Challenging time leads to greatest gift for the family of Colts’ Chris Ballard

By John Shaughnessy

Indianapolis Colts general manager Chris Ballard wiped away his tears as he shared the story of “the greatest feeling I’ve ever had”—a moment he has described as better than winning the Super Bowl.

Ballard’s story begins in the summer of 2010 when he was part of the staff of the Chicago Bears. In the midst of training camp, he received a stunning phone call from his wife Kristin.

She told him that Child Protective Services in Texas had removed his cousin’s four small daughters from her home, and “the state has placed them with you.”

A father of three at the time, Ballard told his wife he was returning immediately to their home in Houston.

“I got home and we have four girls who have been homeless, living in a crack house, who are scared. And we’re trying to make decisions on how we’re going to move forward.” Ballard told the audience of the Catholic Business Exchange in Indianapolis on May 17.

It was the kind of moment that Ballard’s friend and spiritual advisor Father Norbert Maduzia had told him about when Ballard was in the process of being received into the full communion of the Church.

“He always used to tell me, “Chris, things are not always going to go your way. You’re going to have to make some really hard decisions in life, and God is always going to be your guiding light for that.”

“Trying to decide the best future for the four girls, Ballard turned to Father Norbert again, asking, “What do we do? I’ve gone from three to seven kids in the matter of one day. And God has placed this on us. I don’t know how to handle this.”

The situation turned even darker and more complex in the days ahead.

“Foster care got involved, and because we weren’t foster-certified, we had to put all of them in foster care,” Ballard continued. “Well, you look into the eyes of four young girls and tell them you can’t live with us, you got to go into foster care.”

A man who never thought about hard decisions in life, and God is always going to be your guiding light for that.”

Ballard’s story continues to grapple with the clergy abuse crisis and the failures of leadership, its members must face the issue but also move beyond anger. Archbishop Paul D. Etienne said in his homily at a June 7 Mass of reception for Archbishop Norbert Maduzia that God has placed this on us. And God has placed this on us. I don’t know how to handle this.”

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New Seattle coadjutor says Church’s highest priority is to help ‘people encounter Christ’

“My brother bishops, we need Jesus’ healing and his grace to renew us in our relationship with him, in our ministry, and for the mission and work that lies ahead,” Archbishop Etienne said.

One of the Church’s highest priorities today, he told the congregation, is “to help people encounter Christ, to know him on an intimate and personal level; to hear his Gospel; to come to discover in Christ God’s intimate, personal love; and to come to faith in Jesus Christ.”

“Everything else follows that central priority,” he added.

On April 29, Pope Francis named Archbishop Etienne, head of the Archdiocese of Anchorage, Alaska, to be
Indianapolis Colts’ general manager Chris Ballard, his wife Kristen and their five children pose for a photo with Jim Irsay, owner of the Colts. (Submitted photo)

Pope advances sainthood cause for first African-American diocesan priest

that’s a pretty humbling thing. “At that point, I told my wife, ‘Look, God, for whatever reason, put these girls into our lives. We’re going to do the right thing here.’

“Going forward, we’re visiting with Father Norbert, and he’s telling us, ‘Do what’s on your heart, follow God, and do the right thing.’ At that moment, I learned more about the faith, in believing and trusting.”

Within three months, the Ballards became certified to provide foster care. Still, that effort didn’t lead to having their hope fulfilled. The foster care program told the couple they could only take the two youngest girls, the ones “who need the most help.”

“We have to tell the oldest ones you have to stay in foster care.” Ballard told the audience. At the same time, the Ballards made sure the two older children were able to visit them every two weeks. The decisive moment in the situation came a year later in a courtroom. There, proceedings were about to begin on the difficult process of terminating the rights of the mother to the four girls. Before the proceedings happened, Kristen and Mike went into a room together. When they came out, Kristen shared the news that Ballard’s cousin had willingly given up the rights to her children for their benefit.

“It was the greatest feeling I’ve ever had,” Ballard said, wiping away tears. “It was the biggest blessing I ever had. We tried to figure out how we’re going to adopt four girls. Not easy. So we prayed on it. The next thing you know, a cousin that’s on the other side of the family—they can’t have children, they’re both attorneys, they’re good people—they say, ‘Look, we want to adopt two of the girls, and we want you to adopt the other two.’ That was a blessing from God.”

The Ballards adopted Sunny and Rain to add to their family of Cole, Cash and Kiersten. The two oldest girls, Skyolar and Angel, came to visit the Ballards every year, staying for about a month.

“They’re doing great,” he noted. So is the Ballard family. “Our faith in God got us through a very difficult time,” Ballard said. “I’ll never forget Father Norbert telling us, ‘Chris, [God’s] going to bless you 10 times over for this.’ And he has. I’m very humbly blessed and thankful!”

The entire experience has helped shape his family’s approach to life. “Any time there is darkness, I’m telling you there is always light. There’s got to be a guiding force for you. And for us, family, it’s always been God.”

ETIENNE

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coadjutor archbishop of the Archdiocese of Seattle, meaning he will assist Archbishop J. Peter Sartain and automatically succeed him when he retires later this year. Archbishop Etienne is also presently a priest of the Archdiocese of Indianapolis.

About 1,000 people gathered at St. James Cathedral in Seattle for the Mass of reception for the coadjutor, including several members of his family from Indiana. The liturgy began with Archbishop Christophe Pierre, apostolic nuncio to the United States, welcoming Archbishop Etienne and praising Archbishop Sartain for requesting a coadjutor. “It takes a lot of courage to ask for help,” Archbishop Pierre said.

Seattle’s archbishop asked Pope Francis to appoint a coadjutor because of spinal problems that require several Archdiocese Etienne, who turned 60 on June 15, had been in Anchorage since October 2016. Archbishop Sartain, 67, has led the Seattle Archdiocese since 2010.

The coadjutor told Massgoers: “Please keep me as I begin my guiding force for you. And for us, family, it’s always been God.”

OUTLOOK

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on the sainthood cause that was made.

In 1995, the Pope named a special Vatican commission to conduct a study of Father Tolton. The commission’s report in 1998 found that he lived a “heroic” life and lived a life of heroic virtue.

Following the 1998 findings, the Pope created an investigation team to gather information about Father Tolton’s life, work and legacy. The team’s findings in 2001 were positive enough to warrant the Pope’s decision to open the sainthood cause two years later.

Showed courage

The decision by the Pope to open Tolton’s sainthood cause was a long time coming. The process has been ongoing since 1998.

Father Tolton could become the first African-American diocesan priest to be declared a saint. So far, there are only three others: Blessed Augustus Tolton, St. Gregoire Xavérien and Blessed Teresa of Kilkenny.

Father Tolton lived a life of heroic virtue. Despite rampant racism and discrimination, he became one of the city’s most popular pastors, attracting members of both white and black Catholic communities. He spearheaded the building of St. Monica Church for black Catholics and worked tirelessly for his congregation in Chicago, even to the point of exhaustion. On July 9, 1897, he died of heartbreak on Chicago street at the age of 43.
Loving neighbor is mission of Catholic Charities volunteers

By Mike Krokos

Rita Fortuna has been helping people for decades.

