Agencies ‘appalled’ by reports U.S. could end refugee admissions

WASHINGTON (CNS)—News that officials in the Trump administration are considering “zeroing out” the number of refugees accepted by the United States brought an immediate outcry from the chairman of the U.S. bishops’ migration committee and leaders of Catholic and other faith-based agencies that resettle refugees.

They all implored the government to reject such a move.

“This recent report, if true, is disturbing and against the principles we have as a nation and a people, and has the potential to end the refugee resettlement program entirely. The world is in the midst of the greatest humanitarian displacement crisis in almost a century,” said Bishop Joe S. Vasquez of Austin, Texas. “I strongly oppose any further reductions of the refugee resettlement program.

“Offering refuge to those fleeing religious and other persecution has been a cornerstone of what has made this country great and a place of welcome,” said the bishop, who is chairman of the U.S. Conference of Catholic Bishops’ (USCCB) Committee on Migration.

“Eliminating the refugee resettlement program leaves refugees in harm’s way and keeps their families separated across continents,” he added in a statement released late on July 19.

Politico, a Washington-based news outlet, first reported on the possible stoppage on refugee admissions the evening of July 18. Based on information from three people it said were familiar with the plan, the proposal was discussed a week ago at a meeting of security officials on refugee admissions.

Since Congress passed the Refugee Act in 1980, the U.S. had admitted on average 95,000 refugees annually. In recent years, the U.S. has accepted between 50,000 to 75,000 refugees per year. The number was capped at 45,000 after Donald Trump became president in 2017 and was scaled back to 30,000 refugees for fiscal year 2019.

See REFUGEE, page 10
Mass for those suffering from addictions, their families set for Aug. 14 in Indy

By Natalie Hoefer

Father Ronald Rolheiser will be the celebrant of a Mass for those suffering from addictions, their families set for Aug. 14 in Indianapolis, at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, at 7 p.m. on Aug. 14.

“This is a Mass to pray for and support those who are struggling with addictions and their families,” said Br.rie Anne Varick, coordinator of the archdiocesan Office of Human Life and Dignity.

“With Archbishop Thompson’s release of his pastoral letter ‘We Are One in Christ’ [in February of 2018], he brought to light different issues that negatively affect the dignity of the human person, one of them being drug abuse.

“This is a crisis in our community today. This Mass highlights the importance of not ignoring the crisis but bringing awareness and support to those who are struggling with addictions of any kind,” said Br.rie Anne Varick.

When asked why it’s important for the Church to offer such a Mass, Archbishop Thompson reminded that “neither wounds, brokenness, addictions nor sins ever destroy or strip us of the dignity and preciousness of every person created in the image of God, something the Church has long defended.”

He recalled Pope Francis’ comparison of the Church to a field hospital, and his encouragement for Catholics to “reach out to those on the margins, the peripheries of our lives, without judging or rejecting, is a key principle of Catholic social teaching.”

Archbishop Thompson also noted that one of the important elements of celebrating the Mass is “to give thanks to God for gifts and blessings, even when we are hurting, struggling, and uncertain about life. The power of the cross reminds us that even in the darkest moments of our lives, we have reason to hope and trust in the power of God to save, redeem and lift us up.”

While SAM focuses on those dealing with drug and alcohol addiction, “anyone suffering from an addiction or who has loved ones suffering from addiction of any kind are welcome” to the Mass, said Varick. “Even those who don’t know anyone personally suffering from addiction, but recognize the crisis in our community and want to come and pray and support, are most welcome.”

After the Mass, a reception with light refreshments and time for fellowship will be offered in the cathedral rectory parlor. Resources will also be available there.

“We want to reach those who are suffering from addiction and their families and loved ones, to let them know that they are not alone, that their faith community is here to welcome them and offer support,” said Varick. “We hope that those who attend will feel welcomed and experience healing and peace.”

(For planning purposes, an RSVP is requested for planning on attending the Mass and reception. RSVP at 2019samrecoverymass.eventbrite.com. For more questions about the event, e-mail keri.carroll@archindy.org, or call 800-382-9836, ext. 1521, or 317-236-1521. For more information about SAM, go to www.archindy.org/humanlifeanddignity, then select ‘Ministries’ from the menu.)

This year’s Mission Day Conference for those in consultation or ministry roles will take place at The Atrium Banquet and Conference Center, 3143 E. Thompson Road, in Indianapolis, from 9:30 a.m. to 4 p.m. on Sept. 10.

The topic will focus on working with, ministering to and interacting with those who have been affected by suicide.

Missionary Oblates of Mary Immaculate Father Ronald Rolheiser will be the keynote speaker.

The event, sponsored by the archdiocesan Office of Marriage and Family Life, is intended for pastoral ministers, parish consultation and bereavement teams, chaplains, clergy, school administrators, counselors, funeral home personnel, social workers, nurses and anyone who offers support to those who have been affected by suicide.

“Many people have been touched by suicide,” says Deacon Michael Braun, director of the archdiocesan Secretariat for Pastoral Ministries. “The workshop will explore the unique emotions, complicated grief and unanswered questions related to suicide.”

Father Ronald is president of the Oblate School of Theology in San Antonio, Texas. He is also a sought-after speaker and author, perhaps most-known for his Holy Longing and The Shattered Lantern, both receiving one or more Catholic book awards. His most recent book, Bruised and Wounded: Struggling to Understand Suicide, was published in 2017. The book will be released in paperback later this month and will explore the stigma around suicide, as seen by such chapter titles as “Removing the Taboo,” “Despair as Weakness, but then Sin,” “Reclaiming the Memory of Our Loved One,” and “The Pain of the Ones Left Behind.”

“Those who have been touched by suicide know there can be a stigma in both the Christian and secular world surrounding this deeply personal event,” says Deacon Braun. “Father Rolheiser will lead us through a springboard to understanding to suicide that appeals to Catholics and non-Catholics alike, and will help anyone who supports those who are touched and affected to provide hope, consolation and empathy.”

The cost to attend is $30, which includes lunch and materials. A certificate of attendance will be available for those seeking continuing education credits.

Registration is required by Aug. 27. For more information or to register, go to www.archindy.org/marriageandfamily/ministries-bereavement.htm.

Priest and author to speak on ministering to those affected by suicide

By Natalie Hoefer

The Substance Abuse Ministry (SAM) of the archdiocesan Office of Human Life and Dignity will offer a special Recovery Mass, celebrated by Archbishop Charles C. Thompson, at St. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, at 7 p.m. on Aug. 14.

LOUISVILLE, Ky. (CNS)—Archbishop Joseph E. Kurtz of Louisville said he has been diagnosed with bladder and prostate cancer and will undergo an extended treatment plan.

The archbishop made the announcement on July 10 in an online post published by The Record, the archdiocesan newspaper. Archbishop Kurtz, 72, said he had been experiencing “some health issues in recent months and that the cancer was discovered during a series of medical tests and hospitalizations.”

“I have been diagnosed with uterine carcinoma in my bladder and prostate and will take part in a treatment plan that includes immunotherapy and chemotherapy for at least 12 weeks,” the archbishop’s statement said.

“At the end of the treatment, I will have surgery to have my bladder and prostate removed,” he said.

The type of bladder cancer the archbishop has is the most common. Archbishop Kurtz also said he was grateful for the work of Dr. Dan George, chief of the urology program at the James Graham Brown Cancer Institute and his team in Durham, N.C.

“I feel well, and with the encouragement of Dr. George, I have remained active during this time,” the statement continued. “While the doctor gives me good cause for optimism, there are always dangers and unexpected issues that can arise during cancer treatment, so I ask for your continued prayers.”

Archbishop Kurtz will remain in North Carolina throughout his treatment and said he will be in regular contact with Father Martin Linebach and Brian Reynolds, archdiocesan vicar general and chancellor, respectively.

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Deacon Wayne Davis taught the faith, ministered to the sick, prisoners

By John Shaughnessy

Known for his ever-present smile and his commitment to Catholic faith, Deacon Wayne Davis died in Greenfield on July 14 at the age of 74. A member of the first class of permanent deacons in the history of the archdiocese, Deacon Davis served for 11 years at St. Michael Parish in Greenfield while also being involved in hospital and prison ministries.

“He was always pursuing holiness and growing in his relationship with God,” said Father Aaron Jenkins, pastor of St. Michael Parish. “His missions of going to visit people who were sick and going to visit people in prison pushed him beyond what he normally would do. He saw that as a way to grow in his faith. He was a very faith-filled man.”

The Mass of Christian Burial for Deacon Davis was celebrated on July 20 at St. Michael Church in Greenfield. Archbishop Charles C. Thompson was the principal celebrant. Retired Father Paul Landwerlen was the homilist. Burial followed at Calvary Cemetery in Indianapolis.

Deacon Davis was featured in The Criterion before he became one of the first 25 deacons ordained for the archdiocese by the late Archbishop Daniel M. Buechlein on June 28, 2008. He talked about how he participated in rallies and prayer vigils before he became one of the first class of permanent deacons in the history of the archdiocese, Deacon Davis served for 11 years at St. Michael Parish in Greenfield while also being involved in hospital and prison ministries.

“He had a great love for God”

“His life as a deacon—and bringing others closer to God—was always marked by his joy and his ever-present smile. Deacon Kerry Blandford, another member of that first class of deacons, said, “In the 16 years I knew him, I could count on one hand the times when he wasn’t smiling.”

