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 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 him to suspend from the exercise of any public ministry “in obedience” to the Vatican after an accusation he abused a teenager 47 years ago in the Archdiocese of New York was found credible. 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 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 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.

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

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 charism 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 1984 and no longer has any women religious on staff.

“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 religious orders.

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 ordination of deacons back to the Church’s life. (CNS photo/Clarion Herald, Patti Lamb)


The Criterion

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 Archdiocese’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

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.

“He, his disciples, cannot look the other way,” he said.

The Gospel account, he said, showed 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.”

“At the Mass, we all will celebrate the Eucharist,” the pope said. “How can one be listened to when one speaks of higher values?”

Proclaiming Christ demands a generous commitment of solidarity toward the poor, the weak, 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. †

Help those in need, never waste food, pope says
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 to call for a more thorough reckoning of the U.S. Church’s clerical sexual abuse policies.

“I am confident that we will—strengthen the policies and implement sanctions and against any trying to fly away with such evil and destructive behavior,” Bishop Edward B. Scharfenberger of Albany, N.Y., wrote in a July 27 letter to clergy in his diocese.

“But, at its heart, this is much more than a church’s internal management; 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 blessed from what a layperson or another member of the clergy is not,” Bishop Scharfenberger said.

“A member of the clergy who seeks to live a celibate life must remain in chastity in his relationship with all whom he serves as spouses within a marriage. This is what our faith teaches and what we are called to do 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 are, at least, striving to live holy and admirable lifestyles. I am ashamed of those of my brother priests who, 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 resignation conclusively to the laity and religious to be strongly deliberated,” said a July 28 statement by Bishop Michael F. Olson of Fort Worth, Texas.

“Each day will tell us that the former cardinal not only allegedly perpetrated abuse against minors but also against subordinates including cardinals, bishops, seminarians and members of the laity. The evil effects of these actions were multiplied by the fact that these were often settled with victims without transparency or restrictions on the former cardinal’s ministry,” Bishop Scharfenberger 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 perpetrate these evil acts,” he added.

Trinity Washington University president Patricia McGuire, in a July 27 blog posting titled “Cardinal Sin,” wrote about the allegations against Archbishop McCarrick through the prism of her mother’s later-in-life ministry.

“She always had the way she have exposed her young sons to abusive clergy. In the today, tragic stories of priests committing appalling acts of abuse spread from Boston to Philadelphia and from Kansas to Pennsylvania. Newsweek, the mothers of the altar boys, in particular, suffered silent grief and suspicion, and then a sense of betrayal and then alienation from the Church to which they had devoted unencumbered 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 open letter that was written by a very 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 me wonder if something had happened to her father so long ago in the Italian seminary; how the evidence, the scandal created more doubts, caused more anguish, like a rapidly spreading toxic algae bloom,” McGuire added. “The Church’s response to the massive sexual 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.”

“As a father, I am appalled and angry. As a Catholic, I feel betrayed,” said a statement from John Carr, director of the Initiative on Catholic Social Thought at Georgetown University, who had worked closely with 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 sexual abuse and dismantle the culture that permitted it within our family of faith.”

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 that can be done to halt them at a conference held on July 30 at the Department of Justice (DOJ).

He also outlined “Life’s Changing,” 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 the changes this culture and the values it represents mean for the future of religious liberty.”

While Sessions provided no vision of what the world will look like if the culture continues to change, he said that “I believe that this unease among the American people is the reason I will not let an innocent man like 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 administration are determined to advance our magnificent heritage of freedom of religion.”

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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 brotherhood? Or will 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 Swastika 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 explain the evil that is occurring among some people’s misguided intentions are in today’s already fractured world.

It is hard to comprehend—belief or behavior meant to threaten, isolate, oppress or injure 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 organization notes 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 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 it was “disgusting and furious” about the incident.

“There can be no equivocation when it comes to anti-Semitism, racism, 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 Rabbi Shmuel A. Goldenberg, our Lady of Lourdes Parish in Indianapolis, condemned this crime and said: “We stand together, both to support our targeted religious community and to raise the alarm about the spread 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 bigotry or hatred 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 dismiss 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 D. Harvey 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 Krichaver, 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 Krooks

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 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 unimpeachable 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 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 render disputes in keeping with the law as the mean. In reality, though, unelected judges appointed for life could wield untold power, invadind 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 “in manifest 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.