The member of SS. Peter and Paul Cathedral Parish in Indianapolis worked for the Social Security Administration (SSA) for 40 years, seeing firsthand how the office assisted people in need.

For the last nine years, she has volunteered at Catholic Charities Indianapolis’ Crisis Office, where people in need come for food, clothing, financial assistance and other resources.

“I enjoy meeting the people,” said Fortuna, who volunteers two days a week.

“I think [volunteering] is something a lot of people should do to find out who the people really are. Many people don’t realize just how difficult these problems are.”

Fortuna was among the Catholic Charities Indianapolis program volunteers honored during a dinner on May 16 at the Archbishop Edward T. O’Meara Catholic Center in Indianapolis.

During her career at SSA, Fortuna saw situations where people became disabled or retired—sometimes voluntarily and other times involuntarily—which led to them “ending up in bad situations.”

“We see a lot of that also at the crisis office, … very bad situations,” she said.

Fortuna noted that her commitment to helping her brothers and sisters in need started many years ago. “I’ve always been an advocate of social justice, going back to high school,” she said, adding it was a big part of her college experience as well.

Deacon Michael Slinger and his wife Paula of Holy Spirit Parish in Indianapolis have a special place in their hearts for Holy Family Shelter, a ministry of Catholic Charities Indianapolis.

Deacon Slinger has volunteered there for 20 years, while Paula has assisted at the Indianapolis homeless shelter for the past three years.

While the couple enjoys assisting others in need, Deacon Slinger said his perspective has changed after an eye-opening life lesson during his initial visit to the facility.

“When I first went there, I went on a tour through the whole building with Bill Buckel [the executive director], and as I’m going through I’m thinking, ‘OK, I can fix that, I can take care of this,’ and I’m thinking all these things I can do to make the place nicer,” Deacon Slinger remembered.

In his homily, Pope Francis focused on the question from Psalm 8: “What is man that you are mindful of him?”

“With what you have seen and suffered, with houses collapsed and buildings reduced to rubble,” the pope said, it is a legitimate question for people to ask.

“Faith and experience, show that God always is mindful of his human creatures, each one is of infinite value to him,” he said.

“We are small under the heavens and powerless when the Earth trembles, but for God we are more precious than anything.”

Don’t let quake shake your hope, pope tells earthquake survivors

CAMERINO, Italy (CNS)—Wearing a firefighter’s helmet painted white and gold for the occasion, Pope Francis entered the still-closed cathedral.

The pope began his visit on June 16 outside the historic city by visiting families who lost everything when an earthquake struck the region in October 2016.

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Abortion as a political issue

An indication of how much the Democratic Party has become the pro-abortion party happened on June 7 when presidential candidate Joe Biden reversed course and declared that he no longer supports the Hyde Amendment. He apparently decided that he had to do that in order to win the Democratic nomination for president.

Both political parties supported the Hyde Amendment when the law was passed overwhelmingly in 1976, three years after the Supreme Court's Roe v. Wade decision that legalized abortion in the first trimester of pregnancy (while still allowing states to regulate abortions in the second and third trimesters). Named after Congressman Henry Hyde of Illinois who died in 2007, it barred the use of federal funds to pay for abortions except to save the life of the mother.

Congress has approved the law over and over. In 1993, it kept the basic law but added cases of rape and incest, as well as the life of the mother.

As of 2016, polls showed that 57 percent of voters supported the Hyde Amendment, with 36 percent opposed. But that same year, the Democratic platform had, for the first time, an explicit call to repeal the law.

Before the Hyde Amendment became law, it was estimated that 300,000 abortions were performed annually using taxpayer funds. Perhaps some of those abortions would have taken place without taxpayer funds, but during the 43 years it has been law, the amendment has surely saved the lives of millions of babies.

Biden's reversal of his position is only one example of how important the issue of abortion has become—not only in next year's elections but in what various state legislatures have been doing either to outlaw abortion or to keep it legal should the Supreme Court reverse its Roe v. Wade decision legalizing abortion in the first trimester of pregnancy.

We have previously editorialized against the New York law that removed restrictions on abortions in that state, from as many people and representing as many viewpoints as possible. Letters should be brief, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary for length, relevance, sensitivity and content (including spelling and grammar). In order to ensure that letters are read by a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Judges, prosecutors and others may be withheld.

Send letters to “Letters to the Editor,” The Criterion, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to criterion@archindy.org.
Bread and wine become Christ's body and blood

“Lo que Cristo hizo en la Cena, mandó que se repitiera en su memoria. Instruidos por sus sagradas enseñanzas, consagremos el pan y el vino para la salvación. Se les da un Dogma a los cristianos: que el pan se convierte en el cuerpo y el vino en la Sangre de Cristo.” (De “Lauda Sion,” secuencia de la Solemnidad del Most Holy Body and Blood of Christ)

Este domingo celebramos la Solemnidad del Most Holy Body and Blood of Christ (Corpus Christi). Así como en el Pasado, la Eucaristía es el acto que más se puede considerar como fundamental, inclusive para el sacerdote. En la Eucaristía, el sacerdote celebra la Sagrada Comunión, momento en que el mismo Cristo desciende de la Hostia consagrada para comer con nosotros.

En la iglesia, cuando se celebra la Eucaristía, el sacerdote bendice el pan y el vino como símbolos de Cristo y de su Sangre. Durante el momento sagrado de la consagración, el sacerdote pronuncia los siguientes átiles:

1. “Por el cual se aceptó de la Virgen María su humildad para ser el suyo, con la que el Señor se ha unido y ha transformado en su carne para nuestra salvación. Permíteme, Señor, que en este momento, en que el mundo ve lo que se ha hecho, me hagan sentir lo que se ha recibido.”
2. “Por el cual en el Santísimo Sacramento se derrama la gracia de la salvación de todos los que participan en este sacramento.”
3. “Por el cual se ha producido la unión de Cristo con nosotros, por medio de la sagrada Comunión, en el que se lleva a cabo el sacrificio de Cristo en el altar, y el cual nos transforma y nos renueva.”

La Eucaristía es el acto supremo y más importante de la vida cristiana. Es un acto que nos permite estar en comunión con Cristo, en cuerpo y alma. Es un momento en que nos sentimos unidos a Cristo y a los demás creyentes. Es un momento en que recibimos el Cuerpo y Sangre de Cristo, el cual nos transforma y nos renueva.

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Journey with Jesus, Where Jesus is Our Super Hero! Ages 4-11, June 24-27.

Vacation Bible School: Super Heroes, Where Jesus is Our Super Hero! Ages 4-11, June 24-27.

St. Meinrad Archabbey, 1963 N. St. John St., Decatur County, St. Maurice Parish, 1305 N. Delaware St., Indianapolis.

On June 28, Vespers and Benediction will be held at the Sacred Heart of Jesus Parish Hall, 1125 S. Meridian St., Indianapolis, IN 46202, ATTN: Cindy Clark, or by fax at 317-236-1593.