Father Jenkins learned to rely on Deacon Davis’ positive attitude when he became pastor of St. Michael’s four years ago. “I knew immediately he was someone I could trust, someone I could count on,” Father Jenkins said. “He did a great job of being connected to the parish at large. He helped me as a pastor see or hear things in the parish differently. He’s always been a very supportive deacon.”

During his ministry, Deacon Davis visited and comforted patients at Hancock Regional Hospital in Greenfield. He also became active in prison ministry at the New Castle Correctional Facility.

“As a lawyer, he had an interesting background to be there.” Father Jenkins said. “He certainly enjoyed being there. He did a Communion service with the guys there on Tuesday evenings.”

Father Jenkins has a favorable personal connection he had with Deacon Davis. “He was ordained the same year as I was. We were college friends that with him. Deacon Davis even served as the parish life coordinator of St. Michael for six months in 2015—a period where the times when Msgr. William F. Stumpf was the pastor of the parish and Father Jenkins became pastor.”

“He’s one of the finest people I ever met,” said Msgr. Stumpf, vicar general for the archdiocese, who led St. Michael from the fall of 2011 to early 2015. “Deacon Wayne was a person I would truly call holy. He had a great love for God and a great love for the people he served. He was a great preacher.”

“Called to the ministry of charity and service”

Msgr. Stumpf smiled as he recalled Deacon Davis’ “wonderful sense of humor,” saying, “I laughed so hard with him.”

Moments later, he became emotional talking about his friend. “A deacon is called to the ministry of charity and service, and he was the embodiment of that. He was just an incredible person, but he was so quiet about it. He’s one of those people who you just know your life was blessed to be on a path that intersected with his. I will really miss him.”

So will Father Landwerlen, who was Deacon Davis’ spiritual director ever since he was ordained as a deacon. Father Landwerlen noted how Deacon Davis “loved to teach,” including in Bible studies, the parish’s Rite of Christian Initiation of Adults program, and especially in his work with men in prison.

“In the last couple of years, that was his highlight—visiting them, teaching them, preaching to them,” Father Landwerlen said. “Even when he got sick, he somehow got to that facility. He seemed to be able to connect with them. He really loved to do that.”

That faithfulness is the essence of Deacon Davis’ life and legacy, he said. “It’s fidelity. He really was a faithful minister of the word. He was faithful to his calling”

In all the thoughts and memories of Deacon Davis, people often noted how he was very supportive deacon. Deacon Blandford said. “They were both very active in ministry and really made quite the team.”

A life of family and faith

Wayne Davis was born on July 20, 1944, in Indianapolis to Odie and Exie Davis. He was a graduate of Indiana State University in Terre Haute and Indiana University School of Law in Indianapolis. Among his professional roles, he served as Indiana Securities Commissioner, Deputy Secretary of State, the executive director of the Indiana State Election Board, and managing partner for the law firm of Henderson, Daily, Withrow, and Devoe. Through it all, his Catholic faith guided his life. Beyond his ministry at St. Michael, he was also active in serving on many boards and committees at St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis.

He was also intensely involved in the Cincinnati-based Presentation Ministries, a lay association of the Church that focuses on evangelization and discipleship. And he taught at the annual Bible Institute at Xavier University in Cincinnati.

Besides his wife Darlene, Deacon Davis is survived by his children Teresa Heffernan, Christie Murphy, Debbi Davis, Becki Fleischer and Susanna Blair. He is also survived by 11 grandchildren, one great-grandchild, his brother, Samuel Davis, his sisters, Pauline Clark and Bettie Harris.

Memorial contributions may be sent to the St. Michael Catholic Church Capital Campaign, 519 Jefferson Blvd., Greenfield, IN 46140. They may also be sent to Pope Paul VI Deacon Formation Endowment, c/o Archdiocese of Indianapolis, 1400 N. Meridian St., Indianapolis, IN 46202.

Mercy sisters honored for efforts to help New Hampshire end death penalty

CONCORD, N.H. (CNS)—A group of Mercy sisters has been honored by the New Hampshire Coalition Against the Death Penalty for the key role they played in making New Hampshire the 21st state in the country to abolish the death penalty.

Sisters Eileen Brady, Mary Ellen Foley and Madonna Moran received the recognition on behalf of their community at a celebration in Concord.

The New Hampshire Sisters of Mercy have long played an active role in opposing the death penalty.

In December 1997, they adopted a “Corporate Stand Against the Death Penalty,” and since then many sisters have served on committees, petitioned legislators, written letters to newspaper editors, testified at legislative hearings, participated in rallies and prayer vigils and prayed that the death penalty would be replaced by restorative justice.

Their efforts bore fruit on May 30 when the New Hampshire Legislature overrode the governor’s veto of a bill to repeal capital punishment. †
Making Sense of Bioethics
Fr. Tad Pacholczyk
An authentic democracy

Those of us who have grown up within the womb of a democratic society may not always recognize how radical the idea behind such a society actually is, nor how fragile its structure can be in the face of crass materialism and the defense of everything that engenders individual freedoms. Legalization of abortion, to focus on one of the most strident claims, corrodes the very pillars of our democratic society. The legalization of abortion means guaranteeing immunity from prosecution for those older human beings who directly end the lives of much younger humans before they are born, or even as they are being born. Such actions constitute a form of injustice perpetrated by the powerful against those who are, by virtue of their extreme youth, the weakest, most vulnerable and most voiceless humans.

Abortion sanctions abortion fundamentally confirm the idea that “might makes right.” An ordered society, however, and especially a democratic one, can never be built upon such a self-serving, unjust and distorted premise.

This premise runs directly counter to the tradition of our great Western constitutional texts, which arose as a cry for an order of justice superior to the raw exercise of power and domination by privileged individuals and groups. Those texts were born from centuries of struggle by entire peoples living under various forms of oppression.

The order of justice they sought required the clear acknowledgment of the inviolability of human rights for all, not first among which was the assurance that one’s life would not be unjustly exploited, abandoned or ended. As the late Pope John Paul II observed, “That is why democratic regimes were founded—first and foremost to protect citizens from arbitrary executions, from the terrorism of despots and their police.”

Most of us who have grown up in a democratic society for most or all of our lives, never having suffered or fought for the freedom in which it is enshrined, can never comprehend the fear and terror that this freedom that had occurred during their long deployment. Some of them said that they believe that that decision contributed to the most strident personal sacrifices in order to defend a false liberty so their fellow citizens at home could descend into promiscuity and abortions with reckless abandon.

The promotion and legalization of abortion inextricably leads to a system of privileges for the powerful that engenders a culture of entitled poverty as it undercuts the most basic of all human rights. Abortion really kills at least twice. It kills the body of the baby and it kills the conscience of a nation, perverting the very essence of a democratic society.

Legal safeguards for all human life, on the other hand, assure the possibility of liberty and security for the most vulnerable and most voiceless. They constitute a form of injustice perpetrated who directly end the lives of much younger humans before they are born, or even as they are being born. Such actions constitute a form of injustice perpetrated by the powerful against those who are, by virtue of their extreme youth, the weakest, most vulnerable and most voiceless humans.

As Pope Francis reminds us, “The Joy of the Gospel”.

Letter from readers are welcome and it is expected that any letter, to the very core of an authentic democracy.

(Literacy and the letter must be signed, but, for serious ethical questions, reasons may be withheld. Send letters to “Letters to the Editor,” The Criterion, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to criterion@archindy.org.)
La familia es la comunidad fundamental de la Iglesia y la sociedad

“Hoy recordamos a Joaquín y a Ana, a quienes la tradición señala como los abuelos de Jesús. Que a través de su intercesión y de las oraciones de su hija, María, todos los abuelos y quienes cuidan de los niños, reciban fortaleza en sus responsabilidades sagradas.”

(Cardinal Joseph W. Tobin)

La fecha de publicación de esta columna es el viernes 26 de julio, que coincide con la festividad de san Joaquín y santa Ana. En ninguna parte de las sagradas escrituras encontramos que estos dos personajes sean considerados los padres de María y abuelos de Jesús. Sin embargo, desde el siglo I, los cristianos han creído que Dios los curó de la infertilidad y les entregó el gran don de tener una hija, María, destinada a convertirse en la madre de Dios.

Si bien no tenemos ninguna forma de saber si Jesús en verdad conocía a sus abuelos, los artistas medicinales a menudo ilustran a santa Ana abrazando a su hija María con su nieto, Jesús. Se trataba de una forma de destacar la importancia de la familia y de brindar esperanza a las parejas que enfrentaran problemas de infertilidad. La intercesión de santa Ana también ofrece consuelo a las mujeres infértiles. La devoción a santa Ana es un recordatorio de que las parejas que enfrentan problemas de infertilidad tienen esperanzas.

En nuestra carta pastoral publicada en 2015, titulada “Pobreza en la Encrucijada: la respuesta de la Iglesia ante la pobreza en India,” los obispos de India ofrecieron la siguiente reflexión sobre la importancia de la familia:

“Los católicos creemos que el matrimonio es un elemento crucial del plan de Dios para la humanidad, entendido como la unión de un hombre y una mujer que se comprometen por el resto de sus vidas y se unen ‘una sola carne’ [Gn 2:24]. Esta unión sagrada conforma la familia, la unidad básica de la sociedad que se dedica a la transmisión de nueva vida [los hijos] y a la administración de la creación de Dios. La Iglesia enseña que la familia es una fuente de ‘escuela de humanidad’ amor y esperanza más profundas para la sociedad [Concilio Vaticano II. “Gaudium et Spes,” §52].

Nuestra relación con el Creador está en la familia, y se centra en cada una de las personas que la componen. Las formas que toma la familia son la familia nuclear, el matrimonio, la monarquía, la familia de primogénito y la familia adoptiva. En estas formas, la familia es la comunidad fundamental de la iglesia y la sociedad.