If the law professor John Hart Ely said, “It is bad constitutional law, or rather it is not constitutional law and goes as far as it can go without a basis for it, we are a universe away from what judges would be for in the new nation. They are insisting that any replacement pledge to uphold the court’s Roe v. Wade decision on abortion.”

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道路上 of spirituality, 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, the culture of individuals and collective beliefs which may or may not be associated with a religious institution, yet it is meaningful to an individual’s life, and collectively, it is the life line of the social contract.

Every black life in the United States, and around the world, is influenced in every 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 black people 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 and how black males and females tend to rely on spiritual beliefs not only when faced with adversity and challenges, but 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 Carmelites Discalced Seu Seu Indianapolis

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Esta es la cuarta columna sobre la exhortación apostólica del papa Francisco, “Gaudete et Exsultate” (“Alegrías y regocijos”). 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 son especialmente importantes hoy en día:

1. Fe, esperanza y amor
2. Un espíritu humilde
3. Un corazón que se vuelve hacia Dios y la gente
4. Un corazón de amor y servicio
5. Un amor incondicional a Dios y a los demás

El último signo de santidad en nuestro día, según el papa, es la exhortación al pensamiento y al trabajo. La santidad es una realidad que nos invita a reflexionar sobre nuestra vida y nuestro camino en busca de un mayor amor y servicio a Dios y a los demás. La santidad es un camino que nos conduce a un mayor conocimiento de Dios y de nuestra propia espiritualidad.

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 otros que nos acompañan en nuestro camino hacia Dios.

La exhortación del papa describe los signos de la santidad en el mundo actual.
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 Parish in Greensburg, beginning 9 a.m.-3 p.m. Aug. 25. The event is hosted by the Archdiocese of Indianapolis Social Ministry. Registration is requested online by Aug. 20 at www.archindy.org/ParishSocialMinistryGathering.

For more information, contact Theresa Chambler at 317-236-1404 or 317-627-7729 or gerard@4a.org.

Archdiocese of Indianapolis

Archdiocesean 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., Indianapolis, from 9 a.m.-3:50 p.m. Aug. 25.

Father Pascal Nduka from the Center for Interfaith Cooperation at Marian University will present the session.

For more information or to register, contact Jeanne Wolford at 317-635-3790 or jeannewolford@archindy.org.

Archdiocese of Indianapolis

IndianaSt. 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 at the center, but there is no charge to attend. However, a freight offering is welcome. Lunch will be provided.

Donations may be dropped off by Aug. 22 by calling Pearlette Stovall at 317-259-9479 or 317-924-8836, ext. 1474, or by donating freight via Indiana Bikes by calling 1-855-597-2245.

Archdiocese of Indianapolis

VIPS

St. Augustine Church, August 9

Information: 317-243-0777.

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

By Natalie Hofer

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 Schaaflein, pastor of the parish and Holy Trinity Parish in Edinburgh since 2016. “To stand on the shoulders of people of faith who went before you is always a positive thing. It’s a privilege.”

The Franklin faith community will mark its 150th anniversary on Aug. 26 with a special Mass celebrated by Archbishop Charles C. Thompson.

The Our Lady of Good Counsel Church was completed in 1922 and the St. Rose of Lima Prayer Garden, which opened on the first church building.

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

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.

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)

In 1975, co-chair of the committee coordinating religious ed[ucation] kids answering two religious education questions, and a time capsule buried 25 years ago, which was opened during the anniversary year.

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 church “has helped bring energy from parents into the parish.”

Such energy has served the parish well, says Chappel.

“Father Schaaflein will say to a group that did not survive, including a cassette tape and a floppy disc.

“The school was a turning point,” says Janis. “The school was a turning point.”

Father Schaaflein 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 are improvements that change the physical facilities that people have come through and paid for out of their own pockets.” Recent additions include a parish shelter, a cross-shaped layout of memorial 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 were 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 education 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?’”

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 our parishioners to come to the talks, too; and to become more involved in the community.”

Therien lies the future of St. Rose, says Father Schaaflein.