Announcements for couples celebrating 50, 55, 60, 65, 70 or more years of marriage are accepted. Go to bit.ly/2M4MQms or call 317-236-1585.

Alcoholics Anonymous Step 11 anonymity is held at Sacred Heart of Jesus Parish in Indy to host series of events in honor of feast day

The Sacred feast of Jesus, which is celebrated on June 24, a year after Pentecost, falls this year on June 28. Sacred Heart of Jesus Parish, 1530 Union St. in Indianapolis, is hosting a series of events on June 28-30 to honor the feast with which it shares its name.

On June 28, Vespers and Benediction will be held in the church from 5:00 p.m. to 6:00 p.m. During the next event, a Mass at 5 p.m. on June 29, parishioners who have been members for 75 or more consecutive years will be recognized. The event will take place on June 30. An organ and piano recital by Franciscan Brother Gary Jerina will be held in the church from 3:30 p.m. to 4:30 p.m. on June 30, followed by a reception in the friary. There is no charge to attend.

That same evening, a dinner and recognition of parishioners who have been members 75 or more consecutive years will be held at the Sacred Heart of Jesus Parish Hall, 1400 N. Meridian St., Indianapolis, from 6:30 p.m. to 8:00 p.m. Tickets for the dinner are $15 for adults and $7 for children ages 2-12. Children younger than 2 are free. Tickets can be purchased by contacting the parish office at 317-638-5551 or e-mailing office@archindy.org.

Sunday, June 21


St. Luke Catholic Church, 200 E. 30th St., Indianapolis. Corpus Christi Celebration, at 7:00 p.m. Information: 317-926-7359. †

St. Meinrad Archabbey, 1963 N. St. John St., Decatur County, St. Maurice Parish, 1305 N. Delaware St., Indianapolis.

Scene and setting are provided by Letter Link, Inc., 1520 N. Meridian St., Indianapolis, IN 46202, ATTN: Cindy Clark, or by fax at 317-236-1593.

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

Retreats and Programs

July 1-5


July 1-14

Alcoholics Anonymous Step 11 anonymity is held at Sacred Heart of Jesus Parish in Indy to host series of events in honor of feast day


The play is written by Norbert Boy Blues, a play addressing the journey of a man through pain to healing and even mercy after abuse as a youth by his parish priest, will be performed at IndyFringe, 719 E. St. Clair St., in Indianapolis, at 7:30 p.m. on June 21 and at 4 p.m. on June 23.

The play is written by Norbert Krafft, a man who was abusive to his family, is performed at the Room of Reconciliation, 10655 Haverstick Road, in Indianapolis, from 9 a.m. to 3 p.m. each day. Accepted June 22-23 from 8 a.m. to 11 a.m. Information: 317-243-0777.
Being light of world means being transparent, accountable to all.

“Those who have suffered abuse and raised their voices in pain, have been heard,” Pope Francis today requires that we act universally. The new law, ‘You are the Light of the World,’ calls upon each of us to do our part to root out abuse and cover-up. It reflects the pope’s conviction that a worldwide problem demands solutions that apply to the whole Church. Having this new law already available in seven languages is a good start!” (Cardinal Joseph W. Tobin)

Although it was never officially stated this way, many people in the Church (clergy and laity alike) assumed that our leaders were, in effect, “untouchable” and that accountability for their actions (or inaction) was strictly limited to the “chain of command” established by the sacred ordination of bishops. Like this logic, priests were accountable only to their bishops and, in the same way, bishops, archishops and cardinals reported only to the pope.

No more. With the publication of his motu proprio “Vos estis lux mundi,” (“You are the light of the world”), Pope Francis has published a new set of norms governing the universal Church that require Church leaders to be transparent and accountable to all.

According to Newark Cardinal Joseph W. Tobin, “In his new motu proprio, Pope Francis makes it clear that transparency and accountability to the Holy See are essential to the identity and mission of our Church. Those who abuse must be reported to civil and ecclesiastical authorities. No excuses. Cover-up will not be tolerated.”

“The new norms don’t stop with the requirement to report and quickly investigate (with the participation of lay people in the process strongly encouraged) allegations of child abuse, child pornography, sexual assault of adults and the cover-up of sexual misconduct by the Church hierarchy. Pope Francis insists that “care for persons” must be a bishop’s primary consideration. Those who have been harmed must be welcomed, listened to and supported, and all involved (priests, nuns, medical/therapeutic assistance. Similarly, persons who report instances of abuse cannot be obliged to keep silent. What was once sound pastoral practice, the exercise of good judgment in a spirit of justice and charity, is now also a matter of Church law. Any bishop who neglects his responsibility to report credible allegations of abuse or misconduct, or to care for persons who have been abused while respecting those who report the abuse, is himself subject to investigation for cover-up. Sexual abuse is a gravity offense, and the new norms reflect this gravity both in tone and in substance.”

In the preamble to “You are the Light of the world,” Pope Francis writes, “It is good that procedures be universally adopted to prevent and combat these crimes that betray the trust of the faithful.”

He calls these offenses “crimes” because they are more than moral failures (sins to be confessed and repented of), although they certainly violate the most fundamental standards of Christian morality. These are crimes against humanity that break both the law of God and civil law. Cover-up is intolerable because it minimizes the seriousness of these offenses and suggests that clergy and religious are not held to the same standard as ordinary people who commit similar crimes.

The late Indianapolis Archbishop Daniel M. Buechlein used to say, “Priests and bishops should be held to a higher standard because we have been called to be Christ for others in very public ways. That doesn’t mean we’re better than anyone. It means we’re challenged to rely on God’s grace to help us be faithful to our promises and to be credible witnesses to God’s goodness and mercy.”

By making it clear that transparency and accountability are essential to the identity and mission of the Church, Pope Francis holds himself and all Church leaders to the highest possible standards of morality, justice and pastoral charity.

Indianapolis Archbishop Charles C. Thompson says that in establishing new norms that clearly hold bishops and other Church leaders accountable for their actions, Pope Francis points out the need for both internal and external realities, stating that a “continuous and profound conversion of hearts is needed, attested by concrete and effective actions that involve everyone in the Church.”

Simply making laws never solves problems. A conversion of heart is also needed, along with changes in the way we think and act as witnesses to the love of God given us by our Lord Jesus Christ.

“The Church’s leaders (and all of us) truly be the light of the world—transparent, accountable and firmly committed to justice and charity for all.” (Daniel Conway is a member of The Criterion’s editorial committee.)

El rostro de la misericordia/Daniel Conway

Ser luz del mundo significa ser transparentes y responsables ante los demás

“Aquéllos que han sufrido abusos han sido escuchados su voz afligida y han sido escuchados. El papa Francisco nos exige hoy que acudamos de manera universal. La nueva norma “Vosotros sois la luz del mundo” nos obliga a cada uno de nosotros a hacer su parte para desterrar los abusos y los encubrimientos. Reflexía la convicción del papa de que un problema de dimensiones mundiales requiere soluciones que se apliquen a toda la Iglesia. “Disponen ya de esta nueva norma en siete idiomas es un buen criterio en un espíritu de justicia y caridad, ahora también forma parte de la Iglesia. El arzobispo de Indianápolis, Charles C. Thompson, comenta que al establecer nuevas normas mediante las cuales los obispos y otros líderes de la Iglesia son claramente responsables por sus acciones, el papa Francisco destaca la necesidad de realidades internas y externas, asegurando que “se necesita una continua y profunda conversión de los corazones, acompañada de acciones concretas y eficaces que involucren a todos en la Iglesia.”

