



The

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It's All Good

Social media is unnecessary to be present to others, writes columnist Patti Lamb, page 12.

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Enhancing spirituality, vitality of Catholic families are focus of symposium

SOUTH BEND, Ind. (CNS)—Thirty experts in theology, social sciences and family life gathered for a symposium at the University of Notre Dame in mid-July to discuss ideas for enhancing the spirituality and vitality of Catholic families worldwide.

Titled "Exploring the Unique Role of Catholic Families in Growing the Faith," the symposium touched on issues such as: keeping children Catholic; bringing nontraditional families into the life of the parish; helping parents catechize their children; ministering to Catholics of all ethnic and racial backgrounds; and evangelizing through the family.

Another topic was helping Catholic families function as the "domestic Church." It was a theme that permeated the July 19-21 symposium.

That concept of "domestic Church" was introduced by the Second Vatican Council's Dogmatic Constitution on the Church ("*Lumen Gentium*").

Not only are parents like pastors to their children, but also "the Christian family constitutes a specific revelation and realization of ecclesial communion," according to St. John Paul II, writing in his 1981 apostolic exhortation "*Familiaris Consortio*," on the role of the Christian family in the world.

Several speakers indicated that since Vatican II (1962-65), the Catholic Church has not done much to develop that concept of "domestic Church" and help parents understand and embrace their role of evangelizing and "being" Church as well as attending church.

Social scientist Mark Gray, a senior research associate for the Center for Applied Research in the Apostolate (CARA) at Georgetown University, cited an alarming picture of Catholic demographics in this country.

He noted that recent polls show that in the 1970s, more than 70 percent of Catholics got married in the Church; today it is less than 20 percent. Further, 68 percent of Catholic children receive all their religious education in the home, not in Catholic schools or catechetical programs.

See CONFERENCE, page 10



A chaplain distributes Communion to a death-row inmate at Indiana State Prison in Michigan City, Ind. The U.S. Department of Justice on July 25 announced that it is reinstating the federal death penalty, with five executions scheduled to take place at the U.S. Penitentiary in Terre Haute in December and January. (CNS file photo/Karen Callaway, Northwest Indiana Catholic)

Archbishop Thompson, other Catholic leaders object to reinstatement of federal death penalty

WASHINGTON (CNS)—The July 25 announcement by the Justice Department that it is reinstating the federal death penalty for the first time in 16 years was unwelcome news for Catholic leaders who have advocated against capital punishment.



Archbishop Charles C. Thompson

“The United States’ death penalty system is tragically flawed. Resuming federal executions—especially by an administration that identifies itself as ‘pro-life’—is wrongheaded and unconscionable,” said Krisanne Vaillancourt Murphy, executive director

of Catholic Mobilizing Network, a group that champions restorative justice and an end to the death penalty.

News of the reinstated federal death penalty was also disappointing for Archbishop Charles C. Thompson of Indianapolis. The executions are slated to take place within the archdiocese’s boundaries at the U.S. Penitentiary in Terre Haute.

“When I read the news, I knew we’d have to do something soon,” he said. “Pope Francis made it very clear in August of 2018 when he called the death penalty ‘inadmissible’ when he was updating the catechism with stronger language on the death penalty.”

See related editorial, page 4.

Archbishop Thompson, who has visited inmates on death row and celebrated Mass at the Terre Haute facility, said there are stories of the conversion of some inmates, those “who desire to repent of anything they have done wrong.”

But families of the victims need to be remembered as well, he said.

“At the same time, we need to pray for families of the victims of violence and families of the perpetrators of violence,” Archbishop Thompson said.

“We have to continue to cultivate a culture of life, as St. John Paul II articulated so often,” he continued. “We need to continue to pray—at home, in groups, with peaceful public protests. We need to have our priests preach on the

See DEATH, page 8

Clergy, religious in central and southern Indiana feel called to minister on death row in Terre Haute

By Sean Gallagher

Deacon Steven Gretencord has ministered among men on death row in the “special confinement unit” (SCU)



Deacon Steven Gretencord

at the Federal Corrections Complex (FCC) in Terre Haute for eight years.

However, the announcement of the U.S. Department of Justice on July 25 that executions will resume for those given the death sentence in federal

courts will not change his approach to serving the men there.

“I want to be there for them completely as is,” said Deacon Gretencord. “I can’t do more than [that].”

He isn’t the only Catholic who ministers at the prison complex. Father Varghese Maliakkal celebrates Mass, with Deacon Gretencord assisting, for men in the SCU twice a month.

Benedictine Father Mark O’Keefe, chaplain for the Carmelite Monastery of St. Joseph in Terre Haute, celebrates Mass weekly for inmates at another facility. Members of the Sisters of Providence of Saint Mary-of-the-Woods meet regularly with some inmates in

the SCU and minister elsewhere at the complex. And members of St. Benedict and St. Joseph University parishes, both in Terre Haute, also take part in ministry at the federal corrections facility.

At present, Deacon Gretencord only ministers to men on death row. While the crimes for which they have been convicted were often grisly, Deacon Gretencord doesn’t allow their dark past to color his approach to them.

“I’m not concerned with what was, only with what is and their lives in relation to God into the future,” he said.

Those who receive Communion at the Mass at which he assists do so kneeling

See EXECUTION, page 8

Evangelization, catechesis event to feature ways 'God draws us in'

By Natalie Hoefler

The archdiocesan Secretariat for Worship and Evangelization's annual Gathering of Disciples event will take place at Roncalli High School, 3300 Prague Road, in Indianapolis, from 9 a.m.-3 p.m. on Sept. 7.

The yearly event provides formation and training for those in parish and school ministry—for example, catechists, school teachers, liturgical ministers, parish evangelization teams and those interested in evangelization.



Sr. Johanna Paruch, F.S.G.M.

The theme for this year's Gathering of Disciples is "Beauty, Goodness and Truth: Drawn to Discipleship." The keynote speaker is St. Francis of the Martyr George Sister Johanna Paruch, associate professor of theology at Franciscan University of Steubenville in Steubenville, Ohio.

Goodness, beauty and truth are "three transcendentals ways God uses to draw us toward himself throughout our lives," explains Ken Ogorek, archdiocesan director of catechesis. "Some folks are struck by beauty, and this experience encourages them to ponder God.

"Others focus on the goodness of disciples, including that of the saints, and they want to know the key to living in such a joyful, loving way.

"Still others see that the truth of Christ's teaching—available to all via Scripture and sacred tradition—provides the only satisfactory answers to their most pressing questions."

Because there are several ways to seek Christ, says Ogorek, "catechists and evangelizers employ all of these [approaches] in their ministry, knowing that each of them—at various points in a person's life—can help draw her or him in to a relationship with our Lord Jesus."

The keynote address, "How Beauty Evangelizes and Draws Us to Discipleship—by God's Grace," will be presented in English and translated for Spanish-speakers. Breakout sessions will be offered in both languages.

The breakout sessions in English include:

- "Lesson Planning with Scripture;"
- "Using Art in Lesson Planning: a Practical Workshop for Catechists;"
- "Starting (or Jump-Starting) Your Parish Evangelization Team;"

The breakout sessions in Spanish include:

- "Lesson Planning with Scripture;"
- "That's Just Your Opinion'": Teaching about Truth and Goodness in a Relativistic Society;"

- "'10 Things a Disciple of Jesus Does': an Evangelization Resource."

Both tracks will also include a liturgy workshop and a retreat/renewal workshop.

The day will end with a panel discussion of local Catholic artists discussing how their medium draws them closer to God. The panel will include a poet, fiction writer, painter, musician and dramatist.

The cost, which includes light morning refreshments and lunch, is \$30 for those in Indianapolis deaneries, and \$25 for all others. Participants do not need to pay in advance, as the cost will be assessed to parishes.

Registration is required by Sept. 6. For more information or to register, go to bit.ly/2YWNPqR (case sensitive).

For questions, e-mail catechesis@archindy.org. †

Rev. Reginald Wolford, O.P., Columbia, Mo., to parochial vicar at St. Paul Catholic Center in Bloomington.

Effective August 1, 2019

Rev. Francis Joseph Kalapurackal, administrator of St. Thomas More Parish in Mooresville and St. Ann Parish in Indianapolis, incardinated into the Archdiocese of Indianapolis from the Archdiocese of Imphal, India, and appointed pastor of St. Thomas More Parish in Mooresville and St. Ann Parish in Indianapolis.

Rev. Dennis Schafer, O.F.M., parochial vicar of Sacred Heart of Jesus Parish in Indianapolis and St. Patrick Parish in Indianapolis, appointed pastor of St. Patrick Parish in Indianapolis.

Effective August 15, 2019

Rev. Ducanh Pham, O.F.M., St. Louis Franciscan Province of the Sacred Heart, to pastor of Sacred Heart of Jesus Parish in Indianapolis.

(These appointments are from the office of the Most Rev. Charles C. Thompson, Archbishop of Indianapolis.) †

Official Appointments

(Editor's note: The term "parochial vicar" refers to the office in the past that has been known as "associate pastor.")

Effective Immediately

Rev. Anthony P. Hollowell, administrator of St. Paul Parish in Tell City and St. Mark Parish in Perry County, appointed to a three-year term as Dean of the Tell City Deanery while continuing as administrator of St. Paul Parish and St. Mark Parish.

Rev. Guy Roberts, pastor of St. Joan of Arc Parish in Indianapolis and Dean of the Indianapolis North Deanery, appointed to an additional three-year term of Dean while remaining pastor of St. Joan of Arc Parish.

Rev. Patrick Hyde, O.P., parochial vicar at St. Paul Catholic Center in Bloomington, appointed parish administrator of St. Paul Catholic Center.

Rev. Dennis Woerter, O.P., Oak Park, Ill., to parochial vicar at St. Paul Catholic Center in Bloomington.



Public Schedule of Archbishop Charles C. Thompson

August 3 – 10 2019

<p>August 3 – 4 p.m. Mass and reception for 100th anniversary of St. Rita Parish, Indianapolis</p> <p>August 4 – 11:30 a.m. Blessing of new St. Nicholas School, Sunman (Ripley County)</p> <p>August 4 – 2 p.m. Confirmation for youths of All Saints Parish at St. Joseph Campus, West Harrison</p> <p>August 4 – 5 p.m. Confirmation for youths of St. Teresa Benedicta of the Cross Parish in Bright; St. Lawrence Parish in Lawrenceburg; and St. Mary Parish in Aurora, at St. Lawrence</p> <p>August 5 – noon Seminarian convocation at Our Lady of Fatima Retreat House, Indianapolis</p>	<p>August 6 – 11 a.m. College of Deans meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis</p> <p>August 6 – 3 p.m. CST Presentation to Louisville Province tribunals in Lake Cumberland, Ky.</p> <p>August 8 – 8 a.m. Judicatories meeting at Indiana Interchurch Center, Indianapolis</p> <p>August 8 – 10 a.m. Leadership Team meeting at Archbishop Edward T. O'Meara Catholic Center</p> <p>August 10 – 10 a.m. Marriage Enrichment Conference at Our Lady of the Greenwood Parish, Greenwood</p> <p>August 10 – 6 p.m. Marriage in Focus meeting at St. Monica Parish, Indianapolis</p> <p><i>(Schedule subject to change.)</i></p>
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'Positio' for Father Flanagan's cause presented to Vatican congregation

OMAHA, Neb. (CNS)—The sainthood cause of Father Edward Flanagan took a step forward on July 22 with the



Fr. Edward Flanagan

presentation of the "positio" to the Vatican Congregation for Saints' Causes, along with a letter of support from Omaha Archbishop George J. Lucas.

The positio, or official position paper, is a summary of the volumes of records that were sent to the Vatican by the Archdiocese of Omaha in 2015 and makes the argument that Father Flanagan demonstrated heroic virtue in his life, and thus is worthy of being declared venerable by the pope.

Archbishop Lucas met with Cardinal Giovanni Angelo Becciu, prefect of the congregation, to personally endorse this step toward the eventual beatification and canonization of Father Flanagan, the founder of Boys Town, which cares for and educates at-risk youths.

