students of all ages.

Founded in 1859 by the Ursuline Sisters of Louisville, the campus now contains four separate schools that educate preschoolers through high school students.

Seniors at the all-girls high school, Sacred Heart Academy, take a charism course about the history and spirituality of the Ursulines, and the preschool students experience this history firsthand by interacting with about 20 of the

Church in the world, he said. The synod will meet at the Vatican to discuss young people, faith and vocational discernment.

“The incredible growth of the African Church is a sign of hope for Americans,” Cardinal Tobin said.

The Church in the U.S. annually commits \$2.5 million-\$3 million to support the work of the Church in Africa, he said.

“Generosity is really a gift that not only goes to the people you are helping. ... I think the relationship of solidarity with Africa is a good vaccination” against becoming totally insular, he said, noting that it shows “we are related to the Catholic Church in Africa and in the world.”

The growth of the African Church and its perseverance in very difficult



A mural displaying the photos and core values of the Sisters of St. Francis of Oldenburg is seen in the front hallway of the Oldenburg Academy of the Immaculate Conception on May 16. The sisters no longer staff the school, but the lay administration is making efforts to keep their charism alive.

61 remaining sisters regularly, exchanging notes, crafts and prayers. A few times each year, the sisters travel from their assisted living facility to visit the classrooms.

“We’re very proud of our Ursuline sisters, and I think that this keeps that spirit alive,” said Lisa Houghlin, executive director of Sacred Heart Preschool.

“We’ll always find a way to show that connection,” she added.

(Katie Rutter is a freelance writer and member of St. Charles Borromeo Parish in Bloomington. To watch a related video, go to youtu.be/qqwM83essh8 (case sensitive). Contributing to this story were Carol Zimmermann and Chaz Muth in Washington.) †

Cardinal Tobin: African priests, religious in U.S. make big contribution

ADDIS ABABA, Ethiopia (CNS)—The presence in the United States of about 3,000 priests and religious from countries



Cardinal Joseph W. Tobin

in Africa is a great contribution to the U.S., said Cardinal Joseph W. Tobin of Newark, N.J.

That fact “makes me a bit nervous because I hope we are not ‘stealing’ their personnel,” Cardinal Tobin, who chairs the U.S. bishops’

Subcommittee on the Church in Africa, told Catholic News Service during the July 13-23 meeting of the Association of Member Episcopal Conferences in

situations show its vibrancy, Cardinal Tobin said, adding that he never misses an opportunity to talk about “the vibrancy of the Church in Africa with my people.”

The Subcommittee on the Church in Africa was set up as a way of reaching out to the Church in Africa “with great respect,” he said. The committee’s intention “was to help this growing and energetic Church to prepare its pastoral agents—to build the capacity of their personnel and, at the same time, strengthen the national conferences of bishops” in Africa.

“Such solidarity is very important ... because there are growing voices in the United States that are pushing us toward nationalism” and “would have us ignore the rest of the world,” he said, noting that this is not a Christian message. †

Erie bishop backs transparency; redacted report could be released

ERIE, Pa. (CNS)—The Pennsylvania Supreme Court on July 27 cleared the way for the August release of a redacted version of a grand jury report on clergy sex abuse that has been termed by one of the state's Catholic bishops as “graphic” and “sobering.”

The seven-member high court ruled that the long-awaited report must be



Bishop Lawrence T. Persico

released as early as Aug. 8, minus the names of several clergy who argue that the report sullies their reputations without providing them their constitutional right to defend themselves.

If all parties agree to conceal the estimated 24 names, the nearly 900-page redacted report could become public on Aug. 8. If an agreement is not reached by then, the court will appoint someone to assist in reaching a consensus by Aug. 14.

“There can be no doubt that the subject matter of the report is incendiary, and therefore, the stakes for individuals reproached therein are substantially heightened,” Chief Justice Thomas Saylor said.

The Diocese of Erie in northwest Pennsylvania has been at the forefront of

an effort urging the release of the report, which details widespread clergy sex abuse of minors in six of the state's eight Catholic dioceses. In addition to Erie, the dioceses are Pittsburgh, Harrisburg, Allentown, Scranton and Greensburg.

Erie Bishop Lawrence T. Persico has repeatedly called for a swift and fair resolution to the legal quagmire. His most recent public statement on the matter came on July 26, a day after Pennsylvania Attorney General Josh Shapiro sent an unprecedented letter to Pope Francis, asking the pontiff to direct Church leaders to “follow the path of truth” and abandon efforts to silence abuse survivors.

According to Bishop Persico, “Victims and their advocates have indicated that the delay of the report's release is causing more suffering. After two years preparing the report, the attorney general is understandably frustrated. And we have seen the concerns of the petitioners who feel they have not had due process.”

Bishop Persico was the only prelate in the state to testify in person before members of the grand jury, which was empaneled from 2016 to 2018.

“I believe in our legal system and have confidence that those involved understand the urgency and the import of the work that must be accomplished. I am hopeful that the situation will be resolved swiftly

and fairly for all involved,” Bishop Persico added.

A legal drama has been playing out in Pennsylvania since June, when Shapiro had planned to release the grand jury report in its entirety. But the state's Supreme Court ordered a last-minute stay after several clergy members who were named—but not charged—in the report argued that the document, if released without their comment, would violate their constitutional rights.

All six bishops of the dioceses investigated by the grand jury the past two years supported the release of the report, despite what Bishop Persico called its “graphic” and “sobering” content.

In his own diocese, which he has led since 2012, Bishop Persico is leading an effort to expose—once and for all—a tragic history of sexual abuse of minors by clergy and laypeople going back more than 70 years.

He is considered to be the first bishop in the nation to publish the names of priests and lay men and women who have been credibly accused of actions that disqualify them from working with children and youths.

“I want to express my sincere sorrow for the sexual abuse that has occurred within the Church, particularly here in the Diocese of Erie,” Bishop Persico said last spring

when he first publicly named 34 priests and 17 laypeople who were credibly accused of actions ranging from the use of child pornography to sexual assault of minors, and in some cases, inaction, or failure to report abuse.

He recently added 11 more names to the Diocese of Erie's publicized list of clergy and lay men and women who have been credibly accused. New names also have been added to those under investigation.

Earlier this year, before the grand jury finalized its investigation, Bishop Persico handed over to Attorney General Shapiro new credible information received about an active diocesan priest, Father David Poulson. Poulson was arrested on multiple sexual assault charges and is free on bond, awaiting trial.

“In publishing the list of those who have credible allegations against them, the first goal is to protect children,” Bishop Persico said. “It is not possible for us to monitor all the people on the list. This is a necessary step in helping the public become aware of information that is critical for the community's well-being.”

He also said it was vital to publish the names “in the hope of helping the victims/survivors move one step closer to healing. It is important they know they are not alone.” †

Australian archbishop convicted of failure to report clergy abuse resigns

VATICAN CITY (CNS)—Pope Francis accepted the resignation of Archbishop Philip E. Wilson, who had been found guilty by an Australian court of failing to inform police about child sexual abuse allegations.

The Vatican made the announcement on July 30.

Archbishop Wilson of Adelaide



Archbishop Philip E. Wilson

was sentenced to 12 months of house arrest by the Newcastle Lower Court on July 3 with another hearing set for Aug. 14 to assess the location of his home detention.

The archbishop was convicted in May for failing to report allegations

of child sexual abuse by a priest in the 1970s. He stepped aside from his duties in the Adelaide Archdiocese on May 25, but at the time maintained his title as archbishop.

Archbishop Wilson had resisted calls to resign and had said on July 4 he would do so only if an appeal of his conviction had failed. However, “there is just too much pain and distress being caused by my maintaining the office of archbishop of Adelaide, especially to the victims

of Father [James] Fletcher,” Archbishop Wilson said in a statement released on July 30. “I must end this, and therefore have decided that my resignation is the only appropriate step to take in the circumstances.”

Archbishop Wilson said the pope did not ask him to resign, but he submitted his request to the pope on July 20 “because I have become increasingly worried at the growing level of hurt that my recent conviction has caused within the community.”

The archbishop said he hoped and prayed his decision would be a “catalyst to heal pain and distress,” and allow everyone in the archdiocese, including victims of Father Fletcher, an archdiocesan statement said, to “move beyond this very difficult time.”

The Newcastle court found that in 1976, then-Father Wilson had been told by a 15-year-old boy that he had been indecently assaulted by a priest, but that Father Wilson chose not to go to the authorities despite believing the allegations were true. Father Fletcher, the abusive priest, was convicted in 2004 of nine counts of child sexual abuse and died in 2016 while in prison. Archbishop Wilson, who had led the Archdiocese of Adelaide since 2001, is the highest-ranking Church official to be convicted of covering up abuse

charges. He recently was diagnosed with early stages of Alzheimer's disease, and throughout the magistrate's hearing he testified that he had no memory of the conversation with the 15-year-old.

Archbishop Mark B. Coleridge, president of the Australian Catholic Bishops' Conference, said that “while the judicial process will continue, Archbishop Wilson's resignation is the next chapter in a heartbreaking story of people who were sexually abused at the hands of Jim Fletcher and whose lives were forever changed.”

“This decision may bring some comfort to them, despite the ongoing pain they bear,” he said in a written statement released on July 30.