Solo crear normas no ofrece una solución para los problemas. También se necesita una conversión de corazón, junto con cambios en la forma en que pensamos y actuamos como testigos de la ley del amor que nos entregó nuestro Señor Jesucristo.

Que los líderes de nuestra Iglesia (y todos nosotros) seamos verdaderamente luz del mundo, transparentes y firmemente comprometidos con la justicia y la caridad para todos.

(The Criterion’s editorial committee)
Bishops' actions on abuse crisis called a 'work in progress'

BALTIMORE (CNS)—Confronted with an overwhelming need to prove to Catholics in the U.S. that abuse within the Church was being tolerated, American bishops focused their spring meeting on responding to the misconduct of some bishops, although they admitted some bishops to properly address abuse.

The gathering of U.S. bishops from June 11-13 in Baltimore was influenced by allegations last summer that one of their own, former Cardinal Theodore E. McCarrick, had committed abuses dating back decades.

Then just a week before the spring meeting, details emerged from the Vatican's investigation into the case against his former vicar general,Cardinal Donald W. Wuerl, an accusation of sexual misconduct case strongly denied, of having mishandled the evil of sexual abuse from our Church. But just the week before, he had faced his own acculation, which he strenuously denied, and handled an accusation of sexual misconduct case against his former vicar general.

“Struggle with the actions of some bishops and the failure of some leaders. It’s right we give attention to this,” Cardinal Joseph W. Tobin of Newark, N.J., said at the close of the assembly on June 13. He said the collateral damage from the Church abuse scandal is how it is “costing people their faith.”

He also stressed that the possibility of “proceeding with what we passed today” wouldn’t happen again.

“Bishops’ actions on abuse crisis called a ‘work in progress’

Cardinal Joseph W. Tobin of Newark, N.J., center, responds to a reporter’s question during a news conference on June 13 at the spring general assembly of the U.S. Conference of Catholic Bishops in Baltimore. Also pictured are Bishops Michael F. Burbidge of Arlington, Va., left, and Robert P. Deeley of Portland, Maine, CNS photo/Bob Roller

Church abuse scandal is how it is “costing people their faith.”

“A greater role for laity

Support for immigrant families

The bishops also approved working group on immigration issues for the USCCB.

Chairman of the USCCB's Ad Hoc Committee on Immigration Affairs, Archbishop Jose H. Gomez of Los Angeles, chairman of the bishops' Committee on Migration and Church Governance, which oversees all of the abuse documents the bishops voted on, except for the third-party system, told reporters at the close of the meeting that bishops are already collaborating with the laity. The bishop noted that the Church does not have laypeople here and bishops there, gesturing with a gap.

“Perhaps God is utilizing this crisis in a way to get us back on track again.”

The challenge ahead

During the first day of the assembly, several speakers discussed the challenge ahead and the need for the bishops to be both transparent and reliant upon lay leadership. The bishops also examined their own “code of conduct” and policies in response to the abuse crisis, including some they had put aside during the general in November at the Vatican’s request.

The bishops’ postponement of voting on the ordination of women was ordered at the meeting’s onset on June 11 in a message from Archbishop Christophe Pierre, apostolic nuncio to the United States. He noted that there were “some expressions of dissent” by some U.S. bishops at the prior plenary about postponing votes on items related to the reengagement clergy sexual abuse crisis, but they stressed that “unity prevails over conflict.”

“Working together provides us with the opportunity to listen, to learn,” said the message from Archbishop Pierre, read by Msgr. Walter Erbi, charge d’affaires at the Apostolic Nunciature in Washington. Archbishop Pierre was at the Vatican for a nunciature meeting.

On the bishops’ Pierre’s message said that despite the desire among U.S. bishops in November to act quickly to address residential, the bishops at the meeting, he added the postponement of the votes on the issue allowed the Church in the U.S. to participate more fully at the Vatican in February summit on the protection of minors.

“One of the reasons the Holy Father asked for a break in the meeting is the whole Church needed to walk together, to work in a synodal way,” Archbishop Pierre said, “to laypeople, pastors and to voice support for legal measures to help them.

It’s so important that our works match our words on this issue,” said Bishop Jaime Soto of Sacramento, Calif., on the bishops’ working group on immigration issues for the USCCB.

The bishops also gave their assent by voice vote for the Diocese of Marquette, W. Mich., to continue to pursue the cause of Irving “Francis” C. Houle, a priest from Michigan who was said to have received the stigmata 16 years before he died in 2009, but who well before that had “many extraordinary physical and spiritual healings” attributed to him, according to a biography.
It all started in those backyard sessions with father. Can’t he ease up once in a while? Must every practice be torture? Must he hurl at him in his handwriting: ‘You are never alone.’

So begins my introduction to a heritage that is both magical and maddening. After all, I also start spending autumn Saturday afternoons inside, groaning, erupting and pacing with my dad. Today, they’d call it ‘bonding.’ Back in the early 1960s, it was just a matter of an Irish Catholic father welcoming his son to the insanity of being a Fighting Irish football fan.

In the decades that have followed, that connection to Notre Dame continued for us. I saw his pride when I was accepted there as a student. I shared his joy when he visited the campus for the first time. And through the years, he was the first person I called after a game, win or lose.

The gifts of peace and grace

The last true conversation I had with my father unfolded in a way I never expected. It came on the last night of a visit in early May to be with him. In the morning, I would begin the 10-hour drive to return to our home in Indianapolis, traveling about 630 miles from where I grew up in the Philadelphia area, from where my father has always lived. As my father’s health declined over the past year, the man who once carried his children and grandchildren required the help of others to care for him. Many people rose to the occasion to help, especially my mother, my brother, my sisters, their spouses and grandchildren.

In comparison, my involvement was minor—limited to frequent phone calls, weekly letters and several visits. And at the end of every visit, there was the haunting feeling that it would be the last time I would see my father. Part of that haunting came from the feeling that I had missed too much time, too much of everything with him, by living so far away.

That feeling filled me again that night as I stayed in his room after everyone left to friends that same day, feeling the need for their support, their prayers, even their sadness. They all delivered, quickly and compassionately. And then there was the depth of emotion that poured from those friends who have lost a father, too.

“My Dad died three months before my son was born. I often think how much my Dad would have loved knowing Sam. Glad you had more time with your Dad.”

“I still find myself thinking I’ll call Dad and take him out for dinner. Then I realize it can’t be done.”

“I know how hard it is to lose a parent.”

A similar level of emotion flowed at the funeral and for the months that followed. People came to pay their respects to our family—people who had a fruitful, far-away look in their eyes as they talked about the impact of losing their father, whether it was a few months ago or a decade or more.