En nuestro compromiso de vivir la vida familiar, debemos protegerlo y fortalecerlo. El matrimonio es un signo de la Unión Sagrada y elión como personas. La Iglesia católica defiende la dignidad de todas las personas, sin distinción de raza, sexo, estatus económico o social, o orientación sexual. Todos son bienvenidos en la Iglesia. Dios nos creo a cada uno con la misma dignidad; la dignidad de la persona humana, enraizada en su propia creación a imagen y semejanza de Dios, es un principio fundamental de las enseñanzas católicas.

Como muchos lectores de The Criterion sabrán, provengo de una familia grande. Tengo un gran número de primos y amigos a quienes quiero mucho y que sienten atracción por personas de su mismo sexo, por lo que siento que en honor al espíritu de la dignidad de todos, es algo tan personal para mí como para cualquier otra persona. Mis parientes y amigos saben que quiero incondicionalmente y que respeto su dignidad como personas.

Al mismo tiempo, como arzobispo de Indianapolis, estoy llamado a preservar la dignidad del matrimonio como una unión de amor entre un hombre y una mujer, abierta a la vida y formadora de nuevo ser, según el plan de Dios. Esta enseñanza data de varios siglos, pero nuestra sociedad contemporánea se ha alejado de nuestras enseñanzas. Sin embargo, la Iglesia católica siempre ha defendido la dignidad de la persona humana.

La Iglesia católica defiende la dignidad de todas las personas, sin distinción de raza, sexo, estatus económico o social, orientación sexual. Todos son bienvenidos en la Iglesia. Dios nos creó a cada uno con la misma dignidad; la dignidad de la persona humana, enraizada en su propia creación a imagen y semejanza de Dios, es un principio fundamental de las enseñanzas católicas.

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August 2
Women's Care Center, 4901 W. 86th St., Indianapolis. First Friday Mass 5 p.m., Father Rick Ginther providing, optional tour of center to follow. Information: 317-829-6800, womenscarecenter.org.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. First Friday celebration of the Most Sacred Heart of Jesus, Mass 5:45 p.m., exposition of the Blessed Sacrament, rosary, 8 a.m.-noon, Mass in French, 317-829-6800, womenscarecenter.org.

August 3
Holy Trinity Parish, 100 Kedrey St., Edinburgh. Annual Archdiocesan RCIA Workshop: The Liturgical Dimension of RCIA Ministry, for RCIA coordinators/team members, catechists, liturgical ministers and clergy, featuring Dr. Timothy O'Malley, director of education of the McGrath Institute for Church Life, 9 a.m.-noon. $20 per person or $30 with groups of four or more from same parish pay $15 per person or $25 with lunch. Contact parish RCIA director or parish priest before registering, since payments will be assessed to parishes. Optional afternoon session 12:45-2 p.m. on RCIA best practices. Information and registration: bit.ly/2N6LsLh (case sensitive), 317-236-1550, marie@archindy.org.

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

August 4
St. Boniface Parish, 1551 N. St. Road 545, Fulda. Summer Picnic, 10 a.m.-4 p.m. CT, fried chicken and roast beef dinners with sides and desserts in air-conditioned parish center, carry out available, soup by the bowl or bulk, grilled tenderloins, hamburgers, ice cream, games, bingo, family center, quilt and basket raffle, country kitchen. See music by Sweet Band, guided tours of church, $5.00 raffle starting at 3 p.m. CT. Shuttle service and handicap parking available. Information: 812-357-5533.


August 6
Mission 27 Rosate, Indianapolis. Senior Discount Day, every Tuesday, 30 percent off clothing. 9 a.m.-6 p.m., while supplies last. Indiana State University St. Vincent de Paul Society Food Pantry and Changing Lives Forever program. Information: 317-687-8260.

August 7
Knights of Columbus Mater Dei Council #437, McGowan Hall, 1305 N. Delaware St., Indianapolis. Theology on Tap, sponsored by the archdiocesan Young Adult and Campus College Ministry, doors open 6:15 p.m., 7 p.m. presentation followed by social time; all faiths welcome, free admission and parking, food and drink available for purchase. Information: indychapman.org, 312-261-3379.


August 9
Primo Banquet Hall & Conference Center, 2615 National Ave., Indianapolis. Hearts and Hands for Children, 9 a.m.-5 p.m., optional family Mass at 7:30 a.m. in parish chapel. Social time, all faiths welcome, includes lunch and childcare (space is limited). Registration suggested by July 27. Registration and information: celebratefamilyemergen.org, 317-353-3606, youngman@ heartandhandsindy.org.

August 10
Immaculate Conception Parish, 2081 E. City Road, Brownsburg. Community Consignment Auction (items accepted 7 a.m.-8 p.m. on Aug. 9), begins 9:30 a.m. and will last 5-6 hours, multiple rings, items can be sold by auctionzip.com, pulled pork, baked goods, raffle. Information: 812-991-2362.

St. Teresa Benedicta of the Cross Parish, 23455 Gavin Lane, Lawrenceburg. Benedicta Bash, 4-9 p.m., church dinners (freewill offering), food, games, children’s activities, 50-50, basket raffles. Information: 812-656-8700.

Our Lady of the Greenwood, 335 S. Meridian St., Greenwood. Celebrate Marriage Conference, theme: “Prepared.” Archdiocese Indianapolis. 9 a.m.-5 p.m., optional family Mass at 7:30 a.m. in parish chapel. Social time, all faiths welcome, includes lunch and childcare (space is limited). Registration suggested by July 27. Registration and information: celebratefamilyemergen.org, 317-353-3606, youngman@heartandhandsindy.org.

August 11
St. Mary Parish, 2920 W. 116th St., Indianapolis. Parish Picnic, 10 a.m.-3 p.m. CT, chicken dinners, bingo, family games, food, raffle, family-fun games, bingo, farmers market. Information: 317-485-5102.

St. Thomas Aquinas Church, 4625 N. Kentwood Ave., Indianapolis. 12th Annual Wine & Cheese Affair, 9 a.m.-5 p.m., optional family Mass at 7 a.m. in parish chapel. Social time, all faiths welcome, includes lunch and childcare (space is limited). Registration suggested by July 27. Registration and information: celebratefamilyemergen.org, 317-353-3606, youngman@heartandhandsindy.org.

August 12
Our Lady of Fatima Retreat House, 3535 E. 56th St., Indianapolis. Day of Reflection. Father James Farrell presenting on the topic of angels. 8:30 a.m.-3:37 p.m. $45 includes continental breakfast, Mass and lunch. Information and registration: Kristine Meyer, 317-545-7601, kmevry@archindy.org, www.archindy.org/Fatima.

Mount St. Francis Center for Spirituality, Retreat Center kitchen, 101 St. Anthony Dr., Mt. St. Francis. Cooking with Chef Brandon, 6-9 p.m., $75, register by Aug. 5. Registration: www.moumtfranciscus.org/ registration. Information: 812-923-8817.

Harry and Ellen (Baudendistel) Rosenberger, members of St. Michael Parish in Brookville, will celebrate their 65th wedding anniversary on July 31. The couple was married in St. Michael Church in Brookville on July 31, 1954. They have four children: Amy Kaiser, Lori Orchill, Jill and the late Brent Rosenberger. They couple also has four grandchildren and four great-grandchildren. They will celebrate with a Mass and a lunch with family.

Sisters of Providence to host walking tour of outdoor sacred sites on Aug. 18
The Sisters of Providence will host a walking tour of the outdoor sacred sites on the grounds of the Saint Mary-of-the-Woods, starting at the Providence Spirituality & Conference Center. The Sisters of Providence, Saint Mary-of-the-Woods, in St. Mary-of-the-Woods, from 2-4 p.m. on Aug. 18. Led by Providence Sister Jan Craven, the tour will include the history and present-day use of more than 15 sacred sites.

There is no charge to attend; however, freewill offerings will be accepted.

Registration is required by Aug. 15 online at www.spros.org/event, by calling 812-335-2922 or by e-mailing burlingham@ spros.org. Space is limited to 20.

August 10-11
All Saints Parish, Dearborn Center, 11:30 a.m.-2 p.m. CT. Sunday of the Holy Rosary: “Journey through the Holy Land” exhibit. $10,000 big money raffle, kids land, beer garden, country store, and gift and prize raffles, Hoffman man donations, ham stand. Information: 812-576-4302.

August 11
St. Mary Parish, 2565 Jackson St., Lawnesville. Parish Picnic, 10 a.m.-3 p.m. CT, chicken and ham dinners served in air-conditioned dining room. Information: 812-952-2853.

St. Thomas Aquinas Church, 4625 N. Kentwood Ave., Indianapolis. 12th Annual Wine & Cheese Affair, 9 a.m.-5 p.m., optional family Mass at 7 a.m. in parish chapel. Social time, all faiths welcome, includes lunch and childcare (space is limited). Registration suggested by July 27. Registration and information: celebratefamilyemergen.org, 317-353-3606, youngman@heartandhandsindy.org.

St. Theresa of the Infant Jesus Catholic Church, 4702 E. 13th St., Indianapolis. Class of '63 monthly gathering, 6 p.m. CT, optional dinner afterward. Information: 317-408-6396.

August 12

August 13
Mount St. Francis Center for Spirituality, Retreat Center kitchen, 101 St. Anthony Dr., Mt. St. Francis. Cooking with Chef Brandon, 6-9 p.m., $75, register by Aug. 5. Registration: www.moumtfranciscus.org/registration. Information: 812-923-8817.