“They have to be forever energized for the good of the church. We’re using the celebration as a kickstart 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 of Mass,” he says. “We’ll be leaving our legacy in the community.”

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

“We should focus on ministry at nearby Franklin College? There’s a prison in Franklin, so should we focus on 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 Schaaflein.

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 [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 commented that it’s a positive experience.”

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 at St. Rose.

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

“They wouldn’t shock me if they said, ‘Well, they oughta be! We took our kids to church, they took their kids. That’s why 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.)

Legacies, we’ve been given a legacy.

It’s the faith that has 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 Langefman for the parish’s 150th anniversary year
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 McGrath 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 notion alive in any way they can because they have 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.”

“My idea is I really close to them,” said Nicholas Hoff, an incoming senior, “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 students experience this history firsthand of the Ursulines, and the preschool 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.”

The order’s founder challenged herself to be just like the saint. The order’s leader respects this as the story of the order’s contains the history and some preserving the school’s charism. 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 Academy, takes 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 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 Lulu 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 Borromean Parish in Bloomington. To watch a related video, go to youtube.be/QQwM83essh8 (case sensitive). Contributing to this story were Carol Zimmermann and Chuck Marh in Washington.)
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 held up by the state's Catholic bishops as “graphic” and “sobering.”

The seven-member high court ruled that the long-awaited report must be released as early as Aug. 8, if the court agrees not to intervene. The decision effectively overturns a July 12 lower-court order that blocked the August 8 release. The court did not give a specific reason for its decision.

VATICAN CITY (CNS)—Pope Francis accepted the resignation of Archbishop Philip E. Wilson, who said he had failed to protect a young boy from abuse by a priest, and suspended him by an Australian court following a conviction for indecent assault.

Wilson was convicted in March of indecently assaulting a boy in a Newcastle church between 1971 and 1974. The court heard he failed to report allegations of child sexual abuse by a priest in the 1970s. He stepped aside from his duties in May as head of the Adelaide Archdiocese on May 25, 1970, because to do so would continue to cause him pain and distress to many, 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 resignation on July 20 "because I have become increasingly worried at the growing level of hurt that my continued presence 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 to be true. Father Wilson, 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 threatened the maneuver that he testified that he had no memory of the conversation with the 15-year-old.

Archbishop Mark Coleridge, president of the Australian Catholic Bishops’ Conference, said that "the judicial process will now go to the Holy See about issues that concern the community.

Responses to Child Sexual Abuse.

The court battle began in July 2017 after five years of hearings, nearly 26,000 e-mails and more than 42,000 phone calls from complainants. The commission 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.”


eleven

Court blocks Indiana law requiring ultrasound 18 hours before abortion

On July 25, the U.S. Seventh Circuit Court of Appeals, which has jurisdiction includes Indiana, upheld a lower court ruling blocking the state’s requirement that a woman receive an ultrasound 18 hours prior to having an abortion.

The text of the decision suggests that the requirement “unconstitutionally burdens a woman's right to choose to have an abortion,” particularly citing the Indiana law which 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 the possibility of adoption.”

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NEW ORLEANS (CNS)—The core values were to help them to evangelize and care for others, not to perform office duties, the apostolic nuncio to the United States said. He said 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 Christoph Pierre said that St. John Paul II had declared that the “service of diaconal ministry finds its identity in evangelization.”

“No [in] ‘doing office work,’” but in “‘evangelizing,’” Archbishop Pierre said. “Service was displayed in a bathroom holding 2,200 seats. Of the 18,500 permanent deacons in the U.S. — who represent half of 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 “Sacramentum Diaconatus Ordinis,” Archbishop Pierre lauded the permanent deacons for their humble service of their countless readers, 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.”

“How is Christ called?” Archbishop Pierre asked. “Don’t forget, the job is Jesus. Otherwise, it is your job to reflect on the word. It is Christ’s. It is one to serve at the altar. It is another to be a deacon in the world.”

“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. He echoed the Lord’s call and spread it through charitable acts in their own culture.

“They hold the Good News doesn’t require them to forget 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 source that unites us as a body.”

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).

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

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 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.”

Archbishop Christoph 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)

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

“Bishop [David A.] Zubik of Pittsburgh is one way we can bring local content to Pittsburghers.”

One of the main features of the diocese’s Taverna 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.