All these reactions reminded me that one of the “gifts” of my father was that he knew the influence he had on his children. So he worked hard for us and when he returned home, he played with us and cheered for us. There were also the times when he challenged us to try harder, dig deeper, be better. And that influence continued long after we left home.

A similar level of influence is on this past Father’s Day—the first one when I couldn’t give my dad a gift—a sport I spent focusing on some of the great coaches who once shaped my life. Shaped my dad and his friends, a nickname given in his youth to St. John Neumann, a bishop of Philadelphia, to intercede for him.

As he was hit by waves of cancer, he sat in his room, my dad is in full-volume listening to the radio announcer booms, ‘Atta baby!’

That feeling filled me again that night as I stayed in his room after everyone left.

The gift of faith

One of my favorite photos of my father captures him on Christmas Eve, a time of the two greatest joys of his life—his faith and his family. In this photo, taken in my parent’s living room, my dad is in full-volume song, belting out “O. Holy Night” with his sons, his grandsons and his sons-in-law—a performance that reaches its climax when everyone drops to their knees and they sing: ‘Fall on your knees! Oh, hear the angels’ voices!’

Never mind that there were no angels’ voices in this church. My father embraced the moment completely, in the same way he always embraced his Catholic faith, his devotion to the Blessed Mother and his trust in God.

One of the only sacraments he missed of his children and grandchildren was when he was too weak to travel from his home in Indianapolis, traveling about 630 miles from where I grew up in the Philadelphia area, from where my father has always lived. As my father’s health declined over the past year, the man who once carried his children and grandchildren required the help of others to care for him. Many people rose to the occasion to help, especially my mother, my brother, my sisters, their spouses and grandchildren.

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LIFELONG BONDS

Father’s gifts and friends’ understanding give comfort in toughest time

By John Shaughnessy

When my dad died recently, I reached out to friends that same day, feeling the need for their support, their prayers, even their sadness. They all delivered, quickly and compassionately. And then there was the depth of emotion that poured from those friends who have lost a father, too.

“My Dad died three months before my son was born. I often think how much my Dad would have loved knowing Sam. Glad you had more time with your Dad.”

“I still find myself thinking I’ll call Dad and take him out for dinner. Then I realize it can’t be done.”

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Michel Aupetit to mark the anniversary of the Virgin on June 15 by Archbishop building in April.

a huge blaze devastated the landmark first Mass in Notre Dame Cathedral since Paris wore a hard hat as he celebrated the determination; and, make decisions that result in such a Catholic institution by the Archdiocese of not Brebeuf Jesuit Preparatory School was willing to remain as a recognized Catholic institution by the Archdiocese of Indianapolis; and, Whereas, I accept and respect a Catholic Church and, therefore, to no sadness, acknowledge the choice of the Archdiocese of Indianapolis decree that: Whereas, Brebeuf Jesuit Preparatory School has chosen not to implement changes in accord with the doctrine and pastoral practice of the Catholic Church and, therefore, to no longer remain as a Catholic institution in the Archdiocese of Indianapolis. Therefore, in accord with canon 803 of the 1983 Code of Canon Law, I hereby decree that: The institution known as Brebeuf Jesuit Preparatory School (2801 W. 66th St., Indianapolis, IN 46268), by its own selection, can no longer use the name Catholic and will no longer be identified or recognized as a Catholic institution by the Archdiocese of Indianapolis nor included in the listing of The Official Catholic Directory.

This decree is effective immediately and will remain in effect until such a time as Brebeuf Jesuit Preparatory School demonstrates their desire to operate in accord with the doctrine and pastoral practice of the Catholic Church. This decree is subject to hierarchical recourse according to the provisions of canons 1374 and following.

Given this 21st day of June 2019 at the Office of the Archbishop

The Most Reverend Charles C. Thompson, D.D., J.C.L. Archbishop of the Archdiocese of Indianapolis

Annette “Mickey” Lentz
Chancellor

Paris archbishop celebrates first Mass in Notre Dame Cathedral since fire

PARIS (CNS)—The archbishop of Paris wore a hard hat as he celebrated the first Mass in Notre Dame Cathedral since a huge blaze devastated the landmark building in April.

The Mass was celebrated in the Chapel of the Virgin on June 15 by Archbishop Michel Aupetit to mark the anniversary of the consecration of the cathedral’s altar, an event that usually takes place on June 16 each year. About 30 invited guests—mostly clergy, cathedral employees and building contractors—were present at the ceremony because of dangers of falling masonry, although the Virgin chapel, situated behind the choir, had been designated as safe.

In his homily, Archbishop Aupetit did not mention the fire but stressed the purpose of the Mass. He said the building could never be reduced to a cultural or “patrimonial good,” and warned the congregation that if Jesus was removed as the cornerstone, the cathedral would simply be an “empty shell, a jewelry box without riches, a skeleton without life, a body without a soul,” the archbishop said.

“Thé cathedral is born of the faith of our ancestors? Are we ashamed of our ancestors?” he said during the Mass, which was broadcast by KTO, a French Catholic TV channel. “The cathedral is born of the Christian hope, which perceives well beyond a single generation. It is also born of charity since, open to all, it is the refuge of the poor and the excluded who found there their protection,” he added. “Are we ashamed of the faith of our ancestors? Are we ashamed of Christ?”

The cathedral was most significantly a mirror of “the living stones” of the members of the Church who worship there, he said. The cathedral has been closed since April 15, when it was engulfed by fire that destroyed its spire and wooden roof structure.

French President Emmanuel Macron wants the cathedral rebuilt in five years, but Culture Minister Franck Riester told French radio on June 14 that so far just 80 million euros of the 850 million euros pledged has been received, with most of it coming from small donations. 

Regrettably, Brebeuf Jesuit Preparatory School has freely chosen not to enter into such agreements that protect the important ministry of communicating the fullness of Catholic teaching to students. Therefore, Brebeuf Jesuit Preparatory School will no longer be recognized as a Catholic institution by the Archdiocese of Indianapolis. The attached decree is effective as of June 21, 2019.
So began what Pope Francis has called the “journey of friendship” between Catholics and Jews. In the 1960s, it was a real question, given their religious differences and inimical history, if it was possible for Jews and Catholics to have any kind of dialogue. It would be a journey that would require a collective examination of conscience by Catholics.

As Pope Benedict XVI has observed, faced with the “crimes of the Nazi regime and, in general, with a retrospective look at a long and difficult history, it was necessary to evaluate and define in a new way the relationship between the Church and the faith of Israel.”

This inescapable confrontation with history, begun in the 1960s, led on the First Sunday of Lent in 2000 to an unprecedented “Day of Pardon” Mass in St. Peter’s Basilica. St. John Paul II prayed for God’s forgiveness of sins committed by Christians over the previous millennium, including sins “committed against the people of Israel,” the Jewish people.

He prayed: “God of our fathers, you chose Abraham and his descendants to bring your name to the nations. We are deeply saddened by the behavior of those who in the course of history have caused these children of yours to suffer, and asking your forgiveness we wish to commit ourselves to genuine brotherhood with the people of the covenant.”