Nationally known Catholic speaker and author Dr. Allen Hunt, along with musical guest George Lower, will be speaking at Two Dynamic Catholic events in the Indianapolis area on Sept. 6 and 7. On Sept. 6, “Passion & Purpose for Marriage” will be held at St. Malachy Church, 9833 E. County Road 750 N., in Brownsburg, from 6:30-10:30 p.m. Through Hunt’s humorous commentary and real-life stories, couples will discover key ingredients to a healthy and happy marriage. The cost to attend is $25 per person. On Sept. 7 “Find Your Greatness” will be held at St. Roch Church, 3600 S. Pennsylvania St., in Indianapolis, from 9 a.m.-1 p.m. This second event will discuss four simple ways to reach your full potential based on Matthew Kelly’s book “Four Signs of a Dynamic Catholic.” The cost to attend is $25 per person which includes snacks. The event is appropriate for ages 12 and older.

There is no deadline to register for either event, and walk-ins are welcome. Dynamic Catholic’s mission is to re-invigorate the Catholic Church in America by developing world-class Signs of a Dynamic Catholic. To purchase tickets for either event, or to learn more about Dynamic Catholic, go to www.dynamiccatholic.com, or call 815-980-7903.
Praising God for gift of creation leads to respect for it, pope says

VATICAN CITY (CNS)—Human beings are called to praise God for his gift of creation, not be predators out to plunder the Earth and all it contains, Pope Francis said.

In a message sent on July 8 to participants of an Italian conference on the consequences of deforestation in the Amazon, the pope said the current situation in the South American rainforest “is a sad paradigm of what is happening in many parts of the planet.”

It “is a blind and destructive mentality that prefers profit to justice; it highlights the predatory attitude with which men and women relate to nature,” he said. “Please do not forget that social justice and ecology are deeply interconnected.”

According to its website, the international forum sponsored by the Laudato Si’ Community, an association inspired by the pope’s encyclical on the environment, reflected on the Amazon as “the key to ecological conversion” in order to obtain a “better understanding of integral ecology and obtain the knowledge of living in harmony with creation.”

The conference took place in the central Italian town of Amatrice, which was devastated in 2016 after a 6.2 magnitude earthquake struck the region. Amatrice was the hardest-hit town, accounting for 234 of the estimated 290 deaths, according to the Italian Civil Protection office.

In his message, the pope said the conference’s location “was a sign of hope” as well as a “sign of closeness to so many brothers and sisters who still live at the crossroads of death, according to the Italian Civil Protection office. In the message, the pope said the conference’s location “was a sign of hope” as well as a “sign of closeness to so many brothers and sisters who still live at the crossroads of death,” a message to the victims of the 2016 earthquake in Amatrice.

Every time I go to visit them, I feel him. And I take his hand and make him speak. He speaks little, slowly, but with the same profundity as ever. Because Benedict’s problem is his knees, not his head: he has great lucidity and, hearing him speak, I become strong, I feel the ‘juice’ of the roots that comes to me and helps me go on.

“I feel this Tradition of the Church, which isn’t a museum piece, no. The Tradition is like the roots, which give you the juice to grow,” he continued. “And you won’t become like the roots, no. You will flower, the tree will grow, it will bear fruits and the seeds will be roots for others. The Tradition of the Church is always in movement.”

Abraham Lincoln dijo una vez: “Los dogmas del apacible pasado son inacreditados para el turbulento presente.” A lo cual el papa Francisco añadió, con beneplácito, que la solución no es abandonar las creencias arraigadas, sino examinarlas a profundidad, para comprender su significado y, finalmente, retomarlas a la luz de los desafíos y las raíces que nos mueven y me ayuda a seguir adelante.

“Esta tradición de la Iglesia que no es una cosa de museo la tradición. La raíz es la raíz que te da, el zumo para crecer, y tú no serás como la raíz, no; tú florecerás, el árbol crecerá y dará los frutos, y las semillas serán las raíces para los demás. La tradición de la Iglesia está siempre en movimiento.”

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from the time she was a counselor leading a group of high school students on an adventure that included camping, caving and sailing.

“One night, this girl was really homesick,” Koepfer says. “I told her that I love to stargaze. We started looking at the stars together, and the conversation turned to Jesus and the beauty he has created, and how much love he has for us. After that, her whole mood shifted. She was so excited. You could almost see God wrapping her in his arms. She enjoyed the rest of the week. It was so cool to see.”

Then there’s this amazing story about a child with cerebral palsy who came to camp in a wheelchair. It’s a favorite story of Stephanie Okerson, who manages a program that makes sure that campers of all abilities and challenges have a great experience.

“On this day, we were going caving,” recalls Okerson, who is known as “Steph” by everyone at the camp where she has worked for 16 summers now. “It’s physically demanding. You have to crawl. You have to roll. You’re going to get muddy. It’s very tiring. And this boy really wanted to do it. And there’s no reason he couldn’t. His counselor and I helped him through the most challenging parts of the cave. By the end, all three of us were exhausted. But he did it. It was a huge moment. He was excited to be part of it with everyone else.”

Steph has the biggest smile on her face as she shares that story. God. And it’s still there when I ask her a question about you—“What would you tell God about this camp?”

“I don’t think I’d have to tell God anything. I think he’s here,” Steph says. “He’s in the struggles, the joys and the successes. It makes it easier to come back here year after year. It’s somewhere where you can really see God at work.”

At 11 years old, Isaac Rosario says “The first thing I would say to God is, ‘Thank you.’ Because at CYO camp, you learn to find God in the smallest places. ‘Thank you.’ Because at CYO camp, you learn to find God in the smallest places.”

Ten-year-old Cora O’Connor was thinking about you—and praying to you—in the “high ropes” section of the camp. There, she climbed up a pole and then began crossing a shifting wooden plank high in the air. All the time she was harnessed and connected to a rope held by counselors. She was also uplifted by the encouragement of the girls in her group.

“Walking on the boards, there was this huge gap. You had to step over open air. It felt good when I made it because it was over, and I could go back to the ground,” says Cora, smiling.

Cora’s counselor is 20-year-old Sarah Pankratz, and she has a message for you. “The three things we try to give campers are fairness, kindness and showing them who Jesus is by the way we treat them.”

“So you should know God—I forget again, you already know—that 50-year-old Diane Munneke considers the camp as a magical place in her life. She viewed it as a safe haven for her when her dad died when she was 14. And this year she wanted to share the camp experience with her 12-year-old son, Jack, and her 20-year-old daughter, Katie. So Munneke and her 76-year-old mother, Pat Schmutte, signed on as volunteer nurses at the camp for a week.

Munneke especially wanted the experience for Katie, who has special needs because of a progressive, genetic disease called tuberous sclerosis.

“My time with her is precious,” Munneke says, emotion tingling her voice. “When I enrolled her, she literally told everyone. Her first morning here, she sat up and said, ‘I’m so glad I’m here’.

“When you’re blessed with this child, you get stripped of a lot of expectations, and you’re left with what’s important. To see her happy and verbalize it is priceless.”

That feeling is just what Kevin and Angi Sullivan have always strived to create during their combined 72 years of working at the camp, including being its co-directors since 2007. Married for nearly 31 years, they first met as counselors at camp here, became engaged on the outdoor basketball court here, and have raised five children here. They’ve also influenced thousands more with the considerable help of the counselors.

Sure, God, there’s no denying the allure of swimming, horseback-riding, creek-stomping, snake-finding and campfire-singing. But Angi and Kevin have made sure that you run through this place. They’ve made sure your Spirit flows through all the trees, the hills and the creeks, with all the paths leading to you.

There are statues of your son and his mother throughout the camp. There’s the cross above the chapel in the most visible part of the camp. A huge crucifix overlooks the tables where the campers and staff eat. And every week of camp ends with the celebration of the Mass.

It’s the culmination of the week,” Kevin says. “Celebrating the liturgy is the epitome of being Catholic.”

Kevin also wants you to know this, God:

“You’ve probably been watching what we’re doing here. Are we doing this right? I think you would say, ‘Yeah, you’re all about relationships, and that’s what I’m all about.’”

I’ll close this letter with one last story for you. It’s from Steve Connaughton, who’s worked here for 28 summers, including his current role as summer program director.

“I had a friend come here, and she was in the chapel at one point,” Connaughton recalls. “The kids were squealing with joy outside as she tried to concentrate on her prayers.

She said, ‘It was kind of like heaven. Here I am, right in front of God, and I heard all this delight around me.’

“It was a powerful moment for her.”

It was also a great day at camp for me—a day filled with fun, faith, terrific people and the beauty of nature.

Thank you for the gift, God. All the best to you, Your friend.

John Shaughnessy

A camper tackles the high ropes course at Camp Rancho Framasa in Brown County on July 10. (Photo by John Shaughnessy)

Diane Munneke, left, and her mother, Pat Schmutte, took time to serve as volunteer nurses at Camp Rancho Framasa. (Photo by John Shaughnessy)

A sign gives campers directions to the many activities and important places at Camp Rancho Framasa. (Photo by John Shaughnessy)

The Criterion  Friday , July 26, 2019
Miss., as a youth, “I just fell in love with helping people and getting to know people from around the country.”

Jami Ogle recalls her own first CHWC in New Orleans, La., as being “an amazing experience.”

Each was so inspired by the service-oriented, faith-developing program that they established work camps in their local areas: Ogle in the New Albany/Louisville region in 2004, and Gelhausen in Indianapolis this year, with the help of Carley Haselhorst.