"It has been a privilege to offer my support for the cause of Father Edward Flanagan at each stage of this process," Archbishop Lucas said in a statement. "I was able to share with Cardinal Becciu the encouragement offered to all of us in the Church during this challenging time by the virtuous life and work of Father Flanagan."

The Father Flanagan League Society of Devotion is what is officially known as the "actors" for Father Flanagan's cause for

canonization. The league has devotees of this cause in 20 countries and more than 40,000 worldwide followers on Facebook.

"On behalf of the league, we thank Archbishop Lucas for making this personal commitment to launch the review of the positio," said Steven Wolf, president of the Father Flanagan League. "The archbishop's visit to the Vatican speaks volumes to the importance of this cause for the Catholic Church."

When the Irish-born priest's cause was officially opened in 2011, he was given the title of "servant of God." The next step was the collection of documents about his life and ministry, and the gathering of testimony gathered from dozens of witnesses who knew of his ministry. This is the material submitted to the Vatican in 2015 and now presented to the Congregation for Saints' Causes.

There are three more phases to pass through before Father Flanagan can be declared "venerable." First, the cause must be approved by the historical consultants of the congregation, then by the theological consultants and finally by the bishops and cardinals who are members of the congregation.

If the case for Father Flanagan's heroic virtue is upheld through the three stages, the congregation then would make a recommendation to Pope Francis that Father Flanagan should be declared "venerable."

In general, two approved miracles attributed to the intercession of the candidate are needed for sainthood—one for beatification and the second for canonization. †



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Benedictine Sister Rachel Best oversaw expansion of St. Paul Hermitage

By Sean Gallagher

Benedictine Sister Rachel Best, who served as prioress of Our Lady of Grace Monastery in Beech Grove from 1993-2001, died on July 23 at St. Paul Hermitage in Beech Grove. She was 86.



Sr. Rachel Best, O.S.B.

The Mass of Christian Burial was celebrated on July 30 at the monastery chapel. Burial followed at the sisters' cemetery.

Benedictine Sister Jennifer Mechtild Horner, the current prioress at Our

Lady of Grace, described Sister Rachel as "a gentle shepherd whose leadership challenged us to grow more deeply in the way of Christ."

"She had a joyful spirit and loved the Benedictine way of life," Sister Jennifer Mechtild said. "Sister Rachel loved sharing her vocation and encouraging

others to listen to God's call. After I became prioress, she was always very supportive, lending her wisdom and encouragement. Sister Rachel will be greatly missed."

Benedictine Sister Mary Luke Jones also praised her former prioress' leadership of the monastic community.

"Sister Rachel's years as prioress were marked by her gracious care of the sisters, both young and old, and her wise decision-making," Sister Mary Luke said. "She did it all with grace."

During Sister Rachel's leadership of Our Lady of Grace, she oversaw the construction of the health care wing of St. Paul Hermitage and the capital campaign that funded it.

"To lead a capital campaign to completion is no small task," Sister Jennifer Mechtild remarked.

"Because of her leadership, we were able to construct the health care wing of St. Paul Hermitage. This has been a gift to so many in the archdiocese."

St. Paul Hermitage is a retirement and nursing facility that is a ministry of

Our Lady of Grace. It was in its health care wing, which can house approximately 50 residents, where Sister Rachel was cared for in her final days.

Sister Rachel was born on Feb. 2, 1933, to Charles and Helen Best in Floyds Knobs and grew up as a member of St. Mary-of-the-Knobs Parish in Floyd County.

She entered Monastery Immaculate Conception in Ferdinand, Ind., in the Evansville Diocese in 1952, professed her first vows in 1953 and perpetual vows in 1957. She was a founding member of Our Lady of Grace Monastery.

Sister Rachel earned a bachelor's degree in education from the former St. Benedict College in Ferdinand and a master's degree in education from Spalding University in Louisville, Ky.

In her 65 years of vowed Benedictine life, Sister Rachel ministered in Catholic schools for 35 years. In the archdiocese, she served at St. Anthony of Padua School in Clarksville from 1956-62 and 1980-93, at St. Bartholomew School in Columbus from 1962-64, and at the former St. Columba

School in Columbus from 1964-77.

Sister Rachel ministered as the director of religious education for the former Holy Guardian Angels Parish in Cedar Grove and the former St. John the Baptist Parish in Dover from 1979-80. She served as subprioress of Our Lady of Grace from 1977-79 and was elected prioress in 1993, serving as leader of the monastic community until 2001.

She offered pastoral care at St. Paul Hermitage from 2002-03 and served as the administrator of the former Our Lady of Peace Monastery in Columbia City, Mo., from 2003-04. Her last ministry assignment was as director of spirituality at the Benedict Inn Retreat and Conference Center in Beech Grove from 2005-14. She retired in 2014.

She is survived by sisters Margaret Huber of Floyds Knobs and Rose Lang of Bradenton, Fla.

Memorial gifts may be sent to the Retired Sisters' Fund, in care of Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove, IN 46107, or online at www.benedictine.com. †

Vatican: Bones found at cemetery do not belong to missing Italian teenager

VATICAN CITY (CNS)—The Vatican press office said that the results of a morphological analysis of bones and bone fragments found in an ossuary in a Vatican cemetery concluded that none belonged to Emanuela Orlandi, a young Italian woman who has been missing for more than 30 years.

Giovanni Arcudi, the forensic anthropologist who led the scientific investigation of the remains found at the Vatican's Teutonic Cemetery, "did not find any bone structure dating back to

the period after the end of the 1800s," the Vatican said.

The forensic team concluded its study of the bones on July 28.

However, an expert representing the Orlandi family requested about 70 bone remains be tested in a laboratory, despite objections by Arcudi and his team who believe the bones display signs of being "very old."

Nonetheless, those bone samples were catalogued and held by the Vatican police to be "available to the promoter of justice."

Orlandi, a Vatican City resident and the daughter of a Vatican employee, disappeared in Rome on June 22, 1983, when she was 15.

In March, the family's lawyer revealed the family had been sent a letter with a photo of an angel above a tomb in the medieval cemetery now reserved mainly for German-speaking priests and members of religious orders.

The letter said, "Look where the angel is pointing," according to Laura Sgro, the lawyer.

She filed a formal petition with the Vatican to investigate the matter and, following her request, a Vatican City State

court ordered the opening of the tombs.

After no human remains were found in the tombs during a search on July 11, the Vatican sealed off two ossuaries—vaults containing the bones of multiple person—for analysis.

Despite the forensic team's findings, the Vatican said it is committed to "seeking the truth about Emanuela Orlandi's disappearance," and denied that their cooperation in the investigation "can in no way mean, as some have stated, an implicit admission of responsibility."

"The search for the truth is in the interest of the Holy See and the Orlandi family," the Vatican said. †



Workers survey bones taken from an ossuary at the Teutonic cemetery in this image released by the Vatican on July 27. The bones were inspected in the hope of finding the missing remains of Emanuela Orlandi, who disappeared in 1983. The Vatican announced that none of the bones postdate the 1800s. (CNS photo/Vatican Media)

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Editorial



Pope Francis gestures before speaking about the death penalty at an event marking the 25th anniversary of the *Catechism of the Catholic Church*, at the Vatican in this Oct. 11, 2017, file photo. The pope in August 2018 ordered a revision to the catechism to state that the death penalty is inadmissible, and he committed the Church to its abolition.

(CNS photo/Paul Haring)

Say 'yes' to life, 'no' to the death penalty

"The death penalty is inadmissible because it is an attack on the inviolability and dignity of the person. ... The Church works with determination for its abolition worldwide" (*Catechism of the Catholic Church*, #2267, as revised with the approval of Pope Francis in 2018).

Church teaching on the death penalty is simple but not easy. The death penalty is "inadmissible" because it violates the dignity of a human person, regardless of that person's crimes against individuals, society or humanity at large.

This is a development of earlier Church teaching. As the *Catechism of the Catholic Church* notes, "Recourse to the death penalty on the part of legitimate authority, following a fair trial, was long considered an appropriate response to the gravity of certain crimes, and an acceptable, albeit extreme, means of safeguarding the common good" (#2267).

However, recent popes, including St. John Paul II, Benedict XVI and Francis, have moderated this position, noting that "there is an increasing awareness that the dignity of the person is not lost even after the commission of very serious crimes."

In his recent address to the International Association of Criminal Law, Pope Francis said, "It is impossible to think that states do not have at their disposal means other than capital punishment to defend the life of other persons from unjust aggression. St. John Paul II condemned the death penalty (cf. encyclical letter *"Evangelium Vitae,"* #56) as does also the *Catechism of the Catholic Church* (#2267)."

In his address, the Holy Father went on to say, "Therefore, all Christians and people of good will are called today to fight not only for the abolition of the death penalty, whether legal or illegal, and in all its forms, but also in order to improve the prison conditions, in respect of the human dignity of the persons deprived of freedom."

The simple but all-important teaching of our Church is that all human persons are entitled to dignity, respect and, above all, protection of their lives. The taking of a human life is the ultimate violation of human dignity. This principle is absolute.

Critics of this development of Church teaching, including Cardinal Raymond L. Burke, refer to "sacred Scripture and the constant tradition of the ordinary and universal Magisterium" to make the argument that "the Church did not err in teaching that the civil power may lawfully

exercise capital punishment on malefactors where this is truly necessary to preserve the existence or just order of societies." And this is true. The Church's previous stance on the exercise of capital punishment was not in error, but it was insufficient, or incomplete, in light of the Church's further reflection on the inviolability of all human life.

Given the clear teaching of our Church, unequivocally expressed by our chief teacher and pastor Pope Francis, Catholics are right to oppose the recent decision of the Trump administration to reinstate the death penalty as the ultimate punishment for serious federal crimes. Even using the former understanding, there is absolutely no reason to believe that today in the United States of America capital punishment "is truly necessary to preserve the existence or just order of society," as critics suggest. We can debate the wisdom of changing the wording of the catechism, but the fact remains that, given the alternatives, the death penalty is, at best, unnecessary and at worst, inhuman and unjust.

Catholics in central and southern Indiana should be especially concerned about the implications of the administration's new directives, since the the U.S. Penitentiary, a federal prison in Terre Haute will become the site for five executions scheduled to take place later this year and early next year.

Pope Francis tells us, as "people called to fight not only for the abolition of the death penalty in all its forms, but also to improve prison conditions in respect of the human dignity of the persons deprived of freedom," we cannot stand by idly and do nothing.

What can we do? We can say "yes to life" from the moment of conception until natural death. And we can say "no" to all forms of death-dealing, including capital punishment, whether legal or illegal, and in all its forms. This is simple because it's the right thing to do. It's not easy because aspects of Church teaching on the inviolability of all human life, including those who have committed heinous crimes, are often politically incorrect. We oppose abortion, euthanasia, neglect for the basic needs of migrants, the homeless and the poor because we say "yes to life" and "no" to all forms of cruelty and inhumanity.

Let's pray for the abolition of capital punishment worldwide and in our own backyard. Let's speak out forcefully against the death penalty out of respect for the human dignity of all persons. God alone is the giver of life, and only God should take this precious and inviolable gift away.

—Daniel Conway

Be Our Guest/Sr. Constance Veit, L.S.P.

Learning to trust in providence

For the past year, we Little Sisters of the Poor have been celebrating the 150th anniversary of our congregation's arrival in the United States.

Our sesquicentennial year will officially close on Aug. 30, the feast day of our foundress, St. Jeanne Jugan. This anniversary has been a wonderful opportunity to rediscover the experiences of our pioneering Little Sisters, and to become acquainted with the many people who helped them.

As I read through the annals of our first communities, I recognized a pattern.

Beginning in August of 1868, small bands of mostly young, non-English speaking Little Sisters bravely set sail from France destined for one American city after another—first Brooklyn, then Cincinnati, New Orleans, Baltimore and Philadelphia. The wave of charity, which had begun in the humble heart of our foundress, quickly spread across this vast nation.

These Little Sisters would arrive at their destination with only the most basic provisions, taking possession of empty, often dirty or rundown buildings that had been procured for them. They would begin by placing statues of the Virgin Mary and St. Joseph that they had preciousely carried from the motherhouse on a mantle, and then kneeling in prayer to ask God's blessings on their new dwelling and those who would make it their home.