“Archbishop Wilson has been praised by many for his work to support victims and survivors of child sexual abuse as bishop of Wollongong, archbishop of Adelaide and president of the bishops' conference,” Archbishop Coleridge wrote.

However, he said, Archbishop Wilson has decided “that his conviction means he can no longer continue as archbishop because to do so would continue to cause pain and distress to many, especially to survivors, and also in the Archdiocese of Adelaide.”

Meanwhile, the Australian Catholic Bishops' Conference announced on

July 26 it would hold a special meeting on Aug. 2-3 in Melbourne to expedite the Catholic Church's formal response to the Royal Commission into Institutional Responses to Child Sexual Abuse.

Archbishop Coleridge said in a statement that they had received additional advice from the Truth, Justice and Healing Council, the Implementation Advisory Group, Catholic Professional Standards Limited, local safeguarding experts and canon lawyers that would better inform the bishops' response.

“We have also begun discussions with the Holy See about issues that concern the discipline and doctrine of the universal Church,” he wrote.

The archbishop said he hoped the bishops' formal response to the Royal Commission would be released as soon as possible after the early August meeting.

The commission released its report in December 2017 after five years of hearings, nearly 26,000 e-mails and more than 42,000 phone calls from concerned Australians. The report made 20 recommendations to the Catholic Church, including asking the bishops' conference to work with the Holy See to change the *Code of Canon Law* “to create a new canon or series of canons specifically relating to child sexual abuse.” †

Court blocks Indiana law requiring ultrasound 18 hours before abortion

Criterion staff report

On July 25, the U.S. Seventh Circuit Court of Appeals in Chicago, whose jurisdiction includes Indiana, upheld a lower court ruling blocking the state's



Mike Fichter

requirement for a woman to receive an ultrasound 18 hours prior to undergoing an abortion.

The text of the decision states that the requirement “unconstitutionally burdens a woman's right to choose to have an abortion,”

particularly citing the state's requirement since 2011 that “at least 18 hours before a woman has an abortion, she must be given information provided by the state about, among other things, the procedure, facts about the fetus and its development, alternatives to abortion, ... and have an

ultrasound and hear the fetal heartbeat prior to an abortion, although she may decline the opportunity to do one or both.”

Shortly after the announcement, Indiana Right to Life (IRTL) president and CEO Mike Fichter issued a statement denouncing the decision.

“Sadly, many women will proceed with having an abortion without ever seeing the humanity of their unborn babies on display through ultrasound imaging,” he said.

The court battle began in July of 2016, just three months after the Indiana Dignity for the Unborn Act—which changed the optional ultrasound 18 hours prior to an abortion into a requirement—was passed by legislators. The American Civil Liberties Union (ACLU) and Planned Parenthood of Indiana and Kentucky (PPINK) challenged the ultrasound provision. The court found in favor of the ACLU and PPINK, and the injunction went into effect on July 1, 2017.

The Commissioner of the Indiana State Department of Health appealed the decision, leading to the July 25 appellate court ruling upholding the prior decision.

“The blockage of this law in 2017 is already resulting in a sharp rise in abortions in Indiana, as well as a major spike in out-of-state women coming to Indiana for abortions,” Fichter said. “Once again, the Seventh Circuit is playing politics by blocking common sense legislation passed by overwhelming majorities in the Indiana legislature. We urge the Indiana Attorney General to appeal this ruling.”

Based on information from the Indiana State Department of Health's newly-released 2017 Induced Terminated Pregnancy Report, IRTL noted in its July 25 statement that from July through December of 2017—the six months immediately after the blocking of the 18-hour ultrasound mandate went into effect—there were 3,813 abortions performed in Indiana,

an increase of 496 abortions compared to the same time frame in 2016. This increase marks the first rise in abortions in Indiana since 2009.

The statement further noted that the overall increase in abortions in 2017 was 498 compare to 2016, indicating that only two additional abortions occurred prior to the mandate being blocked.

When considering such statistics, “... the impact of the blockage of Indiana's ultrasound law is clear,” the IRTL statement said.

It also noted that a significant portion of the increase in abortions from 2016 to 2017 was attributable to a 33 percent rise in women from out of state coming to Indiana for abortions. In 2016, there were 222 abortions performed on out-of-state women, compared with 296 in 2017.

“Abortion providers continue doing everything they can to block women from being fully informed prior to an abortion decision,” said Fichter. †

Evangelizing, caring for others at core of deacons' vocation, nuncio says

NEW ORLEANS (CNS)—The core vocational work of permanent deacons is to evangelize and care for others, not to perform office duties, the apostolic nuncio to the United States said on July 22 to more than 1,300 deacons attending the 2018 National Diaconate Congress in New Orleans.

In his post-Communion remarks at the opening Mass of the five-day gathering, Archbishop Christophe Pierre noted that St. John Paul II had declared that the “service of diaconal ministry finds its identity in evangelization.”

“Not [in] doing office work,” but in “evangelizing,” Archbishop Pierre said.

The opening Mass was celebrated in a ballroom holding 2,200 seats. Of the 18,500 permanent deacons in the U.S.—who represent more than half the worldwide total—1,300 permanent deacons attended the July 22-26 conference, along with their wives and children, for a record total of 2,800 attendees.

“I’m quite amazed to see so many deacons and wives of deacons,” the nuncio said, as his message from the altar was displayed to the far reaches of the room on two oversized video screens.

Recalling the 50th anniversary of the restoration of the permanent diaconate in the Latin Church by Blessed Paul VI through his 1968 “*motu proprio*” (“on his own initiative”) titled “*Sacrum Diaconatus Ordinem*,” Archbishop Pierre lauded the permanent deacons for their humble service of charity, proclaiming the word and leading the faith community in prayer.

He echoed Pope Francis’ remarks that defined permanent deacons as “pioneers of the new civilization of love.”

“This is Christ’s call, isn’t it?” Archbishop Pierre asked. “Don’t forget, the job is Jesus’. Otherwise, it is your job, your work, right? No. The work is Christ’s. It is one thing to serve at the

altar. It is another to be an evangelizing force in the world.

“In my travels throughout the United States, I’ve seen how permanent deacons continue to serve through their hard work and generous service. Deacons have been able co-workers with their bishops, priests and laity in many dimension of ecclesial life, especially the apostolate works.”

Archbishop Pierre praised the deacons for their works, especially in hospital ministry. He also said the Church as a whole must do more to prepare couples for marriage and to enrich the marriages of those already married.

“We should invest more in marriage preparation,” he said.

Archbishop Pierre offered the personal greetings of Pope Francis, and said the permanent diaconate has “flourished” in the last half-century, “particularly here in the United States, where nearly 18,500 permanent deacons carry out their threefold diaconal “*munera*” (“duties”) of word, charity and liturgy.”

He asked the deacons and their wives to reflect on the words of dismissal at Mass, often spoken by the deacon—“Go forth, the Mass is ended”; “Go and announce the Gospel of the Lord”; “Go in peace, glorifying



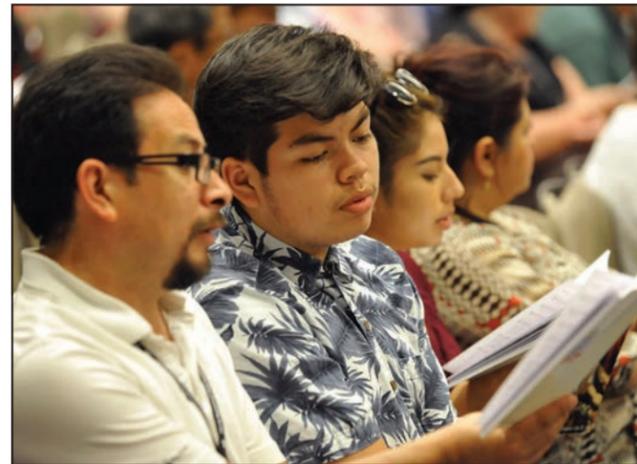
Archbishop Christophe Pierre, apostolic nuncio to the United States, speaks on July 22 at the 2018 National Diaconate Congress in New Orleans. Archbishop Pierre praised the work of the 18,500 permanent deacons in the U.S. He urged them to continue their work of evangelization and reaching out to those on the margins of society. (CNS photo/Peter Finney Jr., Clarion Herald)

the Lord by your life”; “Go in peace.”

“Share the peace of Christ with all those you meet—your family first—your friends and even your enemies,” Archbishop Pierre said. “Be instruments of the gift of peace. Thank you and thanks be to God for you and your service to the Church and for all those who have supported you.”

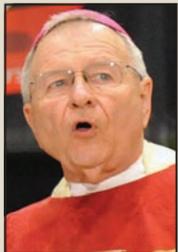
In his homily at the opening Mass, New Orleans Archbishop Gregory M. Aymond stressed the deacon’s role in being the “conscience” of the Church in matters of service to the poor and disenfranchised.