As a result, 175 participants from three states helped at service organizations in Indiana on June 1-5. The next week, 278 campers from nine states descended on the New Albany/Louisville area to do the same.

The stories of how each camp was established bear several similarities, from being inspired by personal experience with CHWC to desiring to establish CHWC sites locally, and even to the ringing of wedding bells.

‘Passion for faith, love of service’

Ogle was in her early 20s when she first experienced CHWC. Her mother, Tammy Becht, was the youth minister for St. Mary-of-the-Knobs Parish in Floyd County at the time. Ogle joined as a young adult helper when her mother took the group to a Catholic HEART work camp in New Orleans, La. “It was an amazing experience,” says Ogle. “Mom and I talked about how awesome it would be to bring it [to southern Indiana].”

They met with CHWC founder Steve Walker to discuss the idea. He approved, and Becht and Ogle operated their first Catholic HEART work camp in 2004. Although it is officially called the “Louisville” work camp, its home base is just outside of New Albany in Georgetown at Highland Hills Middle School, which welcomed us with open arms every year for 15 years and really embraced what we do.”

Many of the service organizations where the campers help are located in and around New Albany, including St. Elizabeth Catholic Charities in New Albany, Guerin Woods in Georgetown, and Mount St. Francis Center for Spirituality in Mt. St. Francis.

Ogle helped her mother direct the camp again in 2005. That year, they ran it in three work camps.

From 2011-2013, CHWC paid him. Gelhausen, 29, was a college student at Marian University in Indianapolis at the time. CHWC served as a summer job. He was excited to work with an organization that he described as “my emotional support, my rock and my go-to.”

The program that they established work camps with five to six kids with one adult,” she explains. “It probably comes to about 800 hours of work a year.”

While camp managers do get paid a small stipend, “I would say it’s largely volunteer,” she says. “One year, it came to less than $1 an hour.”

But Ogle says she loves CHWC and its mission. And so do the local organizations helped by the campers.

St. Elizabeth Catholic Charities has served as a work site since the camp started in the area 15 years ago. “Each year they donate about $12,000 in labor,” says Mark Casper, the agency’s director. “Projects we couldn’t afford to fund each year get done because of their efforts. And they pay to come serve!”

“They are the hardest working volunteers,” he adds, crediting the 2017 workers with “literally building our Holy Trinity Park” by planting 900 plants and hanging 100 feet of Edison bulbs.

“These kids are just great, and the adults who work with them,” says Casper. “They make me have positive thoughts about America’s future.”

Ogle says the CHWC mission to develop service-oriented, faith-filled Catholics is met every year. “They walk away with a passion for their faith, a love of service, and just a desire to unapologetically live their faith,” she says. “Plus some blisters.”

“An amazing thing to be part of”

Gelhausen’s first experience with CHWC was as a youth and young adult coordinator. “I owe a lot to Catholic HEART,” he says. “If I didn’t have Catholic HEART, my life would be completely different.”

Overall, the nature of Ireland, India, the Evansville diocese, paid to participate in three work camps. But from 2011-2013, CHWC paid him.

Gelhausen, 29, was a college student at Marian University in Indianapolis at the time. CHWC served as a summer job. He traveled with a team from camp to camp around the country, planning meals and organizing tools and other supplies. He was excited to work with an organization that he described as “the first time I participated in a Catholic work camp.”

“I probably spend about eight hours a week [on CHWC] from January through camp time. Then three weeks before the camp, I live, eat and sleep it,” she explains. “It probably comes to about 800 hours of work a year.”

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St. Elizabeth Catholic Charities has served as a work site since the camp started in the area 15 years ago.

“He can do anything—plumbing, electricity. He helps teams organize what to do and how to do it.”

Being a camp manager is an involved task, says Ogle.

“The organization isn’t all Gelhausen fell in love with. While working for CHWC during the summers, he met Katie, a fellow staff member. He and Katie are now married with a young child.

While still a college student at Marian, Gelhausen was active with service projects. “I saw lots of opportunities for service in Indy and thought Catholic HEART would work well here,” he says.

For the last three years, he has worked as coordinator of youth ministry at St. Pius X Parish in Indianapolis. As a youth minister, he started taking parish groups to CHWC work camps.

Haselhorst, coordinator of young adult ministry for the parish, had also taken youth groups to participate in camps at a prior parish.

“When we found out that Indianapolis didn’t have a CHWC camp, we thought there were plenty of people to help, plenty of things to do, and that it’d be neat if we could arrange to host one,” she says.

The two didn’t just think—they acted. They contacted the CHWC about establishing a camp in Indianapolis, and the organization agreed.

“I am pumped,” says Gelhausen. “Ever since I left the staff, all I wanted to do was to try to create a camp in Indianapolis.”

What made the reality sweeter was having St. Pius X Parish agree to host the campers in its school.

“It raises the bar a little bit for St. Pius,” Gelhausen says. “We’re a serving, outreach community that’s welcoming of all people. This just falls into what most people would describe St. Pius as. It’s a welcoming community that would do anything for anyone.”

And so they did, says Haselhorst. She says parishioners made meals for work camp staff members, greetered campers and helped with setup and tear-down of the camp site.

“It’s energizing for the parish and maybe especially for the older parishioners to see so many young people show up on our campus, coming from other states to do service work in our city,” says Haselhorst. It was energizing, too, for the residents of the Little Sisters of the Poor’s St. Augustine Home for the Aged on the northwest side of Indianapolis. It was one of the many places where a team of CHWC participants served during the camp.

“Meeting a bunch of people from different parishes who all share a common belief is incredible,” he says. “You make so many new friends. It’s definitely a crucial part of the whole experience.

“And everyone here is so friendly to us. They’re really making us feel like we’re at home. It just helps with the whole experience.”

Scarnegie says he appreciates the opportunity the work camps provide “to connect people together and bring us under God together.”

But what has particularly drawn him back each year is “the feeling you get from doing the service work,” he says. “It’s a humbling experience and helps you look at life from a different perspective. You see things from another person’s eyes.”

“It’s an amazing thing to be a part of.”

(Craig Gelhausen, left, and Carley Haselhorst, youth and young adult coordinators at St. Pius X Parish in Indianapolis, pose in their office. The two helped start a Catholic HEART work camp in Indianapolis this year. [Submitted photo]).

It’s very uplifting, says St. Augustine Home resident Eileen Cassily of having the participants visit. “It’s wonderful. It keeps your spirit alive. And I think it’s good for them, too.”

Carson Scarnegie agrees. The soon-to-be college freshman traveled from West Dundee, Ill., to take part in the Indianapolis camp—his fourth CHWC experience. He took a break while serving at the St. Augustine Home to comment on the program and the Indianapolis camp.

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“It’s an amazing thing to be a part of.”

(Craig Gelhausen contributed to this story. For the first part in this series, visit www.CriterionOnline.com)
Before admission to the U.S., each refugee undergoes an extensive interviewing, screening, and security process to ensure a safe process.

“Every refugee resettled in the United States goes through an extensive vetting process that often can be demanded across two years to complete,” Bishop Vasquez noted in his statement. “[The process] incorporates live interviews and several extensive checks by multiple departments within the government. Many of these refugees have familial ties here and quickly begin working to rebuild their lives and enrich their communities.”

A U.S. State Department report said that in fiscal year 2019, the top 10 countries of origin for refugees admitted into the U.S. to be resettled were: Congo, Myanmar, Ukraine, Eritrea, Afghanistan, Syria, Iraq, Sudan, Burundi and Somalia.

Several thousand of refugees who are not from any one region is determined by the need of refugees to be accepted from five global regions. It is a practice that has been determined by the government. Many of these refugees have familial ties here and quickly begin working to rebuild their lives and enrich their communities.

In its story, Politico said the State Department “declined to discuss the possibility further.”

Other refugee advocates on the briefing with reporters included Michael Breen, a former Army staff officer who is the president and CEO of Human Rights First. He called it a “misguided and terrible” proposal. He noted that an annual cap for refugees is vital to the “national security and stability” of the U.S., makes this country a world leader, and also has been an important foreign policy tool, allowing into this country, among others, dissidents fleeing the politics of the government, people who left their country for their religion and Iraqis who have helped the armed forces as translators.

Anne Richard, a former assistant secretary of state for population, refugees and migration in the Obama administration, who is now at Georgetown University, told reporters that “it’s pretty clear the Trump administration is trying to drive the U.S. refugee program into the ground.”

“Zeroling it out” will end public-private partnerships that work with refugees and get them started on a new life in this country and all related services, she said. “People will lose their jobs, fields, the institutional memory as to how these resettlement programs work: will ‘disappear’ and the U.S. ‘will be turning its back on this great need,” Richard added. The deadline for this consultation is on Sept. 30, according to Jen Smyers, director of policy and advocacy for Church World Service. She told reporters during a phone briefing midday on July 19 that the U.S. secretary of state was finalizing the decision.

In its story, Politico said the State Department “declined to discuss the possibility further.”

If the Trump administration moves forward in “zeroing out” the admission of refugees to the United States, the Indianapolis community would feel the negative effects of such a policy, said Heidi Smith, director of the archdiocese’s Refugee and Immigrant Services (RIS).

“Refugees make our community better, not only with their vibrancy and desire to give back, but also with the skills they add to our workforce,” Smith said. “Right now, we receive more calls from employers wanting to hire our clients than we could ever begin to fill. This would have a devastating effect on Indianapolis employers who rely on our clients to keep the community running.”