Two weeks later in Jerusalem, St. John Paul prayed in Jewish fashion by inserting the text of the same prayer into the crevices of the Western Wall, the only remaining ruins of the Jewish temple destroyed by Roman troops in the year 70. The pope’s prayer of commitment to God at respective hallowed sites of Catholics and Jews was iconic.

St. John Paul’s long pontificate (1978-2005) saw various controversies unfold. These included the presence of a Carmelite convent near Auschwitz and the slowness of the Holy See to formalize diplomatic relations with the state of Israel (which eventually occurred in 1993).

However, regular channels of communication and personal friendships had developed, and the issues were mostly resolved, demonstrating that the young relationship could weather disputes. The same may occur with the imminent opening of the Vatican’s World War II archives.

St. John Paul greatly advanced the relationship theologically by repeatedly portraying Jews as “the present-day people of the covenant concluded with Moses” and “partners in a covenant of eternal love which was never revoked.”

The realization that Jews enjoy covenantal intimacy with a saving God raises new theological questions that continue to be studied by both Catholics and Jews, but there have also been immediate consequences. One is that the Catholic Church, as Pope Benedict has written, does “not concern herself with the conversion of the Jews” because “Israel (i.e., the Jewish people) retains its own mission” and “is in the hands of God.”

Another pastoral consequence is seen in the close friendship of Pope Francis with fellow Argentine, Rabbi Abraham Skorka. Pope Francis has recounted how their nearly 20 years of dialogue was “very important because my religious life became richer … so much richer.”

Their experience, in effect, enacted Pope Benedict’s hope that the Jewish and Christian ways of reading biblical texts should “dialogue with one another … to understand God’s will and his word aright.”

Today, Catholic-Jewish relations might be described in Catholic theological terms as that of “co-covenanting companions.” Since covenant is a dynamic sharing in life with God, both Jews and Christians walk with God in distinctive ways.

But since they are covenanting with the same Holy One, their experiences of God have many resonances. This means that they can assist each other in living out their respective covenantal obligations before God.

Many challenges face Catholics and Jews as their new relationship matures. The need for sustained, intensive dialogue is great. Their journey will continue because, as Pope Francis has underscored, “dialogue and friendship with the children of Israel are part of the life of Jesus’ disciples.”

(Philip A. Cunningham is professor of theology and director of the Institute for Jewish-Catholic Relations of St. Joseph’s University in Philadelphia. He is immediate past president of the International Council of Christians and Jews and manages the online documentary library of the Council of Centers on Jewish-Christian Relations whose website is www.dialogika.us.)
Living Well/Maureen Pratt
Health care that blends medicine with a faith and family focus

As medical professionals become more aware of the importance of an adult's whole-life care, pediatric specialists are also reaching greater understanding of the relationship between medicine, and very important “other” aspects that help them to learn and often overcome significant, serious illnesses.

These aspects are perhaps nowhere more prominent as in the work of the religious professionals at SSJ Health Cardinal Glennon Children’s Hospital. Based in St. Louis, Cardinal Glennon was founded in the mid-1950s and named after Cardinal John J. Glennon, the late archbishop of St. Louis. The hospital’s faith and very special attention to a child’s “worldview” (think “Clowns On Call”) with cutting edge medicine throughout a young patient’s journey with illness, involving and ministering to the whole family.

Historically, the hospital was opened, from the start it was dedicated to family-centered care,” said Steven Burghart, president for SSJ Health Cardinal Glennon Children’s Hospital. “The relation of our team to our patients is a home where faith and clinical excellence truly work together to effect outcome. Here, through exceptional health care, we reveal the divinity of God. Along with a top-rated medical staff, which benefits from nearby Jesuit St. Louis University Medical Center, we provide our students and graduates, the pastoral care department has a deep bench of chaplains from different denominations. Their availability is not available at all hours, in myriad ways.

“We work together as a team,” said Judy Stobbe, hospital chaplain.

“We make initial visits every day to the new patients, those who are critically ill dying patients. We are no percentage of the deaths. One of us answers the critical calls that come in, one of us can be there. We are there to respond to those if a major trauma, and we’re there to be a liaison, give information from the trauma room, offer the family prayer and comfort. We just minister to where they are.”

Unlike children’s beds,” where beds are arranged in rows, Cardinal Glennon’s rooms are all private and large enough for family members to stay with critically ill children.

“Even for our neonatal patients,” said Burghart, “there are accommodations for the families. We work with Ronald McDonald House, and our ministry and foundation fundraises and provides things families need.”

The foundation also supports extended services, such as a nurse and schoolteachers devoted to coordinating lesson planning. A number of Catholic chaplains can orient education (catechists) toward the hospital.

In the mid-19th century, German nuns who had tended to the wounded during the Franco-Prussian War have departed from us, but thanks to the family prayer and comfort. We just minister to where they are.”

The board's presence at various events is an essential role for members. The Festival of Fruits, a Week of Prayer for Interchurch Unity, and the Center for Interfaith Cooperation annual celebrations, all in Indianapolis, offer such opportunities.

Additional members to the advisory board were added in 2018: Clare Bane, Charlie Wiles and Father Bryan Eymann, pastor of St. Athanasius the Great Byzantine Catholic Parish in Indianapolis.

The reality of our work has helped to shape a “definition” for the advisory board. It is advisory to the director for priority setting and ideas for implementation. Participation by the members in ecumenical and/or interreligious events is sought.

The board meets six times a year to assist the archdiocese in doing this important ministry.

We are blessed. I am grateful for such companions.

(Father Rick Ginther is director of the archdiocesan Office of Ecumenism and Interreligious Affairs. He is also the pastor of Our Lady of Lourdes Parish in Indianapolis.)

The Human Side/Fr. Eugene Henrich

Cherishing the memories and an ode in praise of a beloved friend

When my barber David Knight who worked in the U.S. Naval Hospital in Annapolis, Md., it felt like losing a beloved family member.

One meaning of family is the feeling of people in the service of an individual. For years, David Knight was a part of my family. He was our barber. The other two parts of my family in Annapolis were to my mother and father. The moment I entered our barber shop, the greeting had the familiar sound of my mom and dad when coming home; a joyful sound of friendship and a feeling of being at a home away from home. As I would get into the barber chair, Dave would ask, “How are you doing?” This usually led to discussions about sports and topics from left-handed baseball players. Sometimes he would check on our family. Sometimes if my violin playing had created grooves that reflected hours of practice. 

“I love it when you play,” he would say.

“Leads you back in time a little bit more, your old music, what the priest does for your people.” He echoed my mom who was forever encouraging me to look dressed up. His encouragement of David Knight is important. Charles Kuralt once said, “The love of family and the admiration of friends is much more important than education.” As I mourn Dave’s death, I now realize more than ever how important his friendship was and how honored I have been.

It is sad that it takes the death of a friend to realize the privilege of life we enjoy. Anglican Bishop Desmond Tutu sums this up beautifully, “You don’t cherish your family, these people are God’s gift to you, you are to them.”