“All Christians are called to charity by their baptism, but deacons lead us as a Church in the works of charity,” he said. “We look to you in some ways as the



Attendees of the 2018 National Diaconate Congress are seen on July 22 in New Orleans. Nearly 3,000 people attended the July 22-26 gathering, including 1,300 permanent deacons, their wives and children. There are 18,500 permanent deacons in the U.S., more than half the worldwide total. (CNS photo/Peter Finney Jr., Clarion Herald)

conscience of the Church. We ask you to find those who are in need and to invite us to serve them. And when we forget them or fail to be people of charity as a Church, we ask you to be our conscience and to call us back to what God asks.” †



‘All Christians are called to charity by their baptism, but deacons lead us as a Church in the works of charity. We look to you in some ways as the conscience of the Church. We ask you to find those who are in need and to invite us to serve them.’

— New Orleans Archbishop Gregory M. Aymond

DEACONS

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diaconate’s restoration to its mention at the Council of Trent in the mid-16th century. Five centuries later, the Second Vatican Council finally implemented it.

“In 1967, Pope Paul VI officially reinstated the permanent diaconate,” Cardinal Tobin said.

Pope Paul, who oversaw the completion of Vatican II after the death of Pope John XXIII, who had convened it, gave three reasons for reinstating the diaconate, the first rank of holy orders: to enhance the Church, embellish it and increase its beauty; to strengthen for the sake of others, those men already engaged in diaconate functions; to provide assistance in areas of the world suffering from clerical shortages.

Within a year, the U.S. bishops received permission from the Vatican to institute the permanent diaconate on American soil. Cardinal Tobin said the growth was rapid—1,000 deacons nationwide within a few years. Today, there are 18,500 deacons in the United States, representing half of all deacons in the world.

“Vatican II echoed the Church’s ancient practice by describing the deacon as a special minister of Christ and the Church in the service of the liturgy, word and charity,” Cardinal Tobin said. A deacon’s work “signifies Christ—Christ the servant, Christ the deacon—in his vocation.”

Are deacons necessary today? “The answer must be a resounding yes,” Cardinal Tobin said. “And, not simply as a steppingstone to the priesthood or as a remedy to the shortage of priests.

“The Second Vatican Council and all the popes that have followed agree that ‘*diakonia*’ or service is a [fundamental] element of the Church. ... Without forms of the *diakonia*, the Church is no longer the Church, it becomes something else.”

He thanked deacons for putting flesh on the diaconate of today’s Church, and their wives for unwavering support. He believes in a double miracle of Pentecost from which the order of deacons emerged.

The foundational diaconate elements take scriptural root in the sixth chapter of the Acts of Apostles when the disciples selected seven men of good reputation and strong faith—such as Stephen—to continue their ministry. These heard the word of God and spread it through charitable acts in their own culture.

“Their reception to the Good News doesn’t require them to forfeit who they are. ... They find the principle of unity that does not abolish culture, that does not pretend to make one-size fits for the body of Christ,” Cardinal Tobin said. “It’s one that is united by the principle of the Holy Spirit ... who is the moisture that holds us together.”

He sees the deacon’s life of action, charity and service modeled after Jesus’ life and quoted in the Gospel of Mark: “For the Son of Man did not come to be served but to serve, and to give his life as ransom for many” (Mk 10:45).

“This modeling highlights the nature of the sacred character, the permanent mark that comes upon a deacon at his ordination,” Cardinal Tobin said.

Cardinal Tobin believes the greatest love of all, which impels the deacon, is to “lay down his life for his friends.”

The cardinal recognized the competing obligations a deacon has to the Church and family, but told them, “Did Christ ever love more eloquently than from the cross? ... We must remember [that] to serve frequently is to suffer for the sake of the Gospel, for the sake of Christ and his Church.”

He said that “a deacon’s actions at the altar reflect his identity of serving others, leading the cry for mercy in the penitential rite, guiding the faithful in his baptismal call to pray through the intercessions, assisting the priest in preparing the altar, calling the faithful in expressing their unity of peace prior to making that unity a reality in the reception of Eucharist.”

Those in the audience laughed when he mentioned that the deacon, not the priest, even if it is the pope, has the last word at Mass in dismissing the faithful.

The dismissal, he said, “can help the assembly understand where the mission of the Church can take them. A permanent deacon is not a glorified altar server. There should be an unmistakable link between the service during the Eucharist and as visible witness to the Eucharist as a mystery to be lived.”

Cardinal Tobin implored deacons to

follow Pope Francis’ words in his apostolic exhortation “*Amoris Laetitia*” (“The Joy of Love”) to empower marriage and family life. He said deacons and their families could contribute to the life of the Church through their sacrament of marriage.

He repeated St. John Paul II’s words about the unique challenges and contributions that a deacon and his wife make to the Church.

“The deacon and his wife must be a living example of the fidelity and indissolubility in Christian marriage before a world in dire need of such signs. ... They strengthen the family not only of the Church community but the whole of society. ... They show how the obligations of family, work and ministry can be harmonized in the service of the Church’s mission.”

Cardinal Tobin said he was “praying that the Spirit of the living God may fall fresh on deacons and their families so that your efforts to give flesh to the love of Christ, your struggles to be a source of new life and in the times of joy and sorrow will provide salt and life to all the families of the Church.”

He believes permanent deacons have a second gift: to close the chasm between faith and love, a chasm that divides the Eucharist from daily life. By their “deceivingly simple gesture” at the eucharistic table dismissing the assembly at the conclusion of the Mass, he believes deacons can close this gap.

“It is the deacon who has the final word: ‘The Mass has ended, go in peace,’” he said. †

On Twitter and other social media, Church ‘called to be salt and light’

WASHINGTON (CNS)—Pope Francis has said that shepherds “should have the smell of the sheep.” For some bishops and their dioceses, that means going on Twitter.



Bishop David A. Zubik

“Bishop [David A.] Zubik [of Pittsburgh] was very clear: If he can meet people in a particular way, he wants to do it,” said Nick Sciarappa, the digital media strategist for the diocese. “Twitter is one way we can bring local content to Pittsburghers.”

One of the main features of the diocese’s Twitter feed is a weekly series of videos where someone in the diocese reflects on a Gospel reading.

In the videos, which are about two to five minutes long, people from the Diocese of Pittsburgh describe what the Gospel reading means to them and how they apply it to their own lives.

Sciarappa said that the videos’ popularity has grown more than he expected.

“I started off by asking people that I knew to be good preachers, but the videos gained so much traction that people started asking if they could do them,” he told Catholic News Service (CNS).

“We have so many talented priests, deacons, laypeople, members of religious orders—all of it in our diocese—and the videos let us highlight that.”

The reaction has been very positive. “The main thing I’ve been hearing is

that people didn’t know that Pittsburgh had so many talented Christians willing to share the faith,” he said.

Even the bishop himself has taken to Twitter.

“He’s very hands-on in running his personal account,” Sciarappa said.

Every month, he tweets asking for prayer requests, which he prays for and invites anyone who sees them to do the same.



Archbishop Richard W. Smith

In the Archdiocese of Edmonton, in Alberta, Canada, a 2016 effort by Archbishop Richard W. Smith led to the archdiocese increasing its focus on social media.

“We want to use Twitter as an evangelization tool and a means

of communication,” said Lincoln Ho, the social media specialist for the archdiocese. “We’re trying to reach out to the youth audience.”

He mentioned that since the archdiocese covers a large geographic area—central Alberta—the Twitter account gives them another method to broadcast information to the entire archdiocese.

The account also helps the diocese evangelize.

Ho said that a decent number of people ask questions, and “if people are asking questions, we’ll respond.”

Archbishop Smith is “probably the most popular archbishop in Canada who

tweets personally,” Ho said.

He doesn’t do all the tweeting from his own account, and Ho said you can tell when the archbishop wrote a tweet himself. “If there are no hashtags or pictures, it’s the archbishop. If there are hashtags or pictures, it’s not.”

On occasion, the archdiocese finds itself the subject of trolling, which is making deliberately provocative online posts in the hope of eliciting a reaction.

“We get people trolling because Archbishop Smith is big on pro-life issues, both abortion and end-of-life issues,” Ho told CNS.

“Sometimes people troll because they just don’t understand what we’re trying to do, and so we’ve had some very good outcomes just responding and talking to people.”

The Archdiocese of St. Louis sees its Twitter account as a way to evangelize.

“There’s so much pablum and garbage out there, and so we need to stand up and be the voice of the Truth with a capital ‘T,’” said Elizabeth Westhoff, the director of communications for the archdiocese.

The archdiocese began its social media presence in 2008.

“Social media then was considered ‘new media,’ and we said that, if it’s new, we should probably be on it,” Westhoff said.

“We hope that we can start conversations with social media. We have so much to share—2,000 years of faith and teaching and history and tradition.”

People respond to the tweets on the archdiocesan and the archbishop’s Twitter accounts.

“The messages we get, especially on the archbishop’s account, are interesting. He’ll get a lot of prayer requests from people who are struggling, and the archbishop will tell them he’ll remember them while saying Mass or reach out to them personally,” Westhoff said.



An icon for the Twitter application is seen on a phone screen in 2017. For some bishops and their dioceses, using Twitter has become an effective way of reaching the faithful. (CNS photo/Thomas White, Reuters)

In the Diocese of Green Bay, Wis., Bishop David L. Ricken was motivated to make his own Twitter account after Pope Benedict XVI made one in 2012.

“Following the pope’s example, the bishop wanted to get into Twitter,” said Matthew Livingstone, the social communications director for the Diocese of Green Bay.