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

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 pays for and invites anyone who sees them to do the same.

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 access 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 Richard W. Smith is “probably the most popular archbishop in Canada who tweets personally,” Ho said.

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

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.”

On Twitter and other social media, Church ‘called to be salt and light’
When allegations about a prominent retired U.S. cardinal hit the headlines a few weeks ago, the reaction in the world of my acquaintance was, “Not again!”

In this country, the U.S. Church has been periodically wracked by clergy sex abuse scandals. It may seem like we are going through yet another 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 on settlements and safeguards. It annually audits how well it is performing these actions to try to maintain commitment to prevention and to accountability. But none of these actions guarantees we won’t be disappointed again.

This time, the allegations concern one of the most important events of recent memory. Cardinal Theodore E. McCarrick, retired archbishop of Washington, stands accused of abusing a teenager nearly 50 years earlier. After an exhaustive investigation, the New York Archdiocese says that the allegations were “credible and substantiated.” Cardinal McCarrick said he had no memory of such abuse.

“Absolutely the same time period, both in the Diocese of Metuchen, N.J., and the Archdiocese of Newark, N.J., disclosed three allegations of clergy sexual abuse against Bishop McCarrick, two of which had resulted in settlements.”

And then, other shoes have dropped, including a July 26 article in 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, and McCarrick is ready to be identified publicly. Robert Ciolek. His courage must be applauded. For seminarians, young priests and everyone else who is thinking of being identified publicly. He said, “McCToo 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 is whether McCarrick in his interview with the Times. “In the corporate world, there are ways to report misconduct, but they are not kept confidential.”

“Tell me if this is true,” McCarrick said to an HR contact, you have a legal department.

Its 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 blushed her folders and notebooks, ready for a new academic year.

“I can’t believe it, Mom. I go back already!” she sighed.

“And now I’ll have to do all the things you called my friends’ fancy vacations to Disney World and Hawaii and Saturn,” she added. While none of her friends actually boarded a rocket to the second largest planet in our solar system, it was still terrifying for her attempt at comparing her “ordinary” summer with that of her friends.

In addition, Margaret is not unique in her confusion about the value of ordinary days. I reminded my daughter that, although we didn’t go to a beach or a ballgame this summer, another item on our summer bucket list—was a pretty fabulous summer.

I reminded her of some great summer moments: tying-shutes in the garage with a kit from the craft store (and how much fun we had playing with the ball for the following three days); enjoying milkskakes from Steak ’n Shake on one of the hottest days of summer; time spent with her dad and brother learning how to drive and flip off the backseat kids; and I watched with the new record for getting stuck the most times on a go-kart track; intense family Uno tournaments. We found, however, 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. As I was saying goodbye to him at the end of the wake. I whispered into my ear when she embraced me at the casket. The slideshow in the gathering space, set to soul music, moved me to tears. I saw photo after photo of her son during life’s wonderful ordinary moments: sitting on the couch reading; fishing; family vacations; with his sisters; the first day of first grade.

A quote by author Karinna Kenyon 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—how often do we forget 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.)

In Light of Faith/Christopher White

‘Change is painful’

Speaking at a recent ordination of new priests in Ireland, Dublin Archbishop Dermot Martinez said that the Church’s culture must lead to changes in the Church as kindly as it pertains to young people.

There is, however, no alternative,” he said. “The Church must learn new ways in which they can win the hearts of those for what the teaching of Jesus provides.

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

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

While an entirely separate event—the first World Meeting of Families to be held in Ireland—could be described as a deliberate point of not avoiding the messiness of family life throughout the Church, the novelist and playwright who once said that the Church’s ideal for family cannot be compromised, the programming for the upcoming event was reviewed, streamlined, and rather a condition for welcoming and inviting everyone into a deeper understanding and appreciation of the Church.

Similarly, the upcoming synod—while intent on serving as an occasion to better understand the choices young people make today—isn’t trying to whitewash the realities that many young people find themselves living in today. 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—pleading to the most open World Meeting of Families to date. It is not a forum for one group over another, but rather a condition for welcoming and inviting everyone into a deeper understanding and appreciation of the Church.