Thanks to hard work and the generosity of local citizens, these empty buildings would soon be cleaned and furnished with everything needed to care for the destitute elderly who would arrive at their doorstep.

In each city, the Little Sisters were assisted by local clergy and communities of women and men religious.

The very first donation the sisters received in this country was a \$20 bill from Father Isaac Hecker, founder of the newly established Paulist Fathers.

The sisters were also generously supported by the laity—people of all ages and every social status, Catholic and non-Catholic alike. Local school children brought their meager offerings—a few dishes or a loaf of bread.

In Cleveland, a German family put themselves completely at the service of the Little Sisters as a way of paying back a debt owed to God. Boston's wealthiest woman brought the elderly rosaries, fresh oranges and good wine. Louisville's

best hotel donated a restaurant-quality Christmas dinner. In Philadelphia, three wealthy young girls sold their Christmas gifts and donated the proceeds to the sisters. One of them would eventually become a canonized saint.

In the first months of the foundation in Pittsburgh, two young Little Sisters died of typhoid fever in a matter of days. The remaining sisters were devastated, but the bishop and local religious communities drew close to the newcomers and supported them through their ordeal.

The Little Sisters wrote that God had made use of this tragedy to make their work better known in the city. In fact, our pioneering Little Sisters saw in all the events of their daily lives—and in all the people they encountered—the providence of God.

If I had to sum up our congregation's history in America in one word it would be just that—providence.

During the very years when our first American foundations were being made, the fathers of the First Vatican Council wrote, "God in his providence watches over and governs all the things that he made, reaching from end to end with might and disposing all things with gentleness."

God not only knows what is going on in the world, he directs it all, down to the smallest and most insignificant details, holding everything in existence and guiding it all according to his mysterious plan!

The fathers of the First Vatican Council taught that God governs the world with gentleness. He is not loud or flashy; he does not get in our face or demand our attention—and this is a problem in our media-saturated, sensory-overloaded culture.

How easy it is to miss the signs of God's providence in our lives, to be deceived by his gentleness and to fail to realize that underlying this gentleness is omnipotence. God really is in charge! And he governs all things according to his plan of love!

Our pioneering Little Sisters knew this in the depths of their hearts. In their simple faith, they were able to see the traces of God's providence in both joys and sorrows, in good times and bad.

This is the most important lesson I have learned during our sesquicentennial year. No matter how dark or fraught with troubles our world may seem, we are all the children of God's gentle, loving providence. Let's trust in him!

(*Little Sisters of the Poor Sister Constance Veit is director of communications for the Little Sisters of the Poor in the United States.*) †

Letter to the Editor

Reader: Good religion always seeks the edification of both the person and society

There are those who believe that religion facilitates well-being, and others claiming that it leads to neurosis and violence.

Religion means vastly different things to different people. Even the meaning of the word "religion" has changed over the past few decades. The distinction between religion and spirituality is a relatively new one, emerging only in the latter half of the 20th century. It has become increasingly common to hear people say they are "spiritual," but not "religious." Religion has commandments; spirituality does not.

Religion is a complex, multi-faceted phenomenon that can influence people in many ways. The word "religion" comes from a Latin word which means "to bind oneself," and a person freely binds oneself to the way of life given and followed by their faith community. It is from and within this community that a spiritual leadership is identified, and it formalizes and illuminates the shared teachings of the community.

Religion can be a powerful force for good in people's lives. I don't take

religion lightly. But, just like anything powerful, understanding it as fully as possible—both for better and for worse—is the real fundamental good. Good religion always seeks the edification of both the person and society.

My religion is that of the Catholic Church. The Church is a mystical society because the ultimate explanation of her nature is a strict mystery which transcends the capacity of our minds to comprehend. Above all, the Church is a mystical corporeality because it is supernatural. Not only is the concept itself a strict mystery and its comprehension in any degree requires the infusion of divine grace, but incorporation into the Body of Christ is the fruit of selective munificence by the Son of God.

I love my religion, and my Catholic faith. I love Holy Angels Parish in Indianapolis.

Kirth N. Roach
Order of Carmelite Discalced Secular
Indianapolis

ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



Christ the Cornerstone

Remaining faithful in spite of the suffering of Christ's Church

"I would like to present the treasure, which is the life of Christ available in and through the Church. ... We do indeed have to look hard at the wickedness in the Church today; but we also have to be clear-eyed about the beauty and veracity and holiness on offer in that same Church. The vessels are all fragile and many of them are downright broken; but we don't stay because of the vessels. We stay because of the treasure" (Bishop Robert E. Barron in his book *Letter to a Suffering Church: A Bishop Speaks on the Sexual Abuse Scandal*).

Bishop Robert E. Barron, an auxiliary bishop of Los Angeles and the founder of Word on Fire Catholic Ministries, is the author of numerous books and documentary films designed to present the teaching and practice of Catholicism to audiences both within and outside the Catholic Church.

In response to the recent revelations of clergy sexual abuse and its cover-up by Church officials, Bishop Barron has written a book titled, *Letter to a Suffering Church: A Bishop Speaks on the Sexual Abuse Scandal*. The bishop describes his book as "a cry from the heart" written "for my fellow Catholics

who feel, understandably, demoralized, scandalized, angry beyond words, and ready to quit."

Bishop Barron is careful to point out that he does not speak for all bishops, the United States Conference of Catholic Bishops or the Vatican. "I have no authority whatsoever to do so. I am speaking in my own name, as a Catholic, a priest and a bishop." The book's objective, he says, is to urge Catholics not to leave the Church, but to remain faithful in spite of all the suffering and sadness.

Letter to a Suffering Church is worth reading. In its five short chapters, the book places the clergy sex-abuse scandal in its proper historical and scriptural contexts—without ever excusing the reprehensible conduct of those who are guilty of serious crimes and grave sins. The book also provides Catholics who Bishop Barron says may be ready to leave the Church with specific reasons for remaining active members of the body of Christ.

In the fourth chapter, "Why Should We Stay?" the bishop quotes the Gospel of St. John where many of Jesus' disciples turned away from him. When the Lord asks the disciples who remain

if they, too, wish to go away, St. Peter responds, "Lord, to whom can we go? You have the words of eternal life" (Jn 6:68). This is the "treasure," which St. Paul points out is contained in "earthly vessels," the sinful human beings who carry the Gospel message to the ends of the Earth in obedience to our Lord's command. "The vessels are all fragile and many of them are downright broken," the bishop writes, "but we don't stay because of the vessels. We stay because of the treasure."

Before outlining his six reasons for staying in the Church, Bishop Barron offers what he calls a rather blunt remark:

"There is simply never a good reason to leave the Church. Never. Good reasons to criticize Church people? Plenty. Legitimate reasons to be angry with corruption, stupidity, careerism, cruelty, greed, and sexual misconduct on the part of leaders of the Church? You bet. But grounds for turning away from the grace of Christ in which eternal life is found? No. Never, under any circumstances."

Bishop Barron believes that the most recent "explosion of wickedness" in the Church's long history is yet another example of the devil's handiwork. At the same time, he believes

wholeheartedly that Jesus' promise that the gates of hell will not prevail against his Church is absolutely true.

To illustrate this fundamental belief in the Church's indestructibility, the bishop shares an anecdote from Church history: The emperor Napoleon reportedly told the Vatican's secretary of state that he, Napoleon, would destroy the Church. The cardinal responded, "Oh my little man, you think you're going to succeed in accomplishing what centuries of priests and bishops have tried and failed to do?"

For all his wickedness, the devil cannot ultimately accomplish his evil intent. "God is love," Bishop Barron says, "and he has won the victory through the cross and resurrection of Jesus."

In the coming weeks, this column will explore each of the six reasons that Bishop Barron says explain why Catholics should remain faithful to our Church. Let's pray that all of us baptized Catholics will "look hard at the wickedness in the Church today," even as we embrace "the beauty and veracity and holiness on offer in that same Church."

O most holy heart of Jesus, accompany us as we seek to discover, and do, your will! †



Cristo, la piedra angular

Permanecer fieles a pesar del sufrimiento de la Iglesia de Cristo

"Me gustaría exponer el tesoro de la vida de Cristo que está presente en la Iglesia y a través de ella. ... Aunque es cierto que hoy en día debemos juzgar con dureza la maldad de la Iglesia, también hemos de contemplar la belleza, la veracidad y la santidad ofrecidas por ella misma. Todos los recipientes son frágiles y muchos de ellos están completamente rotos; pero no permanecemos por los recipientes: permanecemos por el tesoro" (Obispo Robert E. Barron en su libro *Carta a una Iglesia que sufre: un obispo habla sobre la crisis de abusos sexuales*).

El obispo Robert E. Barron, obispo auxiliar de Los Ángeles y fundador de los ministerios católicos Word on Fire, es autor de numerosos libros y documentales diseñados para presentar las enseñanzas y la práctica del catolicismo al público tanto dentro como fuera de la Iglesia católica.

En respuesta a las recientes revelaciones de abuso sexual por parte del clero y su encubrimiento por funcionarios de la Iglesia, el obispo Barron escribió un libro titulado *Carta a una Iglesia que sufre: un obispo habla sobre la crisis de abusos sexuales*. El obispo describe su libro como un "grito del corazón" escrito "para mis compañeros católicos que, comprensiblemente, se sienten

desmoralizados, escandalizados, sumamente enojados y que también quieren renunciar."

El obispo Barron tiene el tacto de señalar que no habla en nombre de todos los obispos, la Conferencia de Obispos Católicos de Estados Unidos o el Vaticano. "No tengo autoridad para hacerlo. Estoy hablando en nombre propio, como católico, sacerdote y obispo." Indica que el objetivo del libro es exhortar a los católicos a que no abandonen la Iglesia, sino a permanecer fieles a pesar de todo el sufrimiento y la tristeza.

Vale la pena leer *Carta a una Iglesia que sufre*. En sus breves cinco capítulos, el libro sitúa el escándalo del abuso sexual del clero en su debido contexto histórico y litúrgico, sin jamás disculpar la conducta reprochable de los culpables de graves crímenes y pecados. También ofrece a aquellos católicos que posiblemente estén listos para abandonar la Iglesia, motivos específicos para permanecer como integrantes activos del cuerpo de Cristo.

En el cuarto capítulo, titulado "Por qué deberíamos permanecer" el obispo cita el Evangelio según san Juan en el que muchos de los discípulos de Jesús le dieron la espalda. Cuando el Señor les pregunta a los discípulos que se quedaron si ellos también desean

marcharse, san Pedro responde:— Señor, ¿a quién iremos? Tú tienes palabras de Vida eterna (Jn 6:68). Este es el "tesoro" del que nos habla san Pablo y que se encuentra en "recipientes de barro": los seres humanos pecadores que llevan el mensaje del Evangelio a los confines de la Tierra, obedeciendo el mandamiento del Señor. "Todos los recipientes son frágiles y muchos de ellos están completamente rotos—escribe el obispo—pero no permanecemos por los recipientes: permanecemos por el tesoro."

Antes de describir las seis razones para permanecer en la Iglesia, el obispo Barron plantea lo que denomina una declaración contundente:

"Nunca hay una buena razón para abandonar la Iglesia. Nunca. ¿Hay acaso buenas razones para criticar a la gente de la Iglesia? Muchísimas. ¿Hay acaso razones legítimas para irritarse ante la corrupción, la estupidez, la ambición, la crueldad, la avaricia y la mala conducta sexual por parte de los líderes de la Iglesia? Evidentemente. Pero ¿hay alguna razón para darle la espalda a la gracia de Cristo, en quien encontramos la vida eterna? No. Nunca, bajo ninguna circunstancia."

El obispo Barron considera que la más reciente "explosión de maldad" en la larga historia de la Iglesia constituye

otro ejemplo de la obra del maligno. Al mismo tiempo, cree fervientemente en que la promesa de Jesús de que las puertas del infierno no prevalecerán por encima de su Iglesia es una verdad incontrovertible.