“He’s involved in every tweet that goes out. It has to ultimately be his voice,” Livingstone said. “On his account, he really has a voice of inspiration and encouragement and spiritual growth.”

The bishop believes that saying the name of Jesus on Twitter is important.

“He speaks to the audience that follows his account, but he also writes prayers to Jesus which he tweets,” Livingstone said.

“In these spaces, we’re called to be salt and light,” Livingstone said, and the bishop believes that saying the name of Jesus is a key part of that.

Despite the novelty of Twitter, Westhoff said nothing about it is really all that new.

“There’s a long history of Catholic communications. It starts with God speaking to Adam,” she said. “Imagine what St. Paul could have done with a Twitter account.” †

“There’s so much pablum and garbage out there, and so we need to stand up and be the voice of the Truth with a capital ‘T.’ ... We hope that we can start conversations with social media. We have so much to share—2,000 years of faith and teaching and history and tradition.”

— Elizabeth Westhoff, director of communications for the Archdiocese of St. Louis

Cardinal DiNardo calls ‘timeless truths’ in ‘*Humanae Vitae*’ a gift to the Church

WASHINGTON (CNS)—Fifty years ago in issuing his encyclical “*Humanae Vitae*” (“Of Human Life”), Blessed Paul VI “reaffirmed the beautiful truth that a husband and wife are called to give themselves completely to each other,” said the president of the U.S. Conference of Catholic Bishops.

“Marriage reflects the love of God, which is faithful, generous and life-giving. Through their vocation, spouses cooperate with God by being open to new human life,” Cardinal Daniel N. DiNardo of Galveston-Houston said in a July 25 statement marking the 50th anniversary of the document.

Dated July 25, 1968, “*Humanae Vitae*” was issued at a Vatican news conference on July 29, 1968.

Subtitled “On the Regulation of Birth,” the encyclical reaffirmed the Church’s moral teaching 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 VI, who bore the criticism of ‘*Humanae Vitae*’ with charity and patience, courageously affirmed that when we love as God designed, we experience true freedom and joy,” Cardinal DiNardo said. “He has also been proven correct in his warnings about the consequences of ignoring the true meaning of married love.”

Before Blessed Paul was elected to lead the Church, St. John XXIII had appointed a small commission to study the issue of the regulation of birth.

Blessed Paul expanded the commission, which included several married couples. The commission’s work ended in 1966 with the unauthorized leaking of a report by the majority of members asserting artificial contraception was not intrinsically evil. The leaked report heightened expectations of a major change in Church teaching.

The pope rejected the majority’s recommendations and, instead, upheld traditional Church teaching against artificial contraception, saying that the only licit means of regulating birth is natural family planning. In the document, he also 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.

“On this anniversary, I encourage all to read and prayerfully reflect upon this encyclical, and be open to the gift of its timeless truths,” Cardinal DiNardo said. “We wait in joyful anticipation for the canonization of Paul VI in October.” †

REPORT SEXUAL MISCONDUCT NOW

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

- 1 Ethics Point**
Confidential, Online Reporting
www.archdioceseofindianapolis.ethicspoint.com or 888-393-6810
- 2 Carla Hill, Archdiocese of Indianapolis, Victim Assistance Coordinator**
P.O. Box 1410, Indianapolis, IN 46206-1410
317-236-1548 or 800-382-9836, ext. 1548
chill@archindy.org

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Amid the Fray/Greg Erlandson

Let's do whatever it takes to stop sin of clergy sex abuse

When allegations about a prominent retired U.S. cardinal hit the headlines a few weeks ago, the reaction of more than a few



of my acquaintances was, "Not again!" Since 1985, the U.S. Church has been periodically wracked by clergy sexual abuse scandals. It may seem like we are stuck in a kind of hellish Groundhog

Day, reliving the same horrifying cluster of headlines over and over, but that is our PTSD talking.

The fact is that the Church in this country has spent billions of dollars in settlements and safeguards. It annually audits how well it is complying with these safeguards and publicly reports the results. These actions testify to an ongoing commitment to prevention and to accountability. But none of these actions are guarantees we won't be disappointed again.

This time, the allegations concern one of the most prominent Churchmen of recent memory. Cardinal Theodore E. McCarrick, retired archbishop of Washington, stands accused of having abused a teenager nearly 50 years earlier. After an exhaustive investigation, the New York Archdiocese concluded that the allegations were "credible and

substantiated." Cardinal McCarrick said he had no memory of such abuse.

At the same time, both the Diocese of Metuchen, N.J., and the Archdiocese of Newark, N.J., disclosed three allegations of abuse of adults by then-Bishop McCarrick, two of which had resulted in settlements.

Since then, other shoes have dropped, including a story in the July 16 issue of *The New York Times* about the two men who had won settlements. Both were seminarians or young priests at the time of the abuse. These cases did not involve minors, but their stories suggest a misuse of authority by a powerful bishop over those both entrusted to his care and bound to obey him.

Both men have left the priesthood, itself a tragedy. Only one was willing to be identified publicly: Robert Ciolek. His courage must be applauded. For seminarians and clergy even today, #MeToo takes extraordinary bravery because it means challenging someone who has extraordinary power over them.

One question critics are asking is how, after all the relentless attention focused on clergy sexual abuse, the previous allegations and payoffs in Newark and Metuchen did not halt the cardinal's rise up the ecclesial ranks?

A second question was raised by Ciolek in his interview with the *Times*. "In the corporate world, there are ways to report misconduct," he said. "You have an HR contact, you have a legal department. ...

Does the Catholic Church have that? How is a priest supposed to report abuse or wrong activity by his bishop?"

Such behavior is not just a sin against chastity, but it is an abuse of the same power dynamic that characterized the allegations against Harvey Weinstein and so many other powerful men in Hollywood, government, sports and media. For a young actress or a young reporter, speaking up could be a career killer. For a seminarian or a priest, it could destroy a vocation.

It is a positive development that bishops and cardinals are now being held accountable—for bad actions, as appears to be the case with the cardinal, or bad decisions, as in the case of Chilean bishops whose resignations Pope Francis recently accepted. Even Vatican diplomats have been called to account.

The Church has no guarantees that its members—lay or ordained—will not sin. It can only guarantee that such sins of omission or commission will be dealt with transparently and forthrightly.

However painful each new revelation is, however tired we are of it all, our commitment must continue to be: Whatever it takes. Whatever the cost. However long it lasts.

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

In Light of Faith/Christopher White

'Change is painful'

Speaking at a recent ordination of new priests in Ireland, Dublin Archbishop Diarmuid Martin said changes in today's culture must lead to changes in the Church—particularly as it pertains to young people.



"Change is painful. There is, however, no alternative," he said. "Catholics must learn new ways in which they can win

young hearts for what the teaching of Jesus involves.

"The Irish Church has to relearn the ability to speak the language of faith authentically in a world where that language may be alien. The Church in Ireland needs a radical overhaul in its outreach in faith toward young people," he continued.

Archbishop Martin's words come just two months after the majority Catholic country voted overwhelmingly to legalize abortion, and just one month before the World Meeting of Families, where Pope Francis will visit the island country.

While an entirely separate event—the World Meeting of Families takes place every three years, and is targeted at addressing the specific challenges of family life—in some respects, this year's event can be considered a teaser for the upcoming synod on "Young people, the faith and vocational discernment," which will take place in Rome this October.

For starters, organizers of this year's World Meeting of Families have made a deliberate point of not avoiding the messiness of family life throughout the world. While making clear that the Church's ideal for family cannot be compromised, the programming for the event was designed in a way to acknowledge that a multitude of Catholics are at varying stages of striving toward that ideal without yet achieving it.

It's for that reason the organizers have emphasized that all are welcome at this event, regardless of how imperfect their family life may be—pledging to be the most open World Meeting of Families to date. It is not a compromise, they've maintained, but rather a condition for welcoming and inviting everyone into a deeper understanding of what the Church teaches.

Similarly, the upcoming synod—while intent on serving as an occasion to better understand the needs of young people today—isn't trying to whitewash the realities that many young people find themselves living in today. It's for that reason Pope Francis has urged the honest participation of young people so he can hear directly from them, rather than being filtered by other members of the Church.

While such an approach has risks—many outside critics have said this effort risks capitulation to secular values or a blurring of doctrinal boundaries—for Pope Francis, this approach is the only way the Church can prove that she is trustworthy: real people striving toward real solutions.

The "*instrumentum laboris*," the synod's working document that was released last month by the Vatican, concludes with a meditation on holiness and declares that the witness of the great saints of the faith, particularly young ones, can serve as a guide for young people today.

The stories of many of those saints are ones in which their holiness was forged by suffering, struggles, temptations—and to use Archbishop Martin's word, "pain"—and to gloss over those realities would be to tell a story that is incomplete. Both the World Meeting of Families and the synod are offering a more credible and complete witness by acknowledging that reality, as well.

(Join the conversation. Send an e-mail to inlightoffaith@catholicnews.com. Christopher White is national correspondent for Crux.) †

It's All Good/Patti Lamb

Cherish memories made by special people on ordinary days

The summer came to an end entirely too soon, and my 10-year-old daughter, Margaret, was singing the back-to-school blues as she labeled her folders and notebooks for a new academic year.



"I can't believe it's time to go back already!" she sighed.