While such an approach risks—many outside critics have said this—risking 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 Criterion’s working document that was released last month by the Vatican, concludes with a message to world leaders regarding the witness of the great saints of the faith, particularly young ones, can serve as a guide for young people in Ireland as they consider their own faith journeys.

The stories of many of those saints are ones in which their holiness was forged by suffering, struggle and sacrifice. In 2010, when Pope Francis spoke to Ireland and to use Archbishop Martin’s word, “pain”—and to gloss over those realities would be to tell the world that the Church in Ireland and the synod are offering a more credible and compelling witness by acknowledging that reality, as well.

(John the conversation. Send an e-mail to infophith@catholicnews.com)
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 inseparable.

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 this was 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 in insects. Indeed, other scholars note that suggested that it was the secretion of

As a result of their grumbling, God provided them with food. They called it “manna.”

One of the complaints of the Hebrews, God reminds us, was “manna.” 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.

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 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 that we are mortal, but rather joyfully that God is with us and answers our needs. God’s greatest and most perfect answer for us in Jesus. Jesus is the revelation of God. If we live in Jesus, 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.

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, 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—cannell 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.

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 administration 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.

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:

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 your 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 Columbus Circle Dr, Albany, New York 12203. †

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the “My Journey to God” column. 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 phoebe@archindy.org †
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.

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 it 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 stuffed above the ceiling tiles of the basement of the priest’s home during a July 17 search.

The bundled cash authorities found had 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 that 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 27, 2018.

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 five 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, hardwood floors, crystal chandeliers and stained-glass windows.

The publication said a contractor estimated the home’s worth at about $2.5 million to the diocese to cover its losses so far, "based on an April 3 story in Insurance Journal.

Rest in peace
Please submit in writing to our office by 10 a.m. Thursday before the week of publication, to ensure to 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.


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


Elders in the archdiocese, which says it has paid $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.

Summer fun
A child cools off in a fountain on a hot summer day on July 24 in Seoul, South Korea. (CNS photo/Jae Hee Ryu)
Foster vocations by being compassionate friend to others, archbishop says

NASHVILLE, Tenn. (CNS)—As people seek to serve God and to share the Gospelnot only on their job but for him on his friend,” Archbishop J. Peter Sartain of Seattle said in his homily for the opening Mass of the 21st annual National Conference held earlier this summer in Nashville.

“It is then that we will be the most effective in our efforts to bring 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, dedicated to promoting vocations to the priesthood and religious life.

The conference drew more than 400 people from nearly 100 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 Franklin, Tenn.; and Father Paul Halladay, a deacon at St. Philip Neri, Maderia.

The convention featured talks from other speakers, including in the Archdiocese of Indianapolis, devoted to promoting vocations to the priesthood and religious life.

“Cardinal Kevin Farrell told Catholic News Service (CNS).

The Church was a powerful force in Ireland for good and bad, it’s not my position to judge—but, certainly, that is not the Ireland of today.”

“The people who built the Catholic Church in Ireland must find ways to work together and support each other in dealing with the needs of people,” Cardinal Farrell said.

For example, said more couples under the age of 40 are registering 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 in focus is Pope Francis’ 2016 apostolic exhortation, “Amoris Laetitia” (“The Joy of Love”), which offered his reflections on marriage and family life.

Cardinal Farrell said he hoped the meeting and the pope’s visit would help spark “a renewal of a culture of the beauty of marriage and of the beauty of family” and, even more, that “people who would become enthused about helping each other.”

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 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 advise couples about marriage.

“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 14.

“Their whole calling is to be a pastor, to be a shepherd,” he said.

“They have a key role to play in the sacramental life of the Church,” the cardinal said.

“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 sociological 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

Cardinal 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 will also meet Irish government leaders and is expected to meet with survivors of sexual abuse.

Natalie Thomas/MediaPunch Inc./NurPhoto

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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 faced increasing threats from terrorist groups. They next moved in 2008 to Baghdad, the capital of Iraq, where they created an icon of Our Lady of the Annunciation. They moved to Irbil, the capital of Iraqi Kurdistan, in 2013-14. “That was a terrible year. Missiles from everywhere, bombs and explosions,” he said.

One of the participants was Shahad, a 32-year-old Iraqi who asked to be called by her first name only. She appreciated the religious freedom in Belgium “recharged.”

“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.