Para ilustrar esta creencia fundamental en la indestructibilidad de la Iglesia, el obispo comparte una anécdota de la historia de la Iglesia: Se dice que el emperador Napoleón le dijo al secretario de estado del Vaticano que él, Napoleón, iba a destruir la Iglesia. El cardenal le respondió:—Oh, ¿acaso usted cree que va a lograr aquello que por siglos han intentado sacerdotes y obispos y han fracasado?

A pesar de su iniquidad, el demonio no puede en definitiva salirse con la suya. "Dios es amor—dice el obispo Barron—y logró la victoria a través de la cruz y la resurrección de Jesús."

En las próximas semanas, exploraremos en esta columna las seis razones que, de acuerdo con el obispo Barron, explican por qué los católicos deben permanecer fieles a nuestra Iglesia. Recemos para que todos los católicos bautizados podamos "juzgar con dureza la maldad de la Iglesia" y al mismo tiempo ser capaces de acoger "la belleza, la veracidad y la santidad ofrecidas por ella misma."

¡Sagrado corazón de Jesús, acompáñanos en nuestra búsqueda para descubrir y hacer tu voluntad! †

Events Calendar

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

August 6

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

August 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 College Campus 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: indycatholic.org, 317-261-3373.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6 p.m. Information: 317-243-0777.

August 9

Primo Banquet Hall & Conference Center, 2615 National Ave., Indianapolis. **Hearts and Hands of Indiana Houses to Homes Fundraiser**, silent auction, prizes, raffles, games, 6 p.m., \$100 for two adults includes reserved seats, dinner and drinks and

one entry into \$5,000 raffle. Must be 21. Information and tickets: Jane Youngman, 317-353-3606, jyoungman@heartssandhandsindy.org.

August 10

Immaculate Conception Parish, 2081 E. Cty. Road 820 S., Greensburg. **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 viewed at auctionzip.com, pulled pork, baked goods, raffle. Information: 812-591-2362.

St. Teresa Benedicta of the Cross Parish, 23455 Gavin Lane, Lawrenceburg. **Benedicta Bash**, 4-9 p.m., chicken 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," Archbishop Charles C. Thompson keynote, 9 a.m.-5 p.m., optional family Mass at 7:30 a.m. in parish chapel, \$40 per couple, includes lunch and childcare (space is limited). Registration suggested by July 27. Registration and information: celebratemarriageministry.com, 317-489-1557, olgmarriageministry@gmail.com.

August 10-11

All Saints Parish, Dearborn

County, St. Paul Campus, 9798 N. Dearborn Road, Guilford. **Summer Picnic**, Sat., 5-midnight, Sun., 11 a.m.-9 p.m., pork tenderloin dinners Sat., 5-8 p.m., chicken dinners, "Rosary: Journey through the Holy Land" exhibit, \$10,000 big money raffle, kiddie land, beer garden, country store, quilt and grand prize raffles, Hoffman mini-donuts, ham stand. Information: 812-576-4302.

August 11

St. Mary Parish, 2500 St. Mary's Dr. NE., Lanesville. **Parish Picnic**, 10 a.m.-5:30 p.m., chicken and ham dinners served in air-conditioned dining room. Information: 812-952-2853.

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

St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., Indianapolis. **Class of '63 monthly gathering**, 6 p.m. Mass, optional dinner afterward. Information: 317-408-6396.

August 13

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **"Be Light" Monthly Taizé Prayer Service** 7-8 p.m., silent and spoken prayers, simple music, silence. Information: 812-535-2952, provctr@spsmw.org.

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

August 14

Our Lady of the Greenwood, 335 S. Meridian St., Greenwood. **Connecting Families to Sacramental Ministries for Children and Youth**, for parish catechetical leaders, sponsored by the Center for Ministry Development and the archdiocesan youth ministry office, 8:30 a.m. check-in, 9 a.m.-2:30 p.m., \$54 per person includes lunch. Register by Aug. 7 at conta.cc/2JTulhX (case sensitive.) Information: 317-592-4006, emastronicola@archindy.org, www.cmdnet.org/cfsm.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Substance Addiction Ministry (SAM) Recovery Mass**, sponsored by the archdiocesan Office of Human Life and Dignity, Archbishop Charles C. Thompson presiding, 7 p.m. followed by reception, refreshments and resources in the Cathedral parlor. Reservations requested: bit.ly/2JE6wuv (case sensitive). For questions contact Brie Anne Varick: 317-236-1543 or beichhorn@archindy.org. For more information on SAM, go to www.archindy.org/humanlifeanddignity, click on Ministries.

August 16

Northside Events and Social Club, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, assistant editor of *The Criterion* and author John Shaughnessy speaking on his latest book *Then Something Wondrous Happened: Stories of God's Friendship*, Mass 7 a.m., buffet breakfast and program following, \$15 members, \$21 non-members. Register by noon on Aug. 15. Information and registration: www.catholicbusinessexchange.org.

August 16-17

Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., Indianapolis. **Augustavaganza**, 4 p.m.-midnight both nights, catered dinners and bingo in air-conditioned hall, festival food, live music, 5K race/fun walk, children's games, Cookies and Canvas, Monte Carlo, baby crawl, rides. Information: 317-357-1200, nativityindy.org/augustravaganza-1, "Like" "Augustavaganza" on our Facebook page.

St. Thomas Aquinas Parish, 4625 N. Kenwood Ave., Indianapolis. **15th Annual Sausage Fest**, 5:30 p.m.-midnight each night, sausage from L.E. Kincaid & Sons, sides from Illinois Street Food Emporium, Byrnes Pizza, popcorn, snow cones, ice cream, pretzels, Sun King beer, wine garden, live entertainment, teen zone with music, kids' zone, bounce

houses, face painting, festival merchandise, credit cards accepted. Information: 317-253-1461.

August 17

St. Anthony of Padua Parish, 316 N. Sherwood Ave., Clarksville. **Chicken Dinner and Festival**, 2-8 p.m., all activities indoors in air-conditioning, fried chicken dinner, cakes, quilt raffle, mini-raffles, children's area, adult games of chance, children's games of skill, raffle, \$5,000 first, \$1,000 second, \$500 third. Information: 317-282-2290.

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, Indianapolis**. Third Saturday of the month, Mass at 8:30 a.m. followed by Divine Mercy Chaplet and rosary at the Clinic for Women abortion center, 3607 W. 16th St., concluding between 10:30-10:45 a.m., with continued prayer at the church for those who wish to remain. Information: peggygeis@att.net.

August 17-18

St. Mary-of-the-Knobs Parish, 5719 Saint Mary's Road, Floyds Knobs. **Knobsfest**, Sat. 6:30 p.m.-midnight, Sun. 10:30 a.m.-3:30 p.m.; Sat. only: dance featuring "Endless Summer," beer garden, \$10 admission; Sun. only: fried chicken dinners, silent auction, children's zone and games. Information: 812-923-3011. †

Golden wedding jubilee Mass set for Aug. 25 at SS. Peter and Paul Cathedral

The archdiocesan Office of Marriage and Family Life invites couples from parishes in central and southern Indiana who have been married for 50 years to join Msgr. William F. Stumpf, archdiocesan vicar general, for the archdiocese's Annual Golden Wedding Jubilee Mass at 2 p.m. on Aug. 25 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis.

The special anniversary Mass includes a nuptial blessing, and couples will receive a jubilee marriage certificate to mark the occasion.

Immediately following Mass, a reception for the couples and family members will be held in the Assembly Hall of the Archbishop Edward

T. O'Meara Catholic Center, 1400 N. Meridian St., across the street from the cathedral.

The event is free; however, registration is required by Aug. 19 online at www.archindy.org/marriageandfamily. Click on Events Calendar.

For more information, contact Keri Carroll at 317-236-1521 or 800-382-9836, ext. 1521 or by e-mail at kcarroll@archindy.org.

The Criterion runs free announcements for anniversaries of 50, 55, 60, 65 and 70 or more years. Information can be submitted online at www.archindy.org/criterion, or call 800-382-9836, ext. 1585, or 317-236-1585. †

Icons and drawings on display at Archabbey Library Gallery through Aug. 30

An exhibit of icons and drawings by Eastern Province of the Passionist Community Brother Michael Moran are on display at the Saint Meinrad Archabbey Library Gallery, 200 Hill Dr., in St. Meinrad, now through Aug. 30.

Brother Michael translates this ancient art form of the Eastern Christian Churches into contemporary terms. His icons are very stylized, flat and almost two-dimensional when compared to their western cousins. Usually painted on wooden panels

with gold leaf backgrounds and halos, they are colorful and more concerned with embodying theological truths than mirroring the material world, and the figures depicted can appear stern or preoccupied.

For library hours, call 812-357-6401 or 800-987-7311, or go to www.saintmeinrad.edu/library/library-hours.

The exhibit is free and open to the public. Those wishing to view the exhibit may want to arrive at least 30 minutes before closing time. †

VIPs

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.



Mark and Leslie (Morrison) Bryant, members of St. Agnes Parish in Nashville, celebrated their 50th wedding anniversary on April 19.

The couple was married in Christ the King Church in Indianapolis on April 19, 1969.

They have four children: Amy Anderson, Stacey Corman, Lisa Ware and Kevin Bryant. The couple also has six grandchildren. †



Michael and Jill (Mumaugh) Clouser, members of St. Malachy Parish in Brownsburg, celebrated their 50th wedding anniversary on July 25.

The couple was married in St. Therese of the Infant Jesus (Little Flower) Church in Indianapolis on July 25, 1969.

They have three children: Kelly Ann Rose, Christopher and the late Steven Clouser. The couple also has two grandchildren. †

'Music on the Mount' concerts planned on Aug. 31 and Sept. 28

Two "Music on the Mount" concerts are planned outdoors by the lake at Mount St. Francis Center for Spirituality, 101 St. Anthony Dr., in Mt. St. Francis, in August and September.

On Aug. 31, the Todd Hildreth Trio will be the featured entertainment from 6-8 p.m.

The Down on Fifth Band will perform from 5-7 p.m. on Sept. 28.

There is no charge to attend. Beer, wine, cheese and fruit trays will be available for purchase, and attendees should bring chairs or blankets.

For additional information, call 812-923-8817.

A complete listing of all retreat opportunities and events at Mount St. Francis Center for Spirituality can be found at www.mountsaintfrancis.org. †

Criterion staff honored for excellence in journalism

Criterion staff report

The *Criterion* staff was honored recently by the Catholic Press Association of the United States and Canada (CPA) with a second-place award in the General Excellence—Best Newspaper category.

Competing against other archdiocesan weekly newspapers that have a circulation of 25,001 or more, *The Criterion* received the recognition for its coverage during the 2018 calendar year.

"*The Criterion's* reporting on community-Church issues is stellar, with the standout being stories on the death of Archbishop [Emeritus Daniel M.] Buechlein," judges wrote about *The Criterion* team of Cindy Clark, Brandon Evans, Sean Gallagher, Natalie Hoefler, Mike Krokos, Jane Lee and John Shaughnessy. "Photos are eye-catching and enhance the layout structure."

Staff members of *The Criterion* were also recently honored for excellence in journalism by three other organizations.

Besides recognition from the CPA, staff members were honored by the Woman's Press Club of Indiana (WPCI), the National Federation of Press Women (NFPW) and the Knights of Columbus.

WPCI and NFPW awards

The recognition for work completed during the 2018 calendar year started in May when staff writer Natalie Hoefler was honored by WPCI. She garnered five first-place awards.

- In-depth reporting for her "Aging with Faith" series, which focused on senior-related issues through the lens of the Catholic faith.

- Specialty articles, History category for her story "'Rootedness' has kept Lanesville parish growing for 175 years."

- Specialty articles, Religion category for her story "Still going to Mass at 109, devout Mary Weir is the 'joy of the parish.'"

- Photographer-writer category for "'A powerful thing': Inaugural Indiana March for Life shows pro-life movement is 'alive and well.'"

- Special articles, Social Issues category for her story "Mother to be deported prays 'to keep my family together.'"