"And now I'll have to hear all about all my friends' fancy vacations to Disney

World and Hawaii and Saturn," she added.

While none of her friends actually boarded a rocket to visit the second largest planet in our solar system, I appreciated her attempt at comparing her "ordinary" summer with that of her friends.

Her comment prompted a discussion about the value of ordinary days. I reminded my daughter that, although we didn't go to a fancy resort or ride in hot air balloons—another item on her summer bucket list—we had a pretty fabulous summer.

I reminded her of some great summer moments: tie-dying shirts in the garage with a kit from the craft store (and how my hand was purple for the following three days); enjoying milkshakes from Steak 'n Shake on one of the hottest days

of summer; time spent with her dad and brother learning how to dive and flip off the board at the aquatic center; holding the new record for getting stuck the most times on a go-kart track; intense family Uno tournaments that kept us up past bedtime.

"When you get older, you'll realize that these ordinary days are 'the good stuff,'" I said.

This month, my dad is blessed to celebrate his 90th birthday. As his gift, my oldest sister suggested that everyone in the family share their favorite memories of dad. Her intention was to compile a book of 90 wonderful memories, but she ended up collecting many more.

I found myself fondly remembering how dad taught me to play mini golf on Sunday evenings in the summers at Putt-Putt, followed by a stop for McDonald's fries on the way home. I explained to Margaret that many of life's most precious memories don't involve waking up to a Lexus with a bow in the driveway.

Great memories are about ordinary days spent together with extraordinary people. No fanfare necessary.

Margaret shared one of her favorite memories of my dad: "Pop sat down with me at the kitchen table, and taught me how to write my name in cursive when I was only in the first grade!"

This summer, I attended a visitation prior to a funeral for my friend's son. "Hug your kids," she whispered into my ear when she embraced me at the casket. The slideshow in the gathering space, set to music, moved me to tears. I saw photo after photo of her son during life's wonderful ordinary moments: sitting on the dock fishing; sledding with his sisters; the first day of first grade.

A quote by author Katrina Kenison comes to mind: "It has taken a while, but I certainly do know it now—the most wonderful gift I had, the gift I finally learned to cherish above all else, was the gift of those perfectly ordinary days."

As we start this new month—and new school year—I hope we savor the ordinary moments that lie ahead, not taking them, or the wonderful people in our lives, for granted.

A verse from Psalm 90 states it beautifully: "Teach us to count our days aright, that we may gain wisdom of heart" (Ps 90:12).

Life is brief and tomorrow is not promised, so we should cherish each ordinary day at a time.

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

The Human Side/Fr. Eugene Hemrick

Sage principles and eloquence are needed for today's rhetoric

After making a giant step forward in modern communications, have we also taken two steps backward?



Thanks to the Internet, people are communicating with each other in wonderful ways. For example, shut-ins once disconnected from society are able to stay connected with friends, and we now have all sorts of

libraries at our fingertips.

The world of communications is bursting with giant leaps forward, but is the manner in which we communicate as balanced as it should be?

To determine this requires consulting with the wisdom of the ages.

Statesman, orator, philosopher and lawyer Cicero once wrote that, among other things, success depends on speaking eloquently.

To determine how balanced today's rhetoric is, let's look at some synonyms for "eloquence"—the words "moving," "fluent," "articulate" and "well-expressed."

The synonym "moving" leads us to ask in what direction is our rhetoric moving us. Is it increasing feelings of hostility and indignity? Has it improved courtesy and civility, or generated vulgarity and bad manners?

No doubt our rhetoric is fluent and articulate, but is it increasing our charity and understanding of each other? Is it inspiring camaraderie, or is it causing harmful divisions?

In a lecture by literature scholar Helen C. White, she points to the potential of words: "They are symbols, and yet they have, also, their own history of associations and meanings, and their own capacities of suggestion and of evocation, their own possibilities of pattern-making and of music, heard and unheard—in short, their own mysterious dynamic,

reaching backward and forward with their ministry to ear and mind."

Here we might ask how much music we hear and see in our world of words. Do they lift us into the intriguing inner worlds within our world or is chaotic speech submerging them in mud?

In his Letter to the Ephesians, St. Paul speaks of carefully crafting the morality of words: "No foul language should come out of your mouths," he writes, "but only such as is good for needed edification, that it may impart grace to those who hear. ... Be kind to one another, compassionate, forgiving one another as God has forgiven you in Christ" (Eph 4:29, 32).

Thanks to Cicero, Helen White and St. Paul, we are blessed with sage principles needed for judging the balance of today's rhetoric.

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

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

The Sunday Readings

Sunday, August 5, 2018

- Exodus 16:2-4, 12-15
- Ephesians 4:17, 20-24
- John 6:24-35

The Book of Exodus provides us with the first reading in this weekend's Liturgy of the Word.



As the name implies, this book of the Bible traces the path of the Hebrews as they fled Egypt under the leadership of Moses, and proceeded across the desolate Sinai peninsula en route to the land that God had

promised them.

A trip across Sinai today on a paved highway and in a modern vehicle is no delight. The land in general is unoccupied, arid and unappealing.

When the Hebrews crossed this territory, the circumstances were even more forbidding. They were traveling on foot. They were exposed to the heat of the day and the chill of the night. The peninsula offered little by way of food or drink. They had no compass to guide them, no map to follow.

Nevertheless, Moses urged them onward. Constantly, he reminded them that God had prepared a place for them, a "land flowing with milk and honey" (Ex 3:17).

Following Moses at times seemed to the Hebrews to mean that they were wandering farther and farther away from civilization and from security. Deeper and deeper, they marched into the unknown and the inhospitable.

So they grumbled. This reading from Exodus captures some of their complaints. They were hungry, for instance.

Moses challenged them even more to trust in God. Miraculously, they discovered one morning that the ground was covered with a substance that indeed they could eat. They called it "manna." Without this food, they would have starved.

Modern scholars do not know exactly what was this substance suddenly found on the ground. Some scholars have suggested that it was the secretion of insects. Indeed, other scholars note that a species of insects migrates to the south from Europe, and that indeed these

insects secrete a substance suggestive of the ancient manna.

In any case, the vital point for the Hebrews was that this substance arrived precisely when they desperately needed food and precisely after they had prayed for food.

God provided for them. God works through nature. The fact that the manna possibly had natural origins in no way diminishes the fact of the miracle.

For the second reading, the Church offers the Epistle to the Ephesians. This epistle calls upon the Christians of Ephesus to recognize Jesus, the Lord, as the source of all wisdom. He is the source of all goodness.

St. John's Gospel offers the last reading. As was the case with the Hebrews in the story from Exodus, the contemporaries of Jesus looked for signs and wanted salvation on their own terms.

In this reading, the Lord presents salvation as God's gift. Jesus bears this salvation. To survive, literally we need the Lord as much as we need bodily nourishment. Jesus makes a startling statement. "I am the bread of life" (Jn 6:35), the Lord declares.

Reflection

The Church in these readings reminds us once more that we are humans. First, we are vulnerable to death. We die physically if we are deprived of material food long enough. We also may die spiritually if we are left to ourselves and without God.

Part of our human limitation is our exaggerated trust in ourselves. We ignore or dismiss genuine dangers before us.

These readings remind us not gloomily of our sad plight, but with excitement and hope they recall the fact that again and again God is with us and answers our needs.

God's greatest and most perfect answer for us is in Jesus. Jesus is the revelation of God. If we live as Jesus lived, we will be near God.

Most importantly, Jesus is the "bread of life." If we worthily consume this bread in the Eucharist, Jesus is part of us. He lives in us. We live in Jesus. †

Daily Readings

Monday, August 6

The Transfiguration of the Lord
Daniel 7:9-10, 13-14
Psalm 97:1-2, 5-6, 9
2 Peter 1:16-19
Mark 9:2-10

Tuesday, August 7

St. Sixtus II, pope, and companions, martyrs
St. Cajetan, priest
Jeremiah 30:1-2, 12-15, 18-22
Psalm 102:16-23, 29
Matthew 14:22-36
or *Matthew 15:1-2, 10-14*

Wednesday, August 8

St. Dominic, priest
Jeremiah 31:1-7
(Response) *Jeremiah 31:10-13*
Matthew 15:21-28

Thursday, August 9

St. Teresa Benedicta of the Cross, virgin and martyr
Jeremiah 31:31-34
Psalm 51:12-15, 18-19
Matthew 16:13-23

Friday, August 10

St. Lawrence, deacon and martyr
2 Corinthians 9:6-10
Psalm 112:1-12, 5-9
John 12:24-26

Saturday, August 11

St. Clare, virgin
Habakkuk 1:12-2:4
Psalm 9:8-13
Matthew 17:14-20

Sunday, August 12

Nineteenth Sunday in Ordinary Time
1 Kings 19:4-8
Psalm 34:2-9
Ephesians 4:30-5:2
John 6:41-51

Question Corner/Fr. Kenneth Doyle

Use prudent judgment concerning attending civil wedding ceremony

Our parish council recently got into a discussion of several questions, one of which was this: Was Jesus actually 33 years old when he died, and how do we know? Can you help us? (Vermont)



Although we do not know with certainty at what age Jesus died, it is generally believed that he was 33.