According to Politico, a Washington-based news outlet, officials in the Trump administration were considering in mid-July a plan to allow no further refugees into the United States.

LIRS and MRS are two of nine voluntary agencies currently charged with refugee resettlement in the U.S.

“LIRS has been doing this work for 80 years. We have seen firsthand the life-changing impact of this crucial program,” Vignarajah added. “She herself is a former refugee, having come to the U.S. with her family from Sri Lanka when she was 9 months old.

“Setting the U.S. refugee ceiling at zero would be an egregious assault on fundamental American values. And quite frankly, the humanitarian implications of this decision would be enough to nullify our global reputation as leaders of the free world,” Vignarajah said. “(Trump) simply cannot afford to move forward with this proposal—no if he seeks ongoing support from people of faith all across the United States.”

Refugee Council USA, a coalition of organizations committed to refugee resettlement and protection which includes MRS and LIRS, said on July 18 it was “appalled” by the proposal to “zero out” the refugee number.

“The administration has all but confirmed that our country will reach the cap of 30,000 refugee admission goal for FY2019,” Canny, of MRS, said in a statement released by the council, which he chairs. “We have been relieved by that important sign of the program getting back on track after a couple of extremely difficult years. In light of that hopeful sign, reports of further reducing the refugee goal to zero make no sense at all.”

He added: “There continue to be refugees who need the protection that resettlement provides, including refugees who are fleeing religious persecution.

Faith-based communities and volunteers across the U.S. have the desire, capacity and resources to return to at least our historically normal level of welcoming refugees.”

Vigarsahaz ended his statement referring to Pope Francis’ words that “we must work for ‘globalization of solidarity’ not refugees, with a nationalization of indifference.

“Rather than ending the program, we should work instead to restore the program to its full capacity, to keep our annual resettlement goal of 95,000,” the bishop added. “

A refugee from Afghanistan sits in her family’s tent at a makeshift camp in Samos, Greece, on June 25. Catholic and other faith-based groups said on July 19 they are “appalled” by reports officials in the Trump administration are considering “zeroing out” the number of refugees accepted by the United States. ( CNS photo/Giorgio Mammoliti, Reuters)
We need a habitat on the moon,” says former NASA flight director

HOUSTON (CNS) — Upcoming space travel plans need to include living on the moon, similar to scientific habitats in the Arctic and Antarctica, said Gene Kranz, NASA’s former flight director.

“I believe we need a habitat on the moon just like we have scientists living at the North and South Poles,” said Kranz, a member at Shrine of the True Cross Parish in Dickinson, Texas. “The challenge of a long-term facility and learning to use the resources of the moon is needed for scientific and economic objectives, not political reasons. It needs to be a world project.”

Still in the Houston-area, at age 85, Kranz remains a very busy man. During his 34 years with NASA, he directed that of the Gemini and Apollo programs, including the first lunar landing mission of Apollo 11. Now Kranz has been an on-going part of the 50th anniversary of man’s touchdown on the moon on July 20, 1969.

He has shared his experiences in making history and dreams for the future in speaking to multiple community and business groups and at NASA’s Johnson Space Center events. He is scheduled to address the Archdiocese of Galveston-Houston’s upcoming Prayer Breakfast on July 30 in Houston.

Asked whether he ever wished that he’d flown into space himself, the aerospace engineer and retired fighter pilot said, “In the very early days of the Mercury program, astronauts would be limited to doing one or two missions. I’ve been involved, in various capacities, with 102 missions, up through the Shuttle missions.

With each Apollo spacecraft’s successful splashdown, Kranz could breathe a sigh of relief and offer a prayer of thanksgiving.

Following the fatal tragedy that claimed the lives of three NASA astronauts during a dress run of Apollo 1, Kranz helped launch the Manned Spacecraft Center in Houston: “From this day forward, Flight Control will be known by two words: ‘tough’ and ‘competent.’ Tough means we are forever accountable for what we do or what we fail to do,” he said. “Competent means we will never take anything for granted.”

That commitment remained a hallmark of his storied career, especially highlighted in his efforts to safely bring the Apollo 13 crew back to Earth. Kranz was the lead flight director during the Apollo 13 mission.

The hit film, Apollo 13, chronicled Krings’ work to develop the plan to save NASA’s Mission Control that would safely bring the ship and its crew of three astronauts, Jim Lovell, Jack Swigert and Fred Haise, home after its oxygen system failed.

Actor Ed Harris portrays Kranz in the award-winning film, which was directed by Ron Howard.

Of the effort, Kranz said, “It wasn’t about me; it was about us,” an opinion of the people in Mission Control. We truly believed that, in our line of work, failure is not an option.

“It involves team-building and respect that goes both ways,” Kranz said.

In discussing current plans to send astronauts back to the moon by 2024 and Mars in the 2030s, Kranz said, “We have a marvelous array of technology and a gifted group of young trained individuals. What we need is leadership and support from the top.”

Kranz also helped spearhead a recent effort to restore NASA’s Apollo Mission Control Center, located at Johnson Space Center in Houston, to its exact appearance. Debut at the end of June marks the 50th anniversary of the Apollo 11 moon landing, the restored center features $5 million of full restoration.

The restoration features original artifacts that were cleaned and restored, or items recreated based on original samples, according to a NASA news release, including paint colors, carpet, coffee mugs and even ashtrays, all placed just as they were 50 years ago.

In a Space Foundation survey in 2010, Kranz was honored as a hero who inspired the public, only behind No. 1 pick astronaut Neil Armstrong, the first human to set foot on the moon.

Born in Toledo, Ohio, in 1933, Kranz graduated from St. Agnes Elementary School and Central Catholic High School in Toledo.

In 2007, NASA awarded Kranz the Ambassador of Exploration Award during a presentation ceremony at Central Catholic High School, where the award, a lunar moon rock sample collected by Apollo 16 astronauts, remains today.

Central Catholic is the only high school in the world with a lunar rock, said Kranz.

Taught and mentored by men and women religious throughout his education, Kranz is a 1951 graduate of Central Catholic. The award recognizes the sacrifices and dedication of the Apollo, Gemini and Mercury astronauts.

The moon rock is encased in Lucite and mounted for public display at the school as inspiration to a new generation of explorers who will help return humans to the moon and eventually travel on to Mars and beyond. The rock is part of the 842 pounds of samples collected during the six Apollo lunar expeditions from 1969 to 1972, according to NASA records.

An inscription describes the rock as “a symbol of the unity of human endeavor and mankind’s hope for a future of peace and harmony.”

Kranz retired from NASA in 1994 after 37 years of federal service. He and his wife, Marta, are the parents of six children, and reside in Dickinson, where he is also a member of the Knights of Columbus Father Roach Council No. 3217.

Kranz may be one of the few Catholics ever immortalized as a LEGO mini-figure. As part of a collector’s set featuring Apollo 13 astronauts, a two-inch representation of Kranz sports his trademark high and tight haircut and white vest. He is depicted holding a tiny version of the Apollo 13 flight plan. A London-based company, Minifigs, me, created the set, as well as the only other featured Catholic, a Pope Francis mini-figure.

Did Apollo 11 mission make Orlando’s founding bishop the bishop of moon?

Baltimore (CNS) — Did the Apollo 11 mission make Archbishop William D. Borders bishop of the moon? According to a remembrance written in 2016 by Renee Bennett, Orlando’s diocesan archivist, “During his visit, Bishop Borders mentioned to the pope that he was the ‘bishop of the moon.’ Responding to the pontiff’s perplexed reaction, Bishop Borders explained that the moon was the ‘first bishop of mankind,’ according to the 1917 Code of Canon Law (in effect at that time), any newly discovered territory was placed under the jurisdiction of the diocese from which the expedition that discovered that territory originated.

‘Since Cape Canaveral, launching site for the Apollo moon missions, was in Brevard County and part of the Diocese of Orlando, then in addition to being bishop of 13 counties, he was also bishop of the moon,” Bennett wrote. That would add more than 14.6 million square miles to the Diocese of Orlando, making that diocese the largest in the known universe.

It’s not known whether the pope affirmed that claim. Jennifer Drow, secretary of communications for the Diocese of Orlando, said that she is sure Bishop John G. Noonan, the current bishop of Orlando, does not consider himself bishop of the moon and the International Space Station, also launched from Kennedy Space Center.

‘I’m sure he would say God is the bishop of the moon,” Drow said on the 50th anniversary of the Apollo 11 launch.

Nonetheless, Archbishop Borders still laid claim to being the first bishop of the moon. Perhaps someday, when we have colonists on the lunar landscape, and the Church is there to serve their pastoral needs, the Catholic Church there will have a photo of Earth’s satellite’s “first bishop.”
I noticed many of them sit up straight and listen. As I began to explain how much they are loved, I saw many of the men begin to weep. We had seen this reaction before when we preach of love, when we tell the men and women that the reason we come to visit is because we love them.

More than once, we have heard them tell us that this is the first time in their lives that someone has told them they are loved. It is always very moving for those of us on the team to hear this because we take it for granted that we have people around us who love us.

But many of the people who live in the margins do not have the kind of love in their lives. Many have never experienced sitting in their mother’s lap as a child as she read to them. They have never had their father hold them by the hand as they walked.

For these folks, growing up in generational poverty may have meant their parents were in jail or prison for much of their time. They may have bounced through foster homes, or may have slept on the couches of “everybody” to be found in my parish.

How do we reach these driving distances for Mass may not be optional when the number of priests available are above capacity. For all the parish and all the Masses to which people are accustomed.