Hoefler also received a second-place award from WPCI in the Specialty



Natalie Hoefler

Articles, Religion category for her article, "Priest abuse victim at holy hour says it 'was the right thing to do.'"

All of her WPCI first-place entries advanced to the national NFPW

competition, where her Lanesville parish story won first-place in the Specialty articles, History category, and her story on the mother being deported also won first place in the Special articles, Social Issues category. Her "Aging with Faith" series earned second-place in the in-depth reporting category.

CPA awards

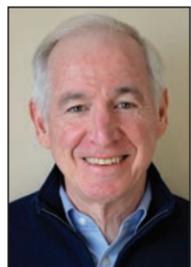
The staff received more recognition on June 21 in St. Petersburg, Fla., during the Catholic Press Association's annual awards program.

Hoefler was awarded first place in the Best Reporting on the Celebration of a Sacrament category for her story "Archbishop Thompson's engaging approach stresses 'tremendous, transformative effect' of confirmation," which highlighted Archbishop Charles C. Thompson's unique catechetical approach to celebrating confirmation with youths in central and southern Indiana.

"An interesting take on a commonly celebrated and not well-reported sacrament," judges wrote. "Reporting is centered on the sacrament and its unique celebration, including good background coverage and good writing relying on quotations from a wide variety of sources,

fleshing out the story through the different people involved. Solid reporting."

Assistant editor John Shaughnessy was awarded first place in the Best Personality Profile for his story "God's love guides doctors helping refugees after



John Shaughnessy

years of caring for the poor in Africa," which focused on the medical outreach Dr. Ellen Einterz provides to refugees in the Indianapolis area after serving those in need in Cameroon for 24 years.

"An inspiring subject with a photo and writing to draw in the reader," judges said. "Good, careful writing overall."

Hoefler also earned a second-place award in Best Reporting on a Special Age Group (Senior Citizens) for her "Aging with Faith" series.

"Broad and detailed picture of the subject. An informative read," judges said.

Shaughnessy received a second-place award in the Best Feature Writing category for "Unlikely companions cross the *Camino*, traveling from brokenness to brotherhood." The story focuses on Mark Peredo and Luke Hutchins, who lives intersected when the strangers were involved in a serious car accident in 2015 that left them both seriously injured and emotionally and physically scarred. To heal their brokenness, they decided to tackle together the *Camino*, Spanish for "the Way," an ancient spiritual walking pilgrimage from France to Spain.

"Well-written, easy-to-read feature highlighting themes of forgiveness and healing," judges wrote.

Editor Mike Krokos was awarded second place in the Best Editorial on a Local Issue category for "A time of true penance, reparation, and a pledge to move forward," which focused on the holy hour Archbishop Thompson led last September at SS. Peter and Paul Cathedral in



Mike Krokos

Indianapolis in response to the clergy sex-abuse crisis.

"Speaking eloquently about the sexual abuse crisis in the Church is no easy task," judges said. "The editorialist here made extra efforts to bring a compassionate and understanding plea for all affected by the crisis from the abused, to the disillusioned, to the faithful horrified by what has taken place."

Criterion editorial board member Daniel Conway received a second-place award in the Best Editorial on a National or International Issue category for "It's time to address the problem of clericalism," which focused on the words of Pope Francis where he noted



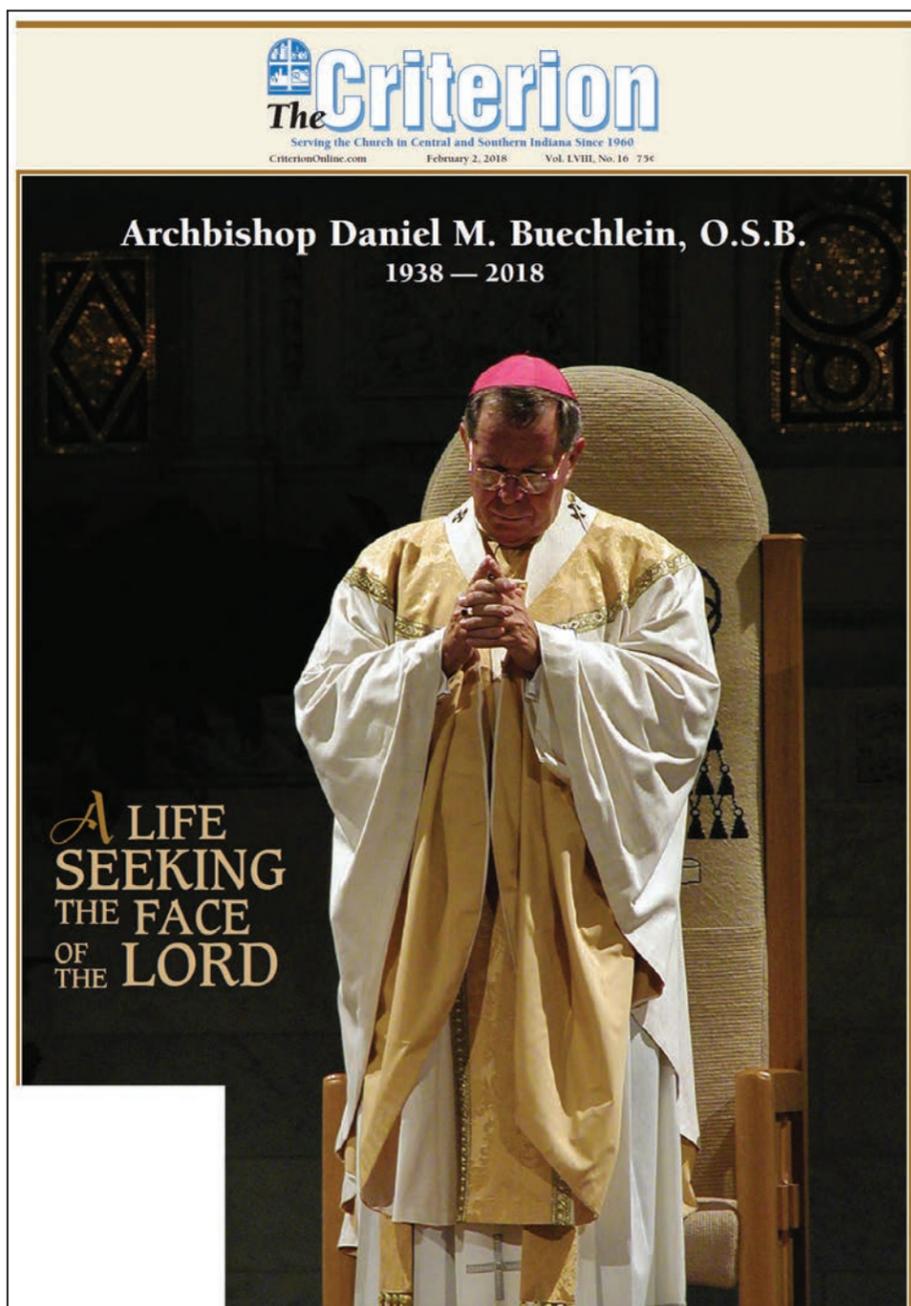
Daniel Conway

that some bishops, priests and deacons interpret their ministry as a "power" to be exercised rather than a "free and generous" service to be given.

"Well-considered and provides a useful, balanced perspective about a troubling issue," judges wrote.

Hoefler earned a third-place award in the Best Story and Photo Package category for "Inaugural Indiana March for Life shows pro-life movement 'is alive and well.'" The package featured coverage of the state's first March for Life, which coincided with the 45th anniversary of the Supreme Court's *Roe v. Wade* and *Doe v. Bolton* decisions, which legalized abortion on demand in the U.S.

"The main picture gets a headline: 'A powerful thing,' and the banners held by marchers tell the rest of the story of Indiana's march for life," judges



The Criterion staff received a second-place award from the Catholic Press Association of the United States and Canada in the General Excellence—Best Newspaper category for the 2018 calendar year. *The Criterion* competed against other archdiocesan weekly newspapers which have a circulation of 25,001 and more.

said. "Inside, more detailed pictures of participants. The story is equally bold—quotes joyfully noting unity of generations and quotes to back that up, from a mother, from children, from college students and from a 14-year-old who rejoiced that she was adopted, not aborted. Marvelous story in words and pictures."

Hoefler also was awarded an honorable mention in the Best News Writing on a Local or Regional Event for her story "Mother to be deported prays 'to keep my family together,'" which focused on the plight of Erica Fierro and her family.

Reporter Sean Gallagher received an honorable mention in the Best In-Depth News/Special Reporting category for his package "Demanding program of human formation shapes future priests amid Church crisis," which focused on how seminaries in the archdiocese prepares men for the challenges of priestly life and ministry today.



Sean Gallagher

Editor Emeritus John F. Fink was awarded an honorable mention in the Best Editorial on a National or International Issue category for "Divisions in the Church seem to be getting worse," which discussed several of the issues that are dividing Catholics these days.

Criterion freelance writer Katie Rutter, who is a member of St. Charles Borromeo Parish in Bloomington, was part of a team that won a first-place award in the Best Multimedia Package Series category. She and Catholic News Service staffers Chaz Muth and

Carol Zimmerman were honored for their package on Catholic schools.

Rutter also received a third-place award as Multimedia Journalist of the Year.

"Katie Rutter uses writing, photos and video to capture relationships—between



Katie Rutter

Catholic students and the sisters who live on their campus, or between churches across the U.S.," judges wrote. "Her story ideas are unique and her images memorable and contemplative, encouraging

audiences to consider important connections in their own lives."

Rutter also received an honorable mention in the Videographer/Video Producer of the Year category.

Shaughnessy received an honorable mention award from the Knights of Columbus in its annual Father Michael J. McGivney award for Distinguished Journalism. The story, "On the comeback trail: Catholic couple and former homeless man make strides to change lives on the streets," highlights St. Pius X parishioners Tom and Deb Gardner and their special friendship with Whitney Hamilton, a former alcohol and drug addict. They are all a part of Back on My Feet, an organization that tries to help the homeless reclaim their lives through "the power of running, community support and essential employment and housing resources."

"From hard news coverage to feature writing to editorials and multimedia journalism, the wide range of awards received by *The Criterion's* staff and contributors is confirmation of the extraordinary skill and commitment that goes into producing each week's newspaper," said Greg Otolski, associate publisher. "*The Criterion* is the top source for news coverage of the Catholic Church in central and southern Indiana." †

EXECUTION

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on the concrete floor of the room where the liturgy is celebrated.

“They seem to take their faith in God very seriously, and they are prayerful,” Deacon Gretencord said. “I feel that they’re men who have faith in God who made some terrible choices. But they’re still God’s children. It strengthens my faith whenever I see someone receiving the Eucharist with such reverence and respect.”

‘They don’t hide their faith’

Father Maliakkal says that it has been “very satisfying” to see some of the men on death row who attend the Masses he celebrates express their faith.

“They have expressed their desire to return and be part of the sacramental life of the Church,” he said. “They’ve recognized some of the crimes they have committed.”

Father Maliakkal is dedicated to this ministry, sometimes driving close to an



Fr. Varghese Maliakkal

hour from one of his parishes to the prison facility.

“It is important for the people confined to those places to see that we still care for them,” he said. “Our going into their confined places makes them feel a part of the community of the Church. We

make sure that we are praying for them.”

Deacon Gretencord is impressed by the way in which the death-row inmates, who live behind prison walls, put up no walls around their faith.

“I see men who are very up front with their faith,” Deacon Gretencord said.

“They don’t hide their faith. They’re forthright in expressing it.”

That, in turn, has helped him be freer in sharing his faith in his ministry beyond the prison walls.

“I think that I am able to minister more effectively after having witnessed for so many years the strong faith that I see in many of the men that come to the Catholic services at FCC Terre Haute,” he said.

Archbishop Charles C. Thompson had several brief one-on-one visits with death-row inmates in Terre Haute in December 2018.

“It was both humbling and profound to pray with each inmate and offer a blessing,” he said. “I asked them to pray for me as well. These men spend a great deal of time in isolation, where they have much time to think and reflect as well as consider the realities of life and death. It

is not surprising that they tend to be more willing to discuss spiritual matters and trust in divine grace.”