The Gospel of Luke says, "When Jesus began his ministry he was about 30 years of age" (Lk 3:23). And John's Gospel notes that there were three annual feasts of the Passover during the course of Christ's public life—one in chapter 2:13 (the cleansing of the Temple), another in chapter 6:4 (the multiplication of the loaves) and a final one in chapter 11:55-57 at the time of the crucifixion.

Putting those references together, one is led to the conclusion that Jesus was probably 33 at the time of his death. The actual age, though, does not matter theologically, as no doctrinal truths are built upon it.

My son is scheduled to be a groomsman for one of his best friends, who has been living with his girlfriend for several years. It is to be a civil ceremony held in a hotel. I told my son that I would not be able to go since I am a Catholic and my attendance would look like approval. Naturally, my son was annoyed. Am I doing the right thing? (Ireland)

As regards your son's friend and his bride-to-be, I am assuming that at least one of them is a Catholic. If not, of course, there is no problem with your attending their wedding. Non-Catholics, it stands to reason, have no obligation to marry with the Catholic Church's approval. But if at least one of them is a Catholic, then some other considerations enter in.

Presumptively, their civil ceremony would not be a valid marriage in the eyes of the Church—since they are not being married by a Catholic priest or deacon or, in the alternative, with the required dispensation from the Church. But—perhaps surprisingly—canon law has no explicit prohibition against Catholics attending an invalid wedding. That

decision is left to the prudent judgment of a Catholic, after prayerfully considering several factors.

Maintaining peaceful relationships within a family is important. Also, it is certainly better for the couple in question to solidify their commitment with a civil ceremony than simply to continue living together—and this might even be the first step in their full return to fidelity and practicing the Catholic faith.

On the other hand, one must not give the impression that the canonical norms of marriage do not matter, so you wouldn't want your presence at the wedding to be seen as a stamp of approval by the Catholic Church.

Weighing these several values, here is a course of action that I might suggest: Why not explain to your son that, after thinking and praying about it, you have decided to attend the ceremony out of loyalty both to him and to his friend? But tell him that you do have some reservations about doing so because of your strong belief that they should be married in a Catholic ceremony.

Then, ask your son if he would feel comfortable passing on your feelings to his friend. The ideal outcome would be that the friend, upon reflection, would be reminded of his religious responsibilities and decide to have the marriage blessed by the Church.

(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

A Muse

By Jean Grubbs

It's fair to say and it is true,
I thought and thought and thought of You.
And as my thinking grew and grew,
I think I found what's known to few.

For thoughts are things, you'll agree,
Though quite unseen, unlike me.
Thus have I solved the mystery
Of a Spirit being that is Thee.

Then having concluded angels, who,
Being spiritual beings just like You,
Fill the universe with a mighty crew.
But what size heaven? I have no clue.



(Jean Grubbs is a member of St. Michael Parish in Greenfield. Photo: Words on the front of Holcomb Observatory at Butler University in Indianapolis, shown here on June 30, declare, "The heavens declare the glory of God.") (Photo by Natalie Hoefler)

Readers may submit prose or poetry for faith column

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

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions. Send material for consideration to "My Journey to God," The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202-2367 or e-mail to nhoefler@archindy.org. †

Rest in peace

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

BRIDGE, Barbara E., 97, St. Jude, Indianapolis, July 12. Mother of Karen Emlet, Barbara Griffin and Nancy Young. Step-mother of Nancy Benson and Sandi Glidden. Sister of Janet Hodson, Mary Holman and Robert AmRhein. Grandmother of nine. Great-grandmother of 14.

DUMAUAL, Augusto, R., 78, St. Luke the Evangelist, Indianapolis, July 19. Husband of Natividad Dumauual. Father of Almira Lyst and Alfred Dumauual. Grandfather of five. Great-grandfather of two.

ECKSTEIN, Angela M., 90, St. Mark the Evangelist, Indianapolis, July 16. Sister of Marikay Devlin. Aunt of several.

FARNEY, Sandra (Cecconi), 56, St. Pius X, Indianapolis, July 17. Wife of Tim Farney. Mother of Caroline and John Farney. Sister of Lisa McKnight.

GORKA, Bertha J. (Urbancic), 103, St. Christopher, Indianapolis, July 19. Mother of Lois Bennett and Wally Gorka. Grandmother of two. Great-grandmother of two.

LAZARZ, Helen K., 95, St. Matthew the Apostle, Indianapolis, July 12. Mother of Catherine Wilk, Nancy and Lawrence Lazarz. Grandmother of three.

MASCARI, Thomas M., 65, St. Roch, Indianapolis, July 4. Husband of Lora Mascari. Father of Tommy II and Tony Mascari. Brother of Mary Margaret Farah, Natalie Miles and Marie Ann Mascari. Grandfather of three.

O'HARA, John D., 86, St. Monica, Indianapolis, April 23. Husband of Patricia O'Hara. Father of Maureen, Kevin, Patrick and Sean O'Hara. Step-father of Theresa and Michael Haragan. Grandfather of eight.



Summer fun

A child cools off in a fountain on a hot summer day on July 24 in Seoul, South Korea. (CNS photo/Jeon Heon-Kyun, EPA)

RISCH, Jeanie, 93, St. Gabriel, Connerville, July 22. Mother of Jan York. Sister of Marian Dible. Grandmother of five. Great-grandmother of 26. Great-great-grandmother of six.

SHOTTS, Meredith L., 91, St. Roch, Indianapolis, June 21. Father of Carol Farnsworth, Mary and

James Shotts. Brother of Charles Shotts. Grandfather, great-grandfather and great-great-grandfather of several.

STULL, Margaret E., 94, St. Jude, Indianapolis, July 22. Mother of Mary Anne Lindblom, Rose Marie Walters and James Stull. Grandmother of nine. Great-grandmother of 20.

YOSHA, Lena M., 96, Our Lady of the Most Holy Rosary, Indianapolis, July 22. Mother of Sheryl Ashby and Michael Yosha. Grandmother of three. Great-grandmother of four.

ZUTTARELLI, Judith A. (Stewart), 77, St. Vincent de Paul, Bedford, July 24. Mother of Anna Matthews and Anthony Zuttarelli. Sister of Linda Brown. †

Providence Sister Teresa Marie Havlik served in Catholic education for 55 years

Providence Sister Teresa Marie Havlik died on July 9 in Mother Theodore Hall at Saint Mary-of-the-Woods in St. Mary-of-the-Woods. She was 89.

The Mass of Christian Burial was celebrated on July 19 at the Church of the Immaculate Conception at the motherhouse in St. Mary-of-the-Woods. Burial followed at the sisters' cemetery.

Sister Teresa Marie was born on May 8, 1929, in Chicago. She entered the Sisters of Providence of Saint Mary-of-the-Woods on Feb. 2, 1948, and professed final vows on Aug. 15, 1955.

Sister Teresa Marie earned a bachelor's degree from Saint Mary-of-the-Woods College in St. Mary-of-the-Woods and a master's degree from Northern Illinois University in DeKalb, Ill.

During her 70 years as a member of the Sisters of Providence, Sister Teresa Marie ministered as a teacher in Catholic schools in California, Illinois and Indiana.

In the archdiocese, she served in Catholic education at St. Philip Neri School in Indianapolis from 1950-54 and at St. Anthony School, also in Indianapolis, in 1954-55.

In 2013, she returned to the motherhouse where she committed herself totally to the ministry of prayer.

Sister Teresa Marie is survived by her nieces and nephews.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

Providence Sister Pauline Brockelsby served in Catholic education and as a chaplain

Providence Sister Pauline Brockelsby died on July 13 in Mother Theodore Hall at Saint Mary-of-the-Woods in St. Mary-of-the-Woods. She was 79.

The Mass of Christian Burial was celebrated on Aug. 1 at the Church of the Immaculate Conception at the motherhouse in St. Mary-of-the-Woods. Burial followed at the sisters' cemetery.

Sister Pauline was born on Sept. 5, 1938, in Omaha, Neb. She entered the Sisters of Providence of Saint Mary-of-the-Woods on Sept. 12, 1960, and professed final vows on Aug. 15, 1968.

Sister Pauline earned a bachelor's degree from Saint Mary-of-the-Woods College in St. Mary-of-the-Woods and a master's degree from Catholic University of America in Washington, D.C.

During her 58 years as a member of the Sisters of Providence, Sister Pauline ministered as a teacher in Catholic high schools in Indiana, New Hampshire and Virginia.

In the archdiocese, she served in Catholic education at Our Lady of Providence High School in Clarksville from 1967-70.

Sister Pauline then trained for chaplaincy and served in this capacity in Illinois and California.

Due to poor health, she returned to the motherhouse in 1983, where she served her sisters in many ways. Beginning in 2002, she committed herself totally to the ministry of prayer.

Sister Pauline is survived by her nieces and nephews.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

Trial pending for priest accused of embezzling \$5 million from parish

WASHINGTON (CNS)—A priest in Michigan is awaiting an August trial after being accused of embezzling more than \$5 million from a parish in Okemos, in central Michigan, in the Diocese of Lansing.

But it's unclear whether the Aug. 13 trial for Father Jonathan Wehrle will go ahead as planned, after his attorney in the criminal case said he "will be withdrawing," according to a July 18 report in the *Lansing State Journal* newspaper.