Dave was not only a gift from God, but also a gift of a “gifted” book, The Idea of a University, Cardinal John Henry Newman wrote that a gentleman “seeks the habit of faith while he does them, and seems to be receiving when he is-conferring.” Dave exuded this generous spirit of giving. I counsel young people to cherish their parents while they are still alive because we never have them and later we may have departed from us, but thanks to cherished memories, his spirit will live on in all of us who know him.

(Father Eugene Henrich writes for The Criterion - 219-634-4007.)

Worship and Evangelization Outreach/Gabriela Ross
Practicing discipleship in the home

Parents are the primary educators of their children in all matters, especially in the Catholic faith. Our parish and school sponsors assist parents in their noble call, but the most effective way to help our young people to learn, practice and understand the faith is to teach them how to be disciples of Christ.

Now it’s your mission! You can do this!

Waste time with your kids—Time is one of our most precious possessions. We spend a lot of time doing activities with our kids, but when we waste time with them it shows we are interested “pastor” of what they are, not what they do. It’s about building relationship. God loves us this way! We can help guide our kids God’s love to see spend active and down time with them.

Practice your faith—You can’t give what you don’t have. You can’t give your faith by praying every day, going to Mass every Sunday, and living the faith on all the world’s in between times. You can’t do, and your faith of our faith, so makes yours worthy of imitating. Pray for your children. Pray as a family. Pray for your children who have something important coming up or are struggling. Teach your children to pray for your kids.

Share what God is doing—Can you think of a very faith-filled person in your life whose faith shines so brightly you feel faith quietly, but there’s a good chance they also spoke easily about God. If God is important in our lives and we want him to be important to our kids, we have to overcome the awkward feelings we sometimes have about sharing what we see God doing in our lives and the lives of others. This makes faith personal.

We hope that sharing with our kids their parents “doing Catholic things” (practicing their faith) and they hear them “saying Catholic things” (self-sufficient faith) is a great way to teach our kids and children who have something important coming up or are struggling. Teach your children to pray for your kids.

You’re not alone—Family is a community, our Church is a community, even our own God. It is a community of three persons—Father, Son and Holy Spirit. Get involved in your parish and find the community that will support your vocation of marriage and family life.

For more resources related to marriage and family life, visit www.marriageandfamily.com.

(Gabriela Ross is the coordinator of the Office of Marriage and Family Life for the archdiocese. She can be reached at prattmaureen.com.†)

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The Criterion Friday, June 21, 2019
The Most Holy Body and Blood of Christ, Corpus Christi/
Msgr. Owen F. Campion

The Sunday Readings
Sunday, June 23, 2019

- Genesis 14:18-20
- 1 Corinthians 11:23-26
- Luke 9:11b-17

This weekend, the Church celebrates the feast of the Body and Blood of Christ, or Corpus Christi, as it is in Latin. On all its feast days, the Church has a threefold purpose. The first purpose, of course, is to call us to worship Almighty God in the sacrifice of the Mass. The second is to be joyful in the specific reality observed by the feast. The third purpose is to teach us.

The Church serves these objectives as it calls us to celebrate this feast of the Body and Blood of Christ, and we should call our friends and neighbors to join us in this celebration.

The first reading for this weekend is from Genesis, which powerfully and explicitly reveals to us that God is the Creator. In this reading, Genesis also tells us that after the creation of the universe, including humanity, and indeed after human sin, God did not leave us to our fate. Instead, God reached out in mercy, sending figures such as Abraham and Melchizedek, mentioned in this reading, to clear the way between himself and us. Melchizedek, the king of Salem, better known as Jerusalem, was a man of faith, as was Abraham. In gifts of bread and wine symbolizing their own limitations, but also representing the nourishment needed for life itself, they praised God’s mercy.

St. Paul’s First Epistle to the Corinthians gives us the second reading. It reveals the meaning and reality of the Last Supper, using almost exactly the words found in the synoptic Gospels. The presence of this story in all these sources shows how important the first Christians regarded the Last Supper. Mentioning the Eucharist in a letter to the ancient Corinthian Christians tells us what the Apostle Paul thought vital for them to know.

The words are unambiguous. “Bread … my body … cup … my blood” (1 Cor 11:23-24). The epistle is valuable in that it gives us insight into the first Christians’ lives and how they practiced their faith. It takes us back to the very beginnings of Christianity. No one can say the Church is wrong in its teaching regarding the Eucharist, that it has strayed from the oldest Christian understandings.

St. Luke’s Gospel supplies the last reading. A great crowd has gathered to hear Jesus. Mealtime comes. The Apostles have little to give the people: five loaves and two fish. In the highly symbolic use of numbers in the time of Jesus, when scientific precision was rarely known, five and two meant something paltry and insufficient. Jesus used gestures also found at the Last Supper, part of Jewish prayers before meals. He then sent the disciples to distribute the food. All had their fill. Twelve baskets were needed for the leftovers. Twelve symbolized an over-abundance.

Reflection

The Church calls us to focus our minds on the Holy Eucharist and our hearts on God. The first reading reminds us that all through history God has reached out to people to nourish their starving, fatigued souls. The second reading, from Paul’s First Epistle to the Corinthians, takes us back to the Last Supper and to the beliefs of the Christians who lived a generation or so after the Last Supper. For them, the reality of the Eucharist was clear. “This is my body” (1 Cor 11:24). “My blood” (1 Cor 11:25). Clearly, the Gospel tells us of God’s immense love. It is the great lesson of the feeding of the multitudes. When our souls hunger, God supplies, not in any rationed sense, but lavishly.

God’s love in nourishing us when we have nothing else still is available, through the Eucharist in the Church, just as it was long ago on the hillside when the Apostles assisted Jesus in feeding the multitudes.

A divine judgment is made at a person’s death and at Christ’s return.

Q

In the Nicene Creed, we recite that Christ “will come again in glory to judge the living and the dead.” But many of us assume that we are judged individually (and hopefully only of our own heaven) at the moment of our death. So which is it—are we judged by God as soon as we die or is it later, at Christ’s return? (Virginia)

Both are true. The Church has always believed in a twofold judgment by God: a particular judgment at the moment of death and a general judgment at the end of time.

So immediately when we die, each individual is judged as either worthy of eternal life in heaven (there may be a period in purgatory for purification from the remnants of sin) or deserving of eternal punishment in hell.

In the words of the Catechism of the Catholic Church: “Each man receives his eternal retribution in his immortal soul at the very moment of his death, in a particular judgment that refers his life to Christ” (#1022). That particular judgment will be private. But then at the end of the world, when Jesus returns in glory, there will be a public ‘general’ judgment at which each one’s particular judgment will be confirmed and revealed to all. Again, in the words of the catechism: “The Last Judgment will reveal even to its furthest consequences the good each person has done or failed to do during his earthly life” (#1039).

Are the movie ratings done by Catholic News Service binding in conscience? I am a young adult and am curious to know whether all movies rated as acceptable either for general patronage, for adults and adolescents or only for adults are OK for me to watch so long as they do not lead me to sin.