‘God alone knows the heart and sees the soul’

Archbishop Thompson expressed hope that the time the inmates have will lead to reconciliation—with themselves, with others, including the families of the victims of their crimes, and with God.

“Hopefully, time spent in prison—even lifelong—allows for a conversion of heart, a transformation of being, that leads an inmate to embrace this reality about oneself and others, especially any victims of crimes as well as their families,” he said. “Our faith calls us to pray for both victims and perpetrators of crimes, as well as the families of both victims and perpetrators.

“Ultimately, we must have the humility and resolve to trust God rather than ourselves with the ultimate judgment of any and every human being. God alone knows the heart and sees the soul.”

Deacon Gretencord’s regular encounters with the men on death row in Terre Haute, as well as his ministry at the Vigo County Jail, keep him aware of the inmates in prisons and jails across the country. But he knows such consciousness may not be the case in society in general.

“We don’t think about them,” he said. “They’re not human beings. They’re numbers. They’ve gotten what they deserve and are where they need to be. But they’re still human beings.”

Praying for inmates, said Deacon Gretencord, can remind us of their humanity.

“By bringing that out in prayer, we put a human face on those that we otherwise view as non-entities,” he said. “When we do that, we can begin to make changes.”

Compassion for families of the victims

At the same time, Deacon Gretencord is mindful of the families of the victims of the crimes committed by the SCU inmates.

“I have developed almost a kind of affinity for these people,” he said. “It’s as if I know them vicariously through the men at the SCU. I seem to feel close to them.”

But he said that these families can often become as forgotten by society as the inmates.

“We forget the victims just as quickly,” Deacon Gretencord said. “As soon as they’re no longer in the headlines, they’re out of our thoughts. We need to hold them in prayer.”

He has fostered prayer for death-row inmates among others he serves who are facing their own mortality—patients in a hospice facility in Terre Haute.

He asks them to pray for the inmates, just as he asks the inmates to pray for the hospice patients.

“These folks pray for the men that live in the SCU continually and those men are touched that these people, who are

Inmates in the group include convicted Boston Marathon bomber Dzhokhar Tsarnaev and Charleston, S.C., church shooter Dylann Roof.

In a July 25 statement released by the U.S. Conference of Catholic Bishops (USCCB), Bishop Frank J. Dewane of Venice, Fla., chairman of the bishops’ Committee on Domestic Justice and Human Development, said that Pope Francis in 2015 called for “the global abolition of the death penalty,” which he said the U.S. bishops also have supported for many years.

“In light of these long-held and strongly maintained positions, I am deeply concerned by the announcement by the United States Justice Department that it will once again turn, after many years, to the death penalty as a form of punishment, and urge instead that these federal officials be moved by God’s love, which is stronger than death, and abandon the announced plans for executions.”

Sister Helen Prejean, a Sister of St. Joseph of Medaille, who is a longtime opponent of capital punishment, tweeted a brief reaction to the July 25 announcement saying that as she was about to “board a plane to Alaska to join the celebrations of 62 years without the



As part of administering the sacrament of confirmation, Archbishop Charles C. Thompson prepares to make the sign of the cross on the forehead of Marguerite Engle during a Mass at the Indiana Women’s Prison chapel in Indianapolis on the evening of March 4, 2018. Archbishop Thompson and clergy and religious throughout central and southern Indiana are committed to ministering to people in prison, including those on death row. (File photo by John Shaughnessy)

coming to the end of their mortal lives, think of them and pray for them,” Deacon Gretencord said. “And the men at SCU, conversely, pray for these people whose mortal lives are coming to an end.

“When I go to visit the hospice patients, they don’t ask how I am. They ask about the men, the people in SCU.”

‘I was in prison and you visited me’

Providence Sister Mary Rita Griffin has visited with a death-row inmate in Terre Haute on a regular basis for 14 years.



Sr. Mary Rita Griffin, S.P.

While she described how her dedicated ministry has been a blessing to this man, she also noted how it has helped her.

“Every time I go, I come back with a renewed faith in my own religious vocation,” Sister Mary Rita said.

As a member of a religious community that has a special focus on God’s providence, she believes it is part of God’s plan that she and her fellow sisters are so close to the only federal prison in the country where executions take place.

“Basically, everybody [on federal death row] is here in Terre Haute,” Sister Mary Rita said. “That is why it is extremely important that we as Sisters of Providence are there for them.”

Prior to returning to her order’s motherhouse, Sister Mary Rita had ministered among the homeless in Washington. It was this ministry of reaching out to those on the margins of society that led her to minister on death row.

“Jesus said, ‘I was in prison and you visited me’” (Mt 25:36), she said. “Jesus Christ is my guide in all I do. I have fed

death penalty in that state” when she learned “the federal government plans to restart executions later this year after a 16-year hiatus.”

“The DOJ [Department of Justice] regresses as the rest of our country evolves,” she added.

Other Church leaders also reacted on Twitter to the announcement.

In a July 25 tweet, Chicago Cardinal Blase J. Cupich called Barr’s announcement “gravely injurious to the common good, as it effaces the God-given dignity of all human beings, even those who have committed terrible crimes.”

He also pointed out that last year that Pope Francis ordered a revision to the *Catechism of the Catholic Church* to say that capital punishment is “inadmissible because it is an attack on the inviolability and dignity of the person” (#2267).

In a statement released on the afternoon of July 25, Sister Helen described the Justice Department’s announcement as a “seemingly measured statement, which ‘believes the fact that this is a rush to kill: They plan three executions in one week using a new, untested—and not yet approved—lethal injection protocol.’”

She also said it is “disheartening that the administration has chosen to follow

the hungry. I have clothed the naked. But here I have an opportunity to visit those in prison, as Jesus said for us to do. It’s my fundamental reason for going there.”

Deacon Marc Kellams, corrections ministry coordinator for the archdiocese, was troubled by the decision to resume



Deacon Marc Kellams

executions in the federal prison system, calling it “a shame.”

“The death penalty is not a deterrent, is unequally applied to racial and economic classes, and is more expensive than a lifetime of incarceration,” said

Deacon Kellams, who previously worked for decades as a criminal court judge in Bloomington. “The many cases of individuals on death row who have been exonerated by DNA evidence should be sufficient reason not to reimplement the death penalty on the federal or state level.”

He also spoke about how the Church in central and southern Indiana is committed to ministering among those in prisons and jails and to support the families of the victims of crimes.

“My job is to assist in the provision of spiritual services to those incarcerated, regardless of the crime for which they are serving a sentence,” Deacon Kellams said. “We are mandated by the Gospel to visit those in prison.”

“The Church’s position on the death penalty does not in any way diminish its concern for justice for the victims of horrific crimes. We keep them in prayer and provide them with support when we can.”

(Criterion reporter Natalie Hoefler contributed to this story.) †

DEATH

continued from page 1

dignity of life from conception to natural death for each person, including those on death row.”

The execution of five inmates on federal death row in Terre Haute are scheduled to take place in December and January.

Attorney General William Barr said in a statement: “The Justice Department upholds the rule of law—and we owe it to the victims and their families to carry forward the sentence imposed by our justice system.”

The last time there was a federal execution was in 2003.

In 2014, President Barack Obama directed the Bureau of Prisons to conduct a review of federal capital punishment cases and issues surrounding the use of lethal injection drugs. According to the July 25 announcement, that review is complete, and the executions can proceed.

Currently, there are 62 inmates—61 men and 1 woman—on federal death row, according to the Death Penalty Information Center. Most of the federal death-row prisoners are at the Terre Haute facility.

the death road, when the life road calls us to work for justice for all.”

Sister Helen added: “The death penalty is deeply flawed, with a terrible history of racism in its implementation and an equally terrible history of errors, resulting in many innocents on death row. We also know that it does not offer the healing balm to victims’ families that is promised.”

Federal death penalty cases are authorized by the Department of Justice in consultation with local U.S. Attorney Offices.

Vaillancourt Murphy said in her July 25 statement that in the 16 years since the federal government executed a death-row prisoner, the American public has changed its collective thinking on the death penalty. Last October, she said 49 percent of Americans said they believed the punishment is applied fairly and currently, and 25 states have distanced themselves from the death penalty in some capacity, most recently, California, with its governor-imposed execution ban in March and New Hampshire’s repeal of capital punishment by legislative veto override in May.

(Criterion reporter Natalie Hoefler contributed to this story.) †

Texas faith leaders say chaplains shouldn't be banned from executions

WASHINGTON (CNS)—More than 180 faith leaders in Texas, including 18 Catholics, signed a statement sent to the Texas Department of Criminal Justice on July 23 asking the agency to change its policy banning prison chaplains from execution chambers.

“Clergy have the right to minister to those who have placed themselves in their care, up to and including the moment of death. The state cannot, and should not attempt to, regulate spiritual solace,” the faith leaders said.

The signers represented several religious traditions, including Episcopalian, Evangelical Lutheran Church of America, Presbyterian, Reform Judaism, United Church of Christ, United Methodist and Buddhist. They urged the state agency’s officials to reconsider a policy it adopted this spring. Women religious, priests, deacons and laity were among the Catholic signers.

The group acknowledged that they have differing opinions on the death penalty but said they are “united in recognizing that the right of condemned people to spiritual comfort at the moment of death is a long-standing and widely recognized religious practice.”

“Each faith tradition marks this sacred moment in different ways, including anointing, singing, praying and chanting, and laying on of hands. These rituals, stemming from sincerely held religious beliefs, often require the direct assistance of clergy. The significance of the physical presence of a chaplain at a condemned person’s last moment is difficult to overstate,” the statement said.

On April 3, just five days after the U.S. Supreme Court blocked the execution of Texas death-row inmate Patrick Murphy because his Buddhist religious adviser wasn’t permitted to be present, state officials announced its ban of all prison chaplains from the chamber during executions but allowed inmates to choose spiritual advisers to be in the viewing room.

The Texas Department of Criminal Justice said the change in its execution protocol was in direct response to the high court ruling and said it would only allow security personnel in the execution chamber in future executions.

The statement’s signers urged the agency leaders to reconsider this position



Father Tom McNally prays with death-row inmate Eric Wrinkles at Indiana State Prison in Michigan City in this Dec. 18, 2008, file photo. Wrinkles, who experienced a religious awakening in prison, was executed for a triple-murder on Dec. 11, 2009. In Texas, a group of nearly 200 faith leaders, including 18 Catholics, signed a statement sent to the Texas Department of Criminal Justice on July 23, asking the department to change its policy banning prison chaplains from execution chambers. (CNS photo/Tim Hunt, Northwest Indiana Catholic)

saying their concerns are “moral, ethical and rooted in our nation’s constitutional guarantee of the free exercise of religion.”

They pointed out that the “physical companionship of a chaplain in the execution chamber is a small but vital form of human compassion in an otherwise dehumanizing process. The presence of a chaplain or spiritual adviser in the viewing room is no substitute for this direct ministry.”

They also said the agency’s decision infringes on the religious liberty rights of chaplains and spiritual advisers, saying: “Placing a wall between a prisoner and clergy violates the religious liberty that has characterized our nation since its founding.”

A month before the high court’s ruling about the Texas death-row inmate, the court had allowed the execution of Domineque Ray, an Alabama Muslim, to proceed even though Ray had appealed the state’s decision to deny an imam’s presence at his execution.

Justice Brett Kavanaugh—who opposed Ray’s stay of execution but supported a stay for the Texas inmate—explained his reasons on May 13. He said Ray, who was executed in February, had not claimed unequal religious treatment under the First Amendment and his demand for an imam’s presence came too late.

He said Murphy, whose execution was stayed, raised an equal-treatment claim and made his request for a Buddhist

adviser’s presence a month before his scheduled execution. At the time, Texas policy only allowed Christian or Muslim ministers to be present.

Two U.S. bishops called the Supreme Court’s refusal to allow an imam to be present at Ray’s execution on Feb. 7 “unjust treatment” that is “disturbing to people of all faiths.”

The Texas interfaith statement points out that in Texas, death row prisoners are denied contact visitation and spend 23 hours a day in solitary confinement.