According to the newspaper, the announcement from Father Wehrle's attorney came after Michigan State Police said in a news release that investigators from its Special Investigation Section discovered more

than \$63,000 in cash stashed above the ceiling tiles of the basement of the priest's home during a July 17 search. The newspaper reported that police said the bundled cash authorities found had the words "For deposit only—St. Martha Parish and School," the name of the parish where he served from 1988 until June 2017.

In a May 2017 statement, the diocese said the priest was "on administrative leave from his pastorate," but also said Father Wehrle submitted his retirement effective on June 28, 2017. The Diocese of Lansing said in a July 25 call to Catholic News Service that it could not comment on the pending case.

The priest faces six felony counts of embezzlement.

News stories on the case point to a "lavish" home the priest is said to have built, allegedly with money from the parish, according to police. In a March 19 story titled, "How a \$42K-a-year priest built mansion worth millions," *The Detroit News* newspaper describes the home where the priest lived, as a "two-story, stone-facade house" with "eight bedrooms, 12 bathrooms, a library, wine cellar, indoor swimming pool and wood-paneled elevator. The 11,300-square-foot home boasts granite counter tops, limestone fireplaces, walnut hardwood floors, crystal chandeliers and stained-glass windows."

The publication said a contractor estimated the home's worth at \$3 million to \$4 million. It also pointed

out that the priest, who had an affinity for construction, had earlier built another home with parish money and reimbursed the parish, but pointed out a discrepancy in the amount of the reimbursement, the mortgage, and what the home had sold for.

A Michigan-based group called Opus Bono that says it raises money to help priests in need has been trying to raise money for Father Wehrle's legal defense.

In addition to the criminal charges, the priest also is facing a civil lawsuit filed by Princeton Excess and Surplus Lines Insurance Corp., the insurance company for the diocese, which says it has paid "about \$2.5 million to the diocese to cover its losses so far," according to an April 3 story in *Insurance Journal*. †

Accompanying change: Dublin meeting to focus on today's families

VATICAN CITY (CNS)—The last time a pope visited Ireland, its constitution prohibited divorce, gay marriages were unthinkable, abortion was illegal and physical and sexual abuse at the hands of nuns and priests was a carefully hidden secret.



Cardinal Kevin J. Farrell

That has all changed in the almost four decades since St. John Paul II visited the country in 1979.

Pope Francis will visit Dublin and Knock on Aug. 25-26, mainly for the World Meeting of Families. But he also will meet Irish government leaders and is expected to meet with survivors of abuse.

"Ireland is a country that has suffered tremendously, and suffered at the hands of the Church, also—so many cases of abuse: sexual abuse, physical abuse, emotional abuse," said Cardinal Kevin J. Farrell, the Irish-born prefect of the Dicastery for Laity, the Family and Life, which helped organize the World Meeting of Families.

Revelations of the extent of the abuse and the long-delayed response of Church officials have devastated Irish Catholics, sent Church attendance plummeting and contributed strongly to the waning influence of the Irish hierarchy in public discourse.

"Ireland is certainly a different country today" from what St. John Paul experienced in the late 1970s, Cardinal Farrell told Catholic News Service (CNS). "The Church was a powerful force in Ireland—for good or for bad, it's not my position to judge—but, certainly, that is not the Ireland of today."

The people of Ireland and the Catholic Church in Ireland must find ways to work together and support each other in dealing with the new, multicultural, pluralistic reality of the country, he said.

"Pope Francis has tried to teach us that over the last five years," he said. "You've got to remember: People aren't the way

we would like them to be; they are the way they are. And we have to bring the message of God and the word of God to people where they are, in this place, at this particular moment."

The changes in society—not just in Ireland—and in the Church also have dictated changes in the World Meeting of Families and its "pastoral congresses," which since 1994 have gathered an international group of bishops, theologians, members of Catholic movements and Catholic families to strengthen their work and witness about the Catholic vision of marriage and family life.

The Dublin congress on Aug. 22-24 will continue that core mission, but has been designed to be more attractive to and welcoming of all families, including those who find some of the Church's teachings challenging, he said. Participants can attend workshops ranging from cooking demonstrations to discussions about outreach to migrant and refugee families; and from fostering family prayer to welcoming LGBT people and their families.

"As Pope Francis says, we have to adjust to the reality with which we find ourselves," Cardinal Farrell said. "Catholics today are not so expressive of their Catholic identity, of their married identity, but I believe that they are seeking."

For example, he said, more couples under the age of 40 have registered for the Dublin gathering than for any of the previous world meetings, and some 37,000 people have registered for the congress.

The entire World Meeting of Families 2018 is focused on Pope Francis' 2016 apostolic exhortation, "*Amoris Laetitia*" ("The Joy of Love"), which offered his reflections on modern family life.

Cardinal Farrell said he hoped the meeting and the pope's visit would help spark "a renewed consciousness of the beauty of marriage and of the beauty of family" and, even more, that "people would become enthused about helping each other."



Pope John Paul II accepts a gift during Mass in 1979 at Phoenix Park in Dublin. Pope Francis will visit Dublin and Knock, Ireland, on Aug. 25-26, mainly for the World Meeting of Families. But he also will meet Irish government leaders and is expected to meet with survivors of sexual abuse. (CNS photo/Arturo Mari)

In societies where people are increasingly isolated from each other and live far from the rest of their extended families, he said, the traditional supports for a strong, healthy marriage and family are more difficult to find.

Pope Francis made no changes to Catholic doctrine in "*Amoris Laetitia*," the cardinal said. But there is "a pastoral change, a way of dealing with married couples" starting from the "practical reality" of their own lives.

"It's about the practicality of loving and caring and living marriage according to the word of God," he said. "People are searching for this."

"We understand that the world has changed," the cardinal said. "We don't judge anybody, but we believe in what we believe as Catholics," and want to help those seeking assistance.

Cardinal Farrell attracted some strong reaction in early July after he said in an interview that priests are not the best people to prepare and accompany couples for married life. "They have no

credibility; they have never lived the experience," he was quoted as saying.

"Priests have an important role to play, obviously," he told CNS on July 24. "That's a foregone conclusion; we are talking about a sacrament that people are preparing to receive."

"Marriage preparation should be done under the direction of a priest," he added, but always with couples who are trained and "can connect with young people today."

"Young couples need support," he said. And that ministry belongs predominantly to other married couples because the challenges usually are not theological or moral, but are questions related to "the practical, everyday reality of living life with a person."

"We have to accompany people where they are in their lives, not where we would hope they were," Cardinal Farrell said. And for that, "we need couples. We need laypeople, people who are experienced, people who have walked the walk." †

Foster vocations by being compassionate friend to others, archbishop says

NASHVILLE, Tenn. (CNS)—As people seek to serve God, they should "concentrate not so much on the job we are doing for him but on his friendship," Archbishop J. Peter Sartain of Seattle said in his homily for the opening Mass of the 76th Serra International Conference held earlier this summer in Nashville.

"It is then that we will be the most effective in our encouragement of vocations, because we will allow the light of God to shine through us," said Archbishop Sartain, who noted that Serra International was founded in his archdiocese.

Serra International is a lay organization with 500 clubs and 12,000 members around the world, including in the Archdiocese of Indianapolis, devoted to promoting vocations to the priesthood and religious life.

The conference drew more than 400 people from nearly 10 countries, said Bob Rudman, a vice president of Serra International and one of the organizers of this year's conference.

"It was just a phenomenal success," said Rudman, a member of the Serra Club of Williamson County in the Diocese of Nashville.

The goal for organizers of the June 28-July 1 convention was that attendees "would grow in spirituality through the speakers we had, the programs we offered, the camaraderie with people from all around the world," Rudman told the *Tennessee Register*, Nashville's diocesan newspaper. "They're doing similar things you're trying to do even though they're operating under conditions that might be much more stressful than we have in the United States."

In his homily at the opening Mass at the Cathedral of the Incarnation, Archbishop Sartain spoke of two people who inspired his own vocation: his aunt, Sister Camille, who was a member of the Dominican Sisters of St. Cecilia in Nashville, and Msgr. Patrick Lynch of the archbishop's hometown of Memphis.

"Growing up in Memphis, it always seemed to me to be the most natural thing to have a nun for an aunt,"

Archbishop Sartain said. "She loved God and cherished her vocation as a Dominican sister."

Msgr. Lynch "was short ... but packed with thunder. Strong as an ox, but alert to his weakness," Archbishop Sartain said. "He could have been anything he wanted to be, but he wanted to be a priest. He would have been a great father and husband, so God made him a father to thousands."

"Serrans are called to engender an environment in families and in the Church in which it is, in fact, the most natural thing in the world to consider a vocation in the Church," he added. "Be a compassionate friend to others and bring them to Christ. ... He will do the rest. He uses you in ways far beyond your comprehension, I assure you."

During the convention, Cardinal Thomas C. Collins of Toronto was installed as the organization's new episcopal adviser, the first from outside the United States.