Some Catholics in rural areas are already experiencing this shortage, as are folks in the military. There are dioceses now who no longer have the same number of priests as parishes. When one gets sick or dies, it isn’t just an inconvenience, it means people go without.

As our priestly population ages and populations shift, this will only get more dramatic. Dioceses like Pittsburgh are already facing this reality, going from 188 parishes to 57. Other dioceses are consolidating priests so that three may serve five parishes or four serve six. At least in the U.S., have been pretty spoiled, to tell the truth, believing that whatever our schedule or inclination, the Church will be available for us. For many years, we’ve treated parishes as the spiritual equivalent of service stations. We show up in one and receive your weekly Mass time, the music, the liturgy, even the language we want, and then we sail off into the week work.

In many of our dioceses in the not too distant future, we may soon resemble much of the rest of the world. More and more folks are driving farther distances to locations and larger venues. It may not be a 10-minute drive and a one-hour Mass. It may mean all the parishes in the diocese we readily accept for travel soccer or 18 holes of golf.

Should you would like to drive to receive the Eucharist, go to confession, or baptize your child? Would you go 30 miles away? Would you live to get to the closest German Catholic Church? Would you do the readings with your family on those weeks when no Mass may be available?<n>Imagine stories already of parishioners shuttling at parish staff because they can’t get the funeral date they want or the wedding time they want. A priest simply isn’t available. How many people will simply wander away, not a “none,” but a “not worth the bother”?

Some dioceses are already calculating the sliding scale: Closing parishes to save money means X number of Catholics will simply drop off, which means a further drop in revenue. The calculation we may have to face is how far we will drive for the Eucharist.

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The Sunday Readings

Sunday, July 28, 2019

• Genesis 18:20-32
• Colossians 2:12-14
• Luke 11:1-13

Again, the Book of Genesis is the source of the first reading for Mass this weekend. It is the story of Sodom and Gomorrah.

The story has fascinated and sobered people for a long time. It involves catastrophic but just punishment for sinning against God. Its central points actually are about God’s availability to people in prayer, and God’s merciful protection of the faithful. For example, Abraham, regarded as the father of the Hebrew race, the great figure of faith, literally converses with God.

Make no mistake. God is almighty and supreme. Abraham is not equal to God in any way. The people of Sodom and Gomorrah have sinned outrageously. God, who is completely just, insists that this vice will result in their devastation. Abraham pleads instead for divine mercy. God sets a mark. Abraham asks that the hurdle be lowered. God agrees. Then Abraham asks for a further lowering: God agrees, and sobriety. It illustrates not bargaining but God’s great mercy.

Humans create their own doom. It stands to reason. Look at the desert war brings upon affected populations. Look at the heartbeat that sin brings upon people.

In this story, Abraham realizes the deadly effects of human decisions, such as the choices leading to immorality in these cities. Nevertheless, he asks God for mercy, but beyond mercy, he asks God for life. God hears Abraham and extends mercy.

For its next reading, the Church presents a reading from St. Paul’s Epistle to Colossae. The Christians of Colossae were no different from other Christians in the Roman Empire’s Mediterranean world of the first century. To them, the Christian faith was new. It utterly was opposite the values and attitudes prevailing around them. In the face of such an overwhelming pagan culture, following this faith was a challenge indeed.

Encouraging them, Paul reminds the Colossian Christians that, in uniting with Christ, they themselves had died to the culture and to their own instincts. Baptism drowned their sins and their weakness before the pressures of their surroundings and of their nature. In baptism, they died, but they also rose to life in Christ, with its eternity and strength.

St. Luke’s Gospel supplies us with the last reading. It is the beautiful revelation of the Lord’s Prayer. No prayer has been more beloved by Christians, now and throughout Christian history. Each verse is powerfully and profoundly expressive. The first verse is especially telling, setting the stage for all the others. Jesus tells the disciples to address God as “Father” (Lk 11:2), not as king, ruler, judge, or creator, distant and aloof, but by noting a relationship that is among the most intense and personal, father and child.

The second part of the reading also is reassuring. Jesus insists that God’s door is never closed. Loving people with an infinite love, God will give them life, if they ask. He even gives life to sinners, if they repent and in love turn to him.

Reflection

The readings from Genesis and Luke call us to approach God in full confidence that our pleas will be heard. It is particularly comforting when we turn to God after sinning—the cause of eternal death. If we reject our sins and turn to God, our sins will be forgiven.

It is consoling because the Christians of Colossae gave us evidence, as if we need any, that our sinful instinct can be difficult to overcome. But they can be overcome with the help of God’s grace.

We can overcome sin and avoid sin’s deadly consequences, if we are sincere as believers. Christ is in us, with strength, insight and power. He unites us with God our Father who hears our pleas. Jesus is the way, the Savior, the source of life and strength and meaning.

Blessed Mother present for some, but not all, of Jesus’ public ministry

Q

I am wondering what Mary did and where she lived during the three years of Jesus’ ministry. Did she travel with the “women who ministered to him”? (Kansas)

A

In the Gospels, once the public ministry of Jesus has begun, Mary is mentioned in only a few scenes. We can assume that his mother did not accompany him throughout the course of that three-year period but continued to reside at Nazareth. At a general audience in March 1997, Pope John Paul II said: “The beginning of Jesus’ ministry also meant separation from his mother, who did not always follow her son in his travels on the roads of Palestine. Jesus deliberately chose separation from his mother and from family affection, as can be inferred from the conditions he gave his disciples for following him and for dedicating themselves to proclaiming God’s kingdom.”

Mary was present, of course, at the wedding feast of Cana (Jn 2:1-11), where Jesus revealed the hosts from embarrassment by providing more wine at his mother’s request. Also, on one occasion during the course of Christ’s preaching journeys, we learn that Mary and Jesus “brothers” (Lk 8:19) came to hear him but could not enter because of the crowd.

It was then that Jesus explained, “My mother and my brothers are those who hear the word of God and act on it” (Lk 8:21). Mary was present, of course, at the foot of the cross during Christ’s passion, and it was there that Jesus committed his mother (Jn 19:26-27) to the care of his beloved disciple John.

These days, people are entering into marriage at a later age. Many bring with them considerable financial assets and, seeking ways to protect those assets, are drawing up prenuptial agreements by which they attempt to exclude their spouse’s claim on this wealth should a divorce occur.

I have always understood that this type of agreement is an impediment to a Catholic marriage; it calls into question the total commitment required for a marriage because the agreement is predicated on the marriage’s dissolution.

Recently, a relative of mine and her fiancé who are in a similar situation met with their parish priest, who never brought up this issue in their pre-Cana counseling. So my questions are these: Is this type of prenuptial agreement, in fact, an impediment? If so, are priests as part of their premarital counseling instructed to bring this issue up? If not, should they be? (New York)

The Church does not have a blanket prohibition against prenuptial agreements, and so such an agreement does not in itself constitute an impediment to a Catholic marriage. In certain specific circumstances, a “prenup” can be warranted.

Let’s say, for example, that a widow marries a widower and they both have children from their previous marriages; a prenup is a legitimate way of clarifying what is common property and what is separate, as a basis for determining the inheritance rights of each spouse’s children.

In most cases, though, the mention of a prenup should raise concerns in a priest’s mind. The clear teaching of the Catholic Church is that marriage is permanent and requires an unconditional commitment.

(In a wedding ceremony, before they take the vows, I ask the couple, “Have you come here freely and without reservation to give yourselves to each other in marriage?”)

Apart from the sort of situation I indicated above, it would make me nervous for a couple to raise the issue of a prenup, and I would always question them about their understanding of indissolubility and their pledge to permanence. I certainly would not marry a couple if I thought they were simply trying to create an “escape hatch.”

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

My Journey to God

Tea with an Angel

By Marie LeRoy

Streeped with love deep in her heart,
I shared tea with an angel.

She slept on an earthen floor
In an ancient mud walled home.

Water boiled on a dirt floor fire
She rose to greet her visitor.

She shared from her meager supply,
The inner joyous tea of an angel.

My soul is forever filled with more love,
Since sharing tea with an angel.

(Marie LeRoy is a member of St. Pius X Parish in Indianapolis. In the photo above, a poverty-stricken woman the poet met while on a trip to Morocco in October, 2017, prepares the poet a cup of tea “from her meager supply.” (Submitted photo by Marie LeRoy)
In 1991, the U.S. Supreme Court ruled 5-4 the U.S. Constitution upheld similar regulations and is optimistic the Trump administration’s rule will prevail in the courts.

Jeanne Mancini, president of March for Life, also welcomed the news the rule can take effect.

Abortion is neither health care nor family planning and therefore should not be funded by the Title X program. This regulation helps to get taxpayers out of the abortion business, without cutting resources for those in need, and is a victory for all Americans,” she said.

Kristin Hawkins, president of Students for Life of America, also praised the action by the 9th Circuit.

“Implementing the Protect Life Rule makes sense when you consider all the funds misused by abortion vendors to sell abortions to unsuspecting women,” she said.

“Planned Parenthood has violated the spirit of the Title X Family planning program for years by collecting millions of dollars while they marketed abortion,” she added.

According to the HHS Office of Population Affairs, the Trump administration’s Protect Life Rule is based on the most accurate interpretation of the Family Planning Services and Population Research Act of 1970, which enacted Title X. Section 1008 of this act states that “none of the funds appropriated under this title shall be used in programs where abortion is a method of family planning.”


WADE, Edwin E., 88, St. Lawrence, Indianapolis, July 4. Husband of Manci Wadew. Father of Cindy Johnson and Jeff Wade.