Texas has 10 executions scheduled from Aug. 15 until early November. Last year, it executed 13 of the 25 people put to death nationwide. †

Cupich: ‘Never forget’ that policies that led to Holocaust began with words

CHICAGO (CNS)—Adolf Hitler’s rise to power and the policies that led to the Holocaust all began with words, including words that targeted “the other,” Cardinal Blase J. Cupich of Chicago wrote in a July 24 commentary in the *Chicago Catholic*, the archdiocesan newspaper.

The “calculated stages” the Nazis carried out that ultimately resulted in the Holocaust began with bigoted language against minorities that the majority soon came to accept as credible, said the cardinal, adding that these lessons from history must be recalled today when many in society target immigrants, refugees and various groups of people as “the other.”

Cardinal Cupich noted the “dramatic increase in anti-Semitism and hate speech” today. He also pointed to the “barbaric assault on a synagogue in

Pittsburgh [last October], the desecration of Jewish cemeteries in Europe marred with swastikas ... the hate speech that speeds across the Internet linking like-minded bigots and in the delusional minds of those who continue to deny the reality of the Holocaust.”

The cardinal made the comments as he reflected on his July 4 visit to Auschwitz with Fritzie Fritzhall, president of the Illinois Holocaust Museum and Education Center in Skokie, Ill.—and a survivor of the Nazi death camp in Poland.

Cardinal Cupich said that shortly after they arrived, Fritzhall asked him: “How could this happen? How could people turn on their neighbors?”

“My first reaction was to say there really is no response to how members of the human race could be so callous and

brutal, to the point of targeting people for extermination because of their heritage and religion,” the cardinal wrote.

“Yet, that is not a satisfactory response. Such brutality does not come naturally to human beings; it is taught progressively through the creation of a false narrative about others, which, step by step, is accepted as the new normal.”

He cited a best-selling book by Erik Larson titled *In the Garden of Beasts: Love, Terror and an American Family in Hitler’s Berlin*, in which the author examines how words led to the stages that ultimately led to the extermination of 6 million Jews “and countless others.” Larson ultimately aims “to show why it took the world so long to recognize the grave threat Hitler posed to the world,” Cardinal Cupich continued.

The author tells the story of William E. Dodd, an American historian from the University of Chicago, who was chosen by President Franklin D. Roosevelt to be America’s first ambassador to Nazi Germany, the cardinal said. “He and his family were at first enthralled by the ‘New Germany’ that emerged from the ashes of World War I, as they witnessed a war-ravaged country full of energy, enthusiasm and excitement for a new future.”

But as Hitler rose to power, there was “mounting persecution” of Jews and Dodd’s “excitement turned to fear,” Cardinal Cupich said. He telegraphed the U.S. State Department with “firsthand accounts of attacks on Jews, the censorship of the press and the enactment of new laws that restricted the rights of the Jewish people and minorities,” but the reports were treated with indifference

and thought to be “too sensational to be reliable.”

“What became clear to Dodd was that Hitler’s rise to power and the policies that led to the Holocaust developed through calculated stages,” Cardinal Cupich said, starting with “bigoted language targeting a minority,” which “was dismissed by society” because it came from a few people initially, then “in time others reinforced the message, giving it credibility.”

“The next stage came as those targeted were defined as ‘other,’” the cardinal said. “The ‘other’ soon became the scapegoat, responsible for the grievances people were told they should have, especially as they reflected on their experience of loss from the First World War. This allowed a narrative to be created for the nation, whose rise to greatness could only be achieved through the elimination of those who thwarted that potential.”

Cardinal Cupich added: “We need to listen hard to Fritzie’s question: ‘How could this happen?’ We need to understand that it all began with words. Words that called people ‘other,’ that targeted people as worthy of fear, or threatening to our national greatness, and then eventually dangerous and requiring elimination.”

“Next year,” he added, “the world will mark the 75th anniversary of the liberation of the death camps the Nazis used to imprison and exterminate 6 million Jews and countless others. We owe it to those who perished and their families never to forget.”

(The full text of Cardinal Cupich’s commentary can be found online at <https://bit.ly/2YuRTlg>.) †



Fritzie Fritzhall, president of the Illinois Holocaust Museum and Education Center in Skokie, Ill., and survivor of the Auschwitz Nazi concentration camp, and Chicago Cardinal Blase J. Cupich, talk underneath the entrance gate at the camp in Oswiecim, Poland, on July 4. (CNS photo/Tom Maday)

Sisters of Providence respond to federal death penalty decision

(The following statement from the Sisters of Providence of Saint Mary-of-the-Woods was released on July 30 following the announcement by the Justice Department that it is reinstating the federal death penalty for the first time in 16 years.)

“All Christians and people of good will are thus called today to struggle not only for abolition of the death penalty, whether it be legal or illegal and in all its forms, but also to improve prison conditions, out of respect for the human dignity of persons deprived of their liberty. And this, I connect with life imprisonment. Life imprisonment is a hidden death penalty.”—Pope Francis, 2014

“We, the Sisters of Providence, believe we are to forgive one another, not to seek retribution with vengeance and further violence. We reaffirm our opposition to capital punishment in all cases and ask that all sentences of death row inmates be commuted to life without parole. We urge our federal government to abolish the death penalty once and for all.

“In the last 30 years, only three federal prisoners have been executed. However, a recent decision handed down by the United States Attorney General asked the Federal Bureau of Prisons to ‘adopt an updated execution protocol,’ resulting in five persons being scheduled for execution in the very near future.

“We, the Congregation of the Sisters of Providence of Saint Mary-of-the-Woods, Ind., believe in the sacredness and dignity of all life. We believe we are to love our neighbor and not to kill.

“As a nation, we must face the deep flaws in our criminal justice system.

The system is inherently racist, and thus cannot be relied upon to be fair. Since 1977, for example, more than 160 persons have been exonerated while serving time on death row. And evidence shows that more than 40 percent of death-row inmates are African-American while the general population of the United States is approximately 14 percent African-American.

“No person at the federal level has been executed for 16 years. In fact, the federal government has executed only three people since 1988. Many states are abolishing the death penalty, including six since 2010. Other states have set moratoriums on the death penalty, or indefinitely stayed executions in recent years.

“We also know that support for executing persons in our name is on the decline across the country. A Gallup poll conducted in October 2018 found that for the first time in our history, fewer than 50 percent of respondents believed that the death penalty was being applied fairly.

“Only five miles away from our motherhouse sits the nation’s only federal execution chamber at the Federal Correctional Complex in Terre Haute, which was first used in 2001.

“During any day of execution of an inmate in any state across our country, we remember in our community prayer the person being executed and their families, in addition to the victims and their families. We have also partnered with the Indiana Abolition Coalition to abolish the death penalty in Indiana.

“We support the life and respect the dignity of all persons and will continue in prayer for death-row inmates and their



Demonstrators march during a Feb. 25, 2017, rally organized by Catholics Against the Death Penalty-Southern California during the four-day Religious Education Congress in Anaheim, Calif. Like many other Catholic groups, the Sisters of Providence of Saint Mary-of-the-Woods have come out against the U.S. Justice Department’s recent decision to reinstate the death penalty. (CNS file photo/Andrew Cullen, Reuters)

families, for all victims and their families, and for legislators who weigh the decision of life or death for these inmates.

“We are committed to working closely with the National Coalition to Abolish the Death Penalty, the Catholic Mobilizing Network, the Indiana Abolition Coalition and other organizations working to rid our nation of this violent practice. We invite you to pray with us the closing section of our Litany of Non-Violence:

“God of love, mercy and justice, acknowledging our complicity in those attitudes, actions and words which

perpetuate violence, we beg the grace of a non-violent heart. Amen.”

Members of the General Council of the Sisters of Providence of Saint Mary-of-the-Woods:

- Sister Dawn Tomaszewski, General Superior
- Sister Lisa Stallings, Vicar and General Councilor
- Sisters Mary Beth Klingel, Jeanne Hagelskamp and Jenny Howard, General Councilors

Court allows Trump administration to use funds for border wall

WASHINGTON (CNS)—In a 5-4 vote on July 26, the Supreme Court said the Trump administration could use \$2.5 billion in Pentagon funds to pay for construction and repairs of a wall along the U.S.-Mexico border.

The order—one paragraph long and unsigned—overturns an appellate court decision that froze the funds for border wall work involving building and replacing fencing and other projects in California, New Mexico and Arizona.

In lifting the freeze on these border wall funds from the Defense Department, the justices said those who initially

challenged the use of Pentagon funding for the border wall—Sierra Club and Southern Border Communities Coalition—didn’t have the legal right to challenge the money’s allocation.

The order, announced during the court’s summer recess, was in response to an emergency filing by the Trump administration. The administration had asked for a quick decision, saying if it didn’t finalize contracts for these projects by the end of September, it would lose the ability to use the funds.

Earlier this year, Catholic bishops voiced their opposition to

President Donald J. Trump’s declaration of a national emergency in order to construct a barrier along parts of the border.

Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops (USCCB), and Bishop Joe S. Vasquez of Austin, Texas, chairman of the USCCB Committee on Migration, said they were “deeply concerned about the president’s action to fund the construction of a wall along the U.S.-Mexico border, which circumvents the clear intent of Congress to limit funding of a wall.”

“We oppose the use of these funds to further the construction of the wall,” Cardinal DiNardo and Bishop Vasquez said. “We remain steadfast and resolute in the vision articulated by Pope Francis that at this time we need to be building bridges and not walls.”

In another statement, the border bishops and the other prelates who joined them said that, while they agree with the president that there is a “humanitarian challenge” at the border, “erecting a wall will not solve the problem,” and they asked Congress to step in with more humanitarian responses. †

CONFERENCE

continued from page 1

Theologian Joseph Atkinson of the Pontifical John Paul II Institute for Studies on Marriage and Family at The Catholic University of America in Washington cited a presentation by Auxiliary Bishop Robert E. Barron of Los Angeles to the U.S. bishops during their June meeting about young people and the Church.

Bishop Barron reported that 50 percent of Catholics 30 years old and younger have left the Church, and that the median age of those leaving is 13. For every person who joins the Church today, more than six are leaving.

Atkinson said that political and cultural forces are trying to move people away from orthodoxy and to destroy the family, and “our current approaches, whatever they are, manifestly are not working.

“One fundamental problem is that few people ... are willing to admit that in the West, at least, an authentic Christian faith ... that informs people’s values as so true that one would be willing to die for that faith, has simply been eviscerated from our lives and our culture system.”

To correct this situation, Atkinson said, we must recover an authentic theology of creation, acknowledging that we are created by God and are ecclesial persons who are fully alive only in the body of Christ. He added that we also must recover an authentic theology of baptism, which moves us into incorporation with that body of Christ.

Helen Alvaré, a law professor at George Mason University and former consultant for the Pontifical Council for the Laity, specializes in the intersection of law, religion and culture. She told the symposium that the U.S. Supreme Court “articulates beautiful values but promotes terrible things,” such as “inventing” a constitutional right to contraception and abortion and finding that marriage is not a special unity, but rather two people with individual ideas deciding what makes a family.

Because of various cultural and economic factors, Alvaré said, the language the Catholic Church is using about the family is incomprehensible to many people because it does not relate to families’ ordinary experiences, and people have no idea what “domestic Church” means.

She proposed that the Church needs to develop “new language” that touches on actual life experiences and demonstrates the many positive effects of Church

teachings on family: equality, dignity, happiness, freedom, economic success, and care for creation and the future. In turn these values would be a “gift” to all families and help the U.S. to become a true “melting pot” of all peoples, she said.

Family counselors Gregory and Liza Popcak, directors of the Pastoral Solutions Institute and organizers of the symposium, proposed a framework for helping people understand that the family is an icon of the Trinity. Further, family life is liturgical by its very nature, and the everyday routine of family life is a way of growing in holiness.

Titled “Liturgy of Domestic Church Life,” the Popcaks identified three “rites” of the liturgy of the “domestic Church,” all connected to the sacrament of baptism: the rite of relationship/attachment; the rite of rituals of connection; and the rite of reaching out.