In other words, if a film contains occasional sinful action—bad language, impure jokes, sexual content (no nudity), violence—is it OK for me to attend, or is my own presence scandalous since it might encourage attendance by others for whom the same scenes might be more troublesome? (Oklahoma)

A

Since 1936, the Catholic Church in America has been rating and reviewing movies to help people determine which films might be suitable for their viewing in accord with Catholic values. As Catholic News Service explains on its website, the material provided by its Media Review Office is intended “to provide the public with a spiritual, moral and artistic evaluation… based on the standards of faith and morals presented in Scripture and transmitted by the Church’s teaching authority.”

The office’s determination of a movie’s merit and acceptability is made not so much on whether a film portrays immoral and unethical behavior, but on “the extent that any film … positively endorses such behavior as either normative or acceptable.”

The office’s reviews and classifications are meant simply to offer guidance; only the individual knows how a film might affect him or her, and you correctly indicate that one should avoid any movie that might create temptations to which one is likely to succumb or move the viewer away from Christian values.

To your question, I think you need to work out your own conscience at an A-I, A-II or A-III movie might be scandalous to someone else; that person needs to make his own decision. When I would not do, though, is bring anyone else to see a problematic film if I were not sure how that other person might react.
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 this issue. Obituaries of religious and lay persons, brothers and sisters are included here, unless they are natives of the archdiocese or had other connections that are separate obligations on this page.


EAGLE, Cynthia, 77, St. Anthony, Indianapolis, June 10. Mother of Mark and Cindy MacAuliffe. Great-grandmother of five.

FORD, James, 85, St. Rose, Indianapolis, June 6. Father of Richard, Mark, Mike and John Ford. Great-grandfather of 15.


HUFFORD, Kenneth, 84, St. Roch, Indianapolis, June 10. Father of Robert, James, Thomas, John and Michael. Great-grandfather of 18.


WATSON, Alice, 92, St. John the Baptist, Indianapolis, June 10. Mother of Howard and Ronald. Great-grandmother of 30.

Rest in peace

Black Catholic celebration

Washington Archbishop Wilton D. Gregory poses with two boys on June 2 after celebrating Mass in St. Augustine Church, which is considered the “mother church” of the Black Catholic community in the nation’s capital. Archbishop Gregory is the first African-American to lead the Washington Archdiocese.

(© CNS/Andrew Biraj, Catholic Standard)

Charities

CHARITIES

June 21, 2019

Online Lay Ministry Formation

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

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

For more information, please log on to www.archindy.org/layministry

REPORT SEXUAL MISCONDUCT NOW

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

Ethics Point Confidential, Online Reporting www.archdioceseofindianapolis.ethicspoint.org or 888-393-6810

Carla Hill, Archdiocese of Indianapolis, Victim Assistance Coordinator
278 N. Roi 14th, Indianapolis, IN 46202-1461
219-236-1548 or 800-382-9836, ext. 1548
carlahill@archindy.org

Black Catholic celebration

Washington Archbishop Wilton D. Gregory poses with two boys on June 2 after celebrating Mass in St. Augustine Church, which is considered the “mother church” of the Black Catholic community in the nation’s capital. Archbishop Gregory is the first African-American to lead the Washington Archdiocese.

(© CNS/Andrew Biraj, Catholic Standard)

On-line Lay Ministry Formations

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

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The synod document raises possibility of married priests in Amazon

The synod gathering in October 2019 will reflect on the Amazon, published by the Vatican for the Synod of Bishops on the Amazon, stating that the Church “always valued.”

Among the suggestions proposed in the 45-page working document is the possibility of married men for very remote locations, such as the Amazon and the Pacific islands where Catholic communities seldom have Mass because there are no priests.

However, on the flight as well as in a previous interview, Pope Francis told reporters that celibacy “is a gift to the Church” and that he did not agree with allowing “optional celibacy.”

“The personal opinion is that optional celibacy is not the way forward,” Pope Francis said on Jan. 27. “Am I someone who is closed? Maybe, but I don’t feel like I could stand before God with this decision.”

Addressing the media on June 17, Cardinal Lorenzo Baldisseri, secretary general of the Synod of Bishops, told journalists on June 17 that he was perplexed at the media’s continual use of the phrase. “It’s a different thing,” the cardinal said regarding the document’s proposal. “For me, I think the term ‘optional celibacy’ is a bit too soft.”

In a previous interview, Pope Francis told reporters that celibacy “is a gift to the Church” and that he did not agree with allowing “optional celibacy.”

“He is teaching me to persevere in my tasks and in my work, which I know is necessary for living a happy life. To Pope Francis, I would say, ‘Truly, I have been surrounded by God.’ ”

(Anna and her parents, David and Helen, have lived in the Indianapolis area since 2009. Pope Francis is the Pope of the Apostolic Church in the United States. She is the ninth-grade winner of the National Essay Contest.)

Neighbors, grandmother and father shape the faith of essay contest winner

Serra Club Vocations Essay

By Anne Marie Norris

The spirit of the fruit is love, joy, peace, patience, kindness, good faithfulness, kindness and self-control” (Gal 5:22). Radiating these qualities, a Christian cannot help but attract those around them.

Two of the most wonderful people I have ever known lived right next door to me. Having no grandchildren of their own, Phil and Joanne loved spending time with my siblings and I. We baked cookies before Christmas, put up the decorations and together we were never afraid of sharing their love for Jesus.

My grandmother is another person who has helped inspire me. She regularly sacrifices her time for others. When my grandparents downsized to a smaller home, she learned of an elderly couple in their new neighborhood whose house was infested with mold and was in desperate need of repairs.

Phil, a retired iron worker, found an engineer from Rose Hulman Institution of Technology in Terre Haute who drew up plans for free. Together, they found others to help with the restoration.

A few years ago, I was interested in visiting people in nursing homes. Upon hearing this, my grandmother invited me over and brought me along with her on one of her trips. I met a lady with Alzheimer’s disease and I sang Christmas carols with a woman who could still play songs on a piano even though she was nearly blind. I also received flowers from an elderly gentleman. My mom says I was bubbling over with joy when I came home. Now I visit a lady in my town who I credit just turned 100 years old. At present, my grandmother’s energy is being used to take care of my grandson, Timber, who was born in January.

I recently instructed, “If anyone wants to be a follower of mine, let him deny himself and take up his cross daily and follow me” (Lk 9:23). This verse reminded me of my father who has been an iron worker for 25 years. Iron workers are called “cowboys of the sky” because they sit on steel beams as a crane lifts them off the ground and carries them to the top.

Through sweating heat and bitter cold, he has worked to support his family, especially with the recent downturn and demanding. Continuously, he works overtime, yet he never misses Mass.

Daily, my father lives out the virtue of fortitude. He is teaching me to persevere in my tasks and in my work, which I know is necessary for living a happy life. To Pope Francis, I would say, “Truly, I have been surrounded by God.”

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Candidates may apply by sending a cover letter and resume by July 7, 2019 to:

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Director of Development
Scecina Memorial High School
5000 Pennsylvania Avenue
Indianapolis, IN 46201
jmcguinness@scecina.org

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