Catholic women pray for an end to abortion during a June 15, procession and rally outside Planned Parenthood’s new location in Charlotte, N.C. The facility is larger than its previous location and is located in a historically African-American neighborhood of Charlotte. Pro-life groups, grassroots organizations and churches have united in opposition to the new location. (CNS photo/Patricia L. Guilfoyle, Catholic News Herald)

Pro-life efforts intensify as Planned Parenthood expands in N.C.

CHARLOTTE, N.C. (CNS)—Planned Parenthood’s expansion in Charlotte, uniting grassroots organizations, pro-life groups, and Catholic and Protestant congregations in response. Planned Parenthood South Atlantic is moving its Charlotte Health Center to a larger building in a historically black neighborhood of Charlotte, about a mile away from St. Patrick Cathedral.

Planned Parenthood South Atlantic bills itself as “one of the region’s largest Planned Parenthood affiliates,” with 14 locations spanning North and South Carolina, Virginia and West Virginia. Its current rented location in Charlotte offers only abortion referrals, but the new, 10,626-square-foot facility will offer “the full range of legal services,” Pam Pearson, chair of Planned Parenthood South Atlantic’s board of directors, told The Charlotte Observer daily newspaper.

Before Planned Parenthood has even opened, however, grassroots organizations and churches have been holding multiple prayer vigils and rallies just outside the tall iron fence encasing the property. “A Catholic presence is needed in this fight for the unborn, and the time for action is now,” said Jessica Grabowski, director of the Diocese of Charlotte’s Respect Life office.

Grabowski, members of the grassroots Carolina Pro-Life Action Network and other pro-life leaders in Charlotte have been organizing ways for people to mobilize. “As a diocese, we can come together to pray to have abortion ended in our city,” said Andrea Hines, a pro-life activist who had an abortion and now speaks about her experience as part of the Silent No More campaign.

Charlotte held a daily vigil in May and June, with at least one person praying silently outside the facility for at least an hour every day. “The theme throughout all of this is love and peace,” Hines said. “Being silent really makes a difference.” Students in a Charlotte area homeschooling group are praying the Memorare “for every dollar Planned Parenthood spent to buy the property in 2017 through a medical office was going into the purchase of the property in 2017 through a shell corporation, Secure Source LLC. An elderly man who has lived in the Cherry neighborhood for decades said the former property owner told people about the sale to Planned Parenthood in 2017 at a neighborhood meeting, and warned of the likelihood of increased traffic and protest crowds. “It is what it is,” the unidentified man shrugged. Then he pointed down the street to the now-closed Community Charter School, a prominent building that has been a focus of protests in Charlotte since the 1920s, and commented that the building used to house a school for pregnant teens in the 1980s. A young woman who moved last November into a home right across the street from the location expressed support for Planned Parenthood and said she hoped the new center is successful. But the resident who lives next door to the Planned Parenthood site said he was “appalled” to hear the news. A pediatric anesthesiologist who also is a Catholic said he is sickened by abortion and the throwaway mindset it represents. “I’ve helped premature babies at 26 weeks; then at 24 weeks, now at 22 weeks,” he said. His respect for life, he said, stems from the fact that he sees exactly what an unborn child looks like—including seeing an unborn baby squat and cry out in pain when he has to prick them with a needle to anesthetize them during a surgical procedure. “I’m opposed to abortion. I’m disgusted by it,” he told the Catholic News Herald, Charlotte’s diocesan newspaper.

Planned Parenthood officials told The Charlotte Observer the Cherry neighborhood location was chosen because of its accessibility and security, and they are planning for protests. Joyce Bellamy, acting director of the Charlotte Health Center, said: “That’s something’s that’s always been happening. We’re not concerned. We’re prepared to make sure our patients feel safe.”

Evangelical Christians, black pastors of prominent congregations in Charlotte staged a prayer rally in a neighborhood park next to Planned Parenthood on June 15. More than 300 people came out to the “Save Our Children” rally, which was organized by faith-based grassroots organizations and local African-American churches.

Catholic leaders condemned abortion as a sin and as genocide against African-Americans, and they called Planned Parenthood “merchants of death.” They called on people to combat abortion by supporting resources for pregnant women in need, educating people, and praying for a conversion of hearts.

Prayer must be at the heart of the pro-life movement, the speakers emphasized—for all life to be valued, for people to repent of the sin of abortion, and for God to have mercy on the City of Charlotte.

“My heart breaks for this community, this city,” said Davon Alexander of True Life Fellowship Church in Matthews, N.C. “We cannot be silent. We must stand as a church. We must stand as the people of God.”

In this nation, for 46 years, 65 million children’s rights to life, liberty and the pursuit of happiness have been denied,” said Pastor Leon Threatt of Christian Faith Assembly in Charlotte. “There are two great failures, I believe, that we face today: first, is the discovery of how to take life from within the womb ... But I think the greatest failure of our generation is somehow we’ve learned to live with it and to be quiet while it’s occurring.”

Of the 22,677 abortions in North Carolina in 2017, 45 percent (10,269) were African-American.

“The No. 1 killer among ethnic minorities, among black folks, in our country is abortion,” said the Rev. Kevrick McKain, of the rally organized by the Charlotte Diocese. “It’s time that it end during our generation, not someone else’s generation.”

Baltimore Auxiliary Bishop Brennan named to head West Virginia diocese

WASHINGTON (CNS)— Pope Francis has appointed Auxiliary Bishop Mark E. Brennan of Baltimore to head the Diocese of Wheeling-Charleston, W.Va. A native of Boston, Bishop Brennan, 72, has been a Baltimore auxiliary since his episcopal ordination on Jan. 19, 2017. In West Virginia, he fills the vacancy left by the resignation of Bishop Michael J. Bransfield last September. When he took up his 75 on Sept. 8, 2018, the age at which canon law requires bishops to turn in their resignation to the pope. When Pope Francis accepted his resignation on Sept. 13, 2018, he left under a cloud of allegations of sexual misconduct. The same day, Pope Francis named Baltimore Archbishop William E. Lori apostolic administrator of the statewide diocese.

At the pope’s request, Archbishop Lori conducted an investigation into the charges. In June, Archbishop Lori issued a report on the investigation’s results. Accusations of sexual harassment against Bishop Bransfield were found to be credible. The report also noted a “pattern of extensive and inappropriate spending” on the part of the former shepherd.

Bishop Brennan’s appointment was announced on July 23 in Washington by Archbishop Christophe Pierre, the Vatican nuncio to the United States. The Diocese of Wheeling Charleston has about 78,000 Catholics, or 4 percent of a total state population of more than 1.8 million people.
Sister of Providence professes first vows at Saint Mary-of-the-Woods

**Catholic leaders and advocates protest the Trump administration’s handling of detained immigrant children during a “Catholic Day of Action for Immigrant Children” on July 18, in the Russell Senate Office Building in Washington. (CNS photo/Nancy Wiechec)**

**Criteria staff reports**

On June 30, Providence Sister Emily TeKolste, a native of Carmel, Ind., professed first vows in Church of the Immaculate Conception as a member of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods. The profession of these vows concluded her novitiate, a two-year formation program with the congregation. During this first year of the novitiate program, she studied Scripture and spirituality, participated in communal and private prayer and continued discerning a possible call to religious life through participation in a variety of programs, seminars and other projects.

The second year of the novitiate is referred to as the mission novitiate year. Novices live the everyday life of a fully professed sister during this time, but they have not yet professed vows as a member of the congregation. As a mission novice, Sister Emily taught theology and sociology at Bishop McNamara Catholic School in Kankakee, Ill.

Sister Emily will move to work as a grassroots mobilization specialist with NETWORK in Washington, D.C. She will live in Maryland with Providence Sisters Marilyn Baker and Clelia Cecchetti.

**Back to the Archives**

Back in this photo, eighth-grade students at St. Vincent de Paul School in Bedford celebrate Teacher Appreciation Day during Catholic Schools Week in January 1983. Their teacher was Franciscan Sister Joan Laurman. The writing on the giant paper heart reads, “Sister Joan, this is how much we love you,” and is signed by all of the members of the class.

(Would you like to comment on or share information about this photo? Contact archdiocesan archivist Julie Morya at 800-382-9836, ext. 1538; 317-236-1538; or by e-mail at jmorya@archindy.org)

**Washington CNS**—Though they weren’t present, at least seven U.S. bishops made their views known via statements supporting the July 18 “Catholic Day of Action for Immigrant Children” near the U.S. Capitol.

The majority of refugees and asylum-seekers are fleeing desperate circumstances in their countries of origin. Bishop Taylor said, “and are parents who have an obligation before God to protect their children and provide for them.” If they can’t do that in their home countries, they have the right “to migrate to a place where they can fulfill these parental responsibilities,” he added.

“People are like our own immigrant ancestors, many of whom came here fleeing desperate circumstances in the past—no one immigrates because things were going great in their home country,” he said. “And since many of us who come here today had our own immigrant ancestors not been able to come here in their time of distress, we owe it to our country to make it easy for them to help our brothers and sisters who are dealing with desperate circumstances in their own homes.”

“In this moment of injustice for migrants and the poor, we people of faith are called to work for justice.”

“Justice is a beautiful robe, paid for by tears and sacrifice, sown together throughout the Americas, in every heart with the goodness of God have faith that the Lord of history and life is working with long vigils and witness, and placed finally on the shoulders of the poor and oppressed,” he said. “You who know the goodness of God have faith that the Lord of history and life is working even now to build a temple of justice, throughout the Americas, in every heart and across every border. You know he comes in the stranger, in the afflicted, in the migrant.”