The new president of Serra International, Mario Biscardi, is from his archdiocese, Cardinal Collins noted. "I'm a great supporter of Serra International," said Cardinal Collins, who pointed out that the Serra Club in his archdiocese sponsors the Ordinandi Dinner, which draws close to 2,000 people every year and features

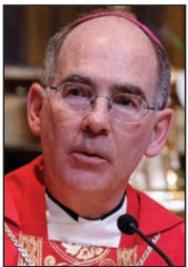
seminarians talking about their vocation stories. On the same day, the Serra Club also hosts the Ordinandi Luncheon for high school students, he said.

"It's incredibly valuable," Cardinal Collins said of the work of Serra International. "It helps vocations."

Cardinal Collins celebrated the closing Mass for the conference at the Catholic Pastoral Center in Nashville. In his homily, the cardinal said it is important to have a wide perspective on God's plan for his people and a "laserlike focus" on Jesus Christ.

Receiving the Eucharist at Mass "is a dress rehearsal for death," Cardinal Collins said. "The Lord whom we encounter here is the Lord we'll encounter when we lift off the bumpy runway of life and finally head home."

The convention featured talks from other speakers including: Michael Warsaw, chief executive officer of the Eternal Word Television Network; Tom Thibodeau, a religious studies professor at Viterbo University in La Crosse, Wis.; Father Austin Gilstrap, director of vocations for the Diocese of Nashville; Sister Peter Marie Chrismer, a member of the Dominican Sisters of St. Cecilia; and Deacon Rafael Bougrat of St. Philip Church in Franklin, Tenn.; and Father Paul Halladay, a U.S. Army chaplain with the rank of major. †



Archbishop J. Peter Sartain

Classified Directory

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Groundbreaking at St. Mary in Indianapolis

St. Mary Parish in downtown Indianapolis was founded in 1858. The original church building was located on Maryland Street, between Pennsylvania and Delaware streets. Due to increased industrialization of the area surrounding the original church and a subsequent decrease in membership, the parish decided to move to a more residential area. On May 1, 1910, they broke ground on a new church building in their current location on New Jersey Street. Father Anthony Scheidler, who served as pastor from 1874-1918, is seen in this photo from the groundbreaking, along with many children of the parish.

(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.)



Marriage celebration

The Lawrence County faith communities of St. Vincent de Paul Parish in Bedford and St. Mary of the Assumption Parish in Mitchell came together for a celebration honoring the sacrament of marriage on July 14. The special gathering began with a blessing at the beginning of Mass by Father Richard Eldred, the pastor of both parishes. All told, 69 engaged and married couples attended the special celebration, which included a catered meal, music and the sharing of couples' wedding pictures. Each couple also received gifts from Father Eldred and the parishes, including a framed picture depicting the marriage of Joseph and Mary. Pictured above holding their special gift are Woody and Mickey Martin, members of St. Vincent de Paul Parish, who were married in October of 1949 and recognized as the longest married couple—nearly 69 years—at the gathering. Also shown is their wedding picture from 1949. (Submitted photos)



Amid hardships, Syriac Catholic young people attest to their faith

BEIRUT (CNS)—Driven by a zeal and strong ties to the roots of their faith, 450 young people from all over the world gathered in Lebanon on July 17-22 for the first Syriac Youth International Convention, open to people ages 18-35.

“Our main objective is to give the youth hope ... because of what we have suffered, especially in Syria and Iraq,” Father Jules Boutros, who heads the pastoral youth committee for the Syriac Catholic Patriarchate, told Catholic News Service (CNS). He said more than 60 percent of Syriac Catholics have emigrated from the Middle East in the last decade.

“They have lost everything or almost everything and have been diffused all over the world,” he said of the Syriac faithful. The convention gave the young adults, who now mostly live in the diaspora, a springboard to foster global solidarity and to keep them united with their Church.

Syriac Catholics from 15 countries attended the event, which combined

prayer, educational workshops and presentations related to Syriac history, as well as visits to Syriac monasteries and holy sites. Participants also met with Syriac Catholic Patriarch Ignace Joseph III Younan.

Fawzy Basily, 26, was one of 20 young people who came from Aleppo, Syria.

“This is the first time for a worldwide Syriac Catholic conference, and we want all the world to know that we Christians are still in Aleppo. We are strong in faith despite all we went through, and we will continue on,” he told CNS at Our Lady of Light convent in Faytroun, Lebanon, the main venue of the gathering.

He recounted how their Aleppo parish church, Our Lady of the Annunciation, was damaged in 2013-14. “That was a terrible year. Missiles from everywhere, bombs and explosions.”

About 100 members of the parish's Scout group were meeting in the basement of the church when one of

those missiles hit.

“Not one of us was hurt. We believe Our Lady protected us,” Basily said. The Scouts worked together to clear the debris and the broken glass, from which they created an icon of Our Lady of the Annunciation.

“We never gave up on our church. This church gave us our strong foundation in faith,” Basily said.

For Elias Atmaja, 20, the convention was a chance not only for a spiritual renewal, but also to reconnect with old friends from Aleppo.

Atmaja now lives in Belgium, from where he came to the event with 22 other Syriac youths.

“It's a big change,” the aeronautical engineering student said of his adoptive country, noting that it's a “dry environment” spiritually, atheism is rampant, and many people there consider it strange to go to church. “In Belgium, they don't know there are Christians in Syria,” Atmaja added.

“Here at the convention, we have an opportunity to share and renew our faith and feel that the Church is alive,” Atmaja said. “It will be sad to leave,” he admitted, but added that he is going back to Belgium “recharged.”

Shahad, a 32-year-old Iraqi who asked that her last name not be published, said she appreciated the religious freedom in Lebanon.

“The Christians of Lebanon feel that they belong in their homeland,” Shahad said. “I wish that Christians in Iraq could live like this,” she said.

In Lebanon, Christians account for approximately 40 percent of the population. The country's president is a Maronite Catholic, and half of the country's 128 parliamentary seats are reserved for Christians.

Natives of Basra, Iraq, Shahad and her family moved to Mosul, where they faced increasing threats from terrorist groups. They next moved in 2008 to Irbil, the capital of Iraqi Kurdistan

in the northern part of the country. Six years later, some 100,000 Iraqi Christians also fled to Irbil, when they were uprooted from Mosul and the Nineveh Plain by the Islamic State. The convention hosted 40 young adults from Irbil.

“In Iraq, Christians feel like strangers in our own country. The Muslims make us feel like we don't belong,” Shahad explained.

“Here, we have something in common,” she said of the gathering. “And I can see that Christians will always be united by our faith. This gives me hope for our future.”

On July 22, Patriarch Younan and Syriac bishops from around the world concelebrated Mass for the youths.

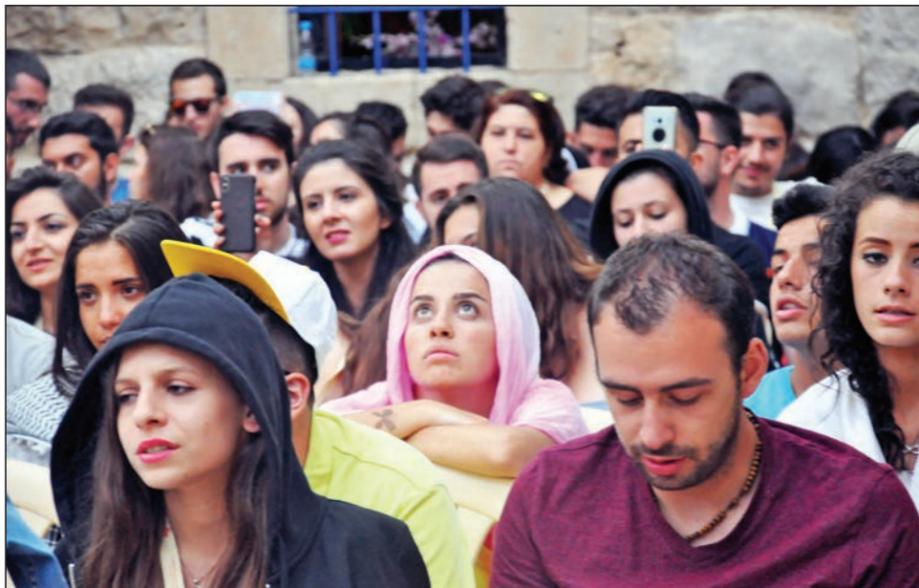
Before Mass, the convention participants had an open forum with Patriarch Younan. The first question: Will another such gathering be planned?

“Of course, we wish to,” the patriarch responded, to thunderous applause, noting, “You are all smiling.”

“Now you have to be the missionaries in your parish,” he told them. “Seek God, follow him, wherever you are in the world.”

Syriac Catholic Bishop Barnaba Habash of Our Lady of Deliverance in Newark, N.J., told CNS: “I give thanks to the Lord for what I am seeing here, how these youths are really happy because of their faith, no matter what their difficulties.” The enthusiasm of the convention participants, he said, is a testimony that “our priests really understand what it is to be a missionary in the diaspora.”

Bishop Habash said he believed the October Synod of Bishops on young people, the faith and vocational discernment with Pope Francis would herald “another page in the new days of the Church.” Patriarch Younan assured the gathered youth that their struggles and concerns would be conveyed to the synod. †



Young adults from around the world pray on July 21 at St. Ephrem monastery in Chbanieh, Lebanon. The young people were in Lebanon for a July 17-22 gathering of Syriac Catholics.

(CNS photo/courtesy Syriac Catholic patriarchate)