The Popcaks announced that the symposium was launching the Peyton Institute for Domestic Church Life, named after Father Patrick Peyton, a Holy Cross priest and sainthood candidate who is known as the “rosary priest.” That institute will focus on supporting “domestic Church” life through activities including research, training and retreats. The Popcaks encouraged all the experts to share their ideas for this project.

The Peyton Institute’s sponsors are Holy Cross Family Ministries and the Pastoral Solutions Institute, both of which co-sponsored the Notre Dame symposium. Notre Dame Institute for Church Life and Our Sunday Visitor (OSV) Institute also were sponsors.

Jason Shanks, president of the OSV Institute, announced that OSV was going to publish a book of the symposium’s papers.

He also discussed OSV Institute’s new focus on three specific initiatives: young adult re-engagement, Hispanic outreach and Catholic parenting resources. He said these areas affect the Church’s future, and he invited all scholars and researchers to apply for OSV grants to work on these topics. †

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:

- Earn certificate in Lay Ministry
- Complete 12 courses online with ND STEP program
- CDU offers classes on Catechism of the Catholic Church
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Black clergy, religious, seminarians mark history, celebrate

BALTIMORE, Md. (CNS)—The joint conference of the national organizations for black Catholic clergy, women religious, seminarians and deacons finally made its first stop in Baltimore, a city noted for several firsts on the road to equality in the faith.

The annual conference brings together members of the National Black Catholic Clergy Caucus (NBCCC), the National Black Sisters' Conference, the National Black Catholic Seminarians Association and the National Association of Black Catholic Deacons. The NBCCC was founded in 1968, followed in turn by the other groups. They began meeting jointly because of their commonalities.

One of this year's attendees, Sister Beulah Martin, a Sister of the Blessed Sacrament, didn't wait for the formal opening of the July 20-24 gathering to soak up some of that Baltimore history.

Sister Beulah was among the more than 100 priests, deacons, seminarians and religious women from around the nation at a July 22 Mass at Historic St. Francis Xavier, the first black Catholic church in the United States.

It was her 10th day in town, as Sister Beulah had spent her annual retreat at the motherhouse of the Oblate Sisters of Providence, who in 1829 were founded by Mother Mary Lange, a candidate for sainthood, as the first community for sisters of African descent in the U.S.

Sister Beulah's retreat included learning about Mother Lange from Oblate Sister Magdala Marie Gilbert, who is advocating for her cause, and stifling heat reminiscent of her youth in Crowley, La., during her daily hourlong walk on property that adjoins Patapsco Valley State Park.

"It's only hot if you think about it," said Sister Beulah, who at the 2017 joint conference received the Harriett Tubman Award from the National Black Sisters' Conference. It is given to the sister who has demonstrated service and dedication "as a liberator of African-Americans and/or peoples of the African Diaspora."

As her teaching ministry took her to Birmingham, Ala., Chicago and now Powhatan, Va., where she is launching a pre-school, Sister Beulah has been a regular attendee of the joint conference since making her final vows in 1984.

"I come for the support," she said, "and to gather information about how I can go back to my community and share the good news."

Her kindred spirits at the Mass, which acknowledged jubilarians, included Washington Archbishop Wilton D. Gregory, who presided and made women religious the focus of his closing remarks.

"Our jubilarians had the courage to enter religious life when there were few [minorities in those ranks]," Archbishop Gregory said. "Sisters, you have carried the Church on your shoulders."

Concelebrants included Bishop John H. Ricard, the retired bishop of Pensacola-Tallahassee, Fla., and the newly elected superior general of his religious order, the Josephite Fathers, whose roots include serving freed slaves in Baltimore in the 1870s; and Washington Auxiliary Bishop Roy E. Campbell, the president of



Sister Beulah Martin, a member of the Sisters of the Blessed Sacrament, center right, of Powhatan, Va., waves in Baltimore's historic St. Francis Xavier Church on July 22, at a Mass honoring jubilarians during a joint conference of black priests, women religious, deacons and seminarians. (CNS photo/Kevin J. Parks, Catholic Review)

the NBCCC, who was raised in southern Maryland.

Among others, the National Association of Black Catholic Deacons was represented by its president, Deacon Melvin Tardy, of the Diocese of Fort Wayne-South Bend, Ind.

Jubilarians were recognized by Sister Roberta Fulton, a Sister of St. Mary of Namur, who is president of the National Black Sisters' Conference. Those honored for 60 years of service were Sister Callista Robinson, of the Franciscan Sisters of Little Falls, Minn., and Baltimore's Sister Gloria Rubio, of the Sisters of Christian Community.

Those recognized for 50 years of service included Sister Rita Michelle Proctor, superior general of the Oblate Sisters of Providence. Her cousin, Sister Gwynette Proctor, organized the conference along with Sister Josita Colbert, a fellow Sister of Notre Dame de Namur.

Sister Josita estimates that 80 percent of the women religious at the conference included teaching among their ministries. Sister Gwynette, director of the Office of Black Catholic Ministries for the Archdiocese of Baltimore, noted the impact the jubilarian liturgy had on her discernment.

"When I entered [her order] 39 years ago and attended my first (jubilarian liturgy)," Sister Gwynette said, "I saw our elders, jubilarians, all the members of the organizations, and I experienced God's touch, a shiver went through me. It was at that moment that all uncertainty and doubt left me."

"When I saw faithful women and men, who looked like me, that had been living the call of Jesus for 25 years, 50, 60, 70, some 80 years, I knew I could do it," she told the *Catholic Review*, the news outlet of the Baltimore archdiocese.

The homily, in contrast, was delivered by Father Kareem Smith, who was



Father Donald Sterling, pastor of New All Saints in Baltimore, center, is among the priests processing into Baltimore's historic St. Francis Xavier Church on July 22, for a Mass honoring jubilarians during a joint conference of black priests, women religious, deacons and seminarians. (CNS photo/Kevin J. Parks, Catholic Review)

ordained for the Archdiocese of New York in 2018.

"My story is your story," he said. "How many times have you been told, 'You hang in there, you keep pushing.' ... Brothers and sisters, this thing is not about what we have done, but what God is doing."

He addressed the "carnal" nature of the modern world, and the call to live "radically different lives."

"I'm standing on the shoulders of those who have come before us," Father Smith said. "In this troubled world, we have to show up ... ready for the fight."

"They may not like you. They may say you're not smart enough. They may have threatened you. They may try to intimidate you, but show up for the fight. God can't bless you, if you're not there."

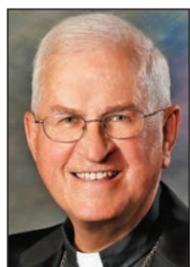
While Father Smith took the train back to Yonkers, N.Y., to celebrate 6:45 a.m. Mass on July 23 for the Annunciation-Our Lady of Fatima community he serves, most joint congress attendees spent the day furthering their knowledge of Baltimore's black history with a bus tour.

That day included a Gospel festival, with music from the St. Ambrose Gospel Choir, New All Saints Men's Chorus and the Cardinal Shehan School Choir, which went viral in 2017 with its rendition of "Rise Up." The Shehan choir is led by Kenyatta Hardison, who doubles as choir director at historic St. Francis Xavier.

The joint congress—organized under the theme "This Work Is Ours to Do: Send Us"—concluded with business meetings and an awards dinner on July 24. †

Archbishop Kurtz steps down as bishops' religious liberty chairman

WASHINGTON (CNS)—Archbishop Joseph E. Kurtz of Louisville, Ky., has resigned as chairman



Archbishop Joseph E. Kurtz

of the U.S. bishops' Committee for Religious Liberty as he undergoes extended treatment for bladder and prostate cancer.

Bishop Robert J. McManus of Worcester, Mass., was appointed on July 23 to serve

as acting chairman of the committee by Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops (USCCB).

The appointment will continue until the bishops' fall general assembly in November when a permanent chairman will be elected.

"We are praying for Archbishop Kurtz, especially as he undergoes an intense treatment plan at Duke Cancer Institute over these next weeks and months," Cardinal DiNardo said in a statement.

The committee is among the most recently organized by the USCCB and has assumed a high profile with its emphasis on promoting religious freedom globally and in the U.S. The bishops first established it as an Ad Hoc Committee for Religious Liberty in 2011 to address growing concerns over the erosion of freedom of religion in America.

During their June general assembly in 2017, the bishops voted to establish a permanent Committee for Religious Liberty. At their fall general assembly that year, they elected Archbishop Kurtz

as its chairman. He succeeded Baltimore Archbishop William E. Lori, who had served as chairman of the committee since its creation. The Louisville prelate served as USCCB president from 2013 to 2016.

Archbishop Kurtz, 72, announced on July 10 in an online post published by *The Record*, the Louisville archdiocesan newspaper, that he had been diagnosed with urothelial carcinoma and would remain in North Carolina during 12 weeks of immunotherapy and chemotherapy.

The type of bladder cancer the archbishop has is the most common. †

For The Journey/Effie Caldarola

Catholic faith and our Church are worth fighting for

In my circle of friends, I have a gal pal with whom I communicate twice a year. The purpose of our infrequent base-touching is specific: Both avid readers, we like to catch up on book recommendations.



So, no Christmas cards or Facebook friendship. Just book buddies.

We once lived in the same town, and she knows my husband and I are active Catholics. And we knew her and her husband as generous intellectuals. She frequently became involved with Catholic outreach because she loved the social justice angle. We shared common values.

So, I wasn't surprised by a parting comment in her last book summary of the good, the bad and the Booker (Britain's top literary award).

"I would like to hear your thoughts," she mused, after dishing on the Democratic Party's presidential hopefuls, "about the Church and being Catholic. ... I love Catholic teaching about the poor, welcoming the stranger, etc. But I don't know what it is to be Catholic. I don't know if the institution is believers and beliefs, or a private club for men."

Here was someone on the outside

looking in honestly.

This was clear: She admired Catholic teaching based on the Gospel. But what's with this institution?

It's a question many people are asking right now.

We all know scores who have dropped out or are experimenting with other faith traditions. Many are young people, but I have senior friends and relatives who have split. There are many reasons, but they often boil down to the institution turning people off.

At a large faith-sharing meeting I attended recently, much dissatisfaction with the institutional Church boiled up. Horror over child sexual abuse and its long history in the Church emerged, coupled with the sickening revelations of cover-up by top Church officials.

But the overarching question: What's wrong with a structure that allowed this evil to fester, and can it, will it, change? Institutions are chronically in need of reform. A few women added to a Vatican committee does not fulfill an obligation to bring women into Church leadership. We're still a long way from transparency in governance, and we're leery of half-steps.

So what would I say to my friend?

I would tell her that we drive an hour round trip to a Jesuit parish for great liturgy and music and challenging homilies. A parish where we're told of

our duty to the stranger at our border, and reminded in a homily that when Jesus fed the people on the mountainside there was no litmus test for who received his food.

I would tell her that I seek out the Eucharist because it remains an integral part of my life. I would say that without the Church, there would be no St. Ignatius of Loyola, even though he himself was hassled by the institutional Church during the Inquisition. Without the Church, there would be no St. Francis of Assisi, or the feisty St. Teresa of Avila who stubbornly fought with bishops.

Would there be a Sister Norma Pimentel, head of Catholic Charities in the Rio Grande Valley in Texas, fighting for those suffering at the border? Would Dorothy Day have had her platform? Would there be another institution running the greatest charitable efforts in the world?

For me, the Gospel is not just a how-to book for do-gooders. It's a faith journey based on the mystery of God crucified, by sin and, yes, by powerful institutions. It's a faith in resurrection that is the underpinning of truth and justice.

Faith is worth fighting for, and institutions are often worth fighting with. It may be a long struggle, but I'm sticking around.

(Effie Caldarola writes for *Catholic News Service*.) †

Seeking Life/Moises Sandoval

A time to reminisce about a life of blessings

"There is an appointed time for everything, and a time for every affair under the heavens" (Eccl 3:1) and, for me, a child during the Great Depression, this is a time to reminisce.



Rose, my middle daughter, has me writing my memories so that my children and grandchildren will know who I am and what I did. As a birthday gift, she

bought me a membership to a website that gathers my essays and will publish them in a coffee-table book for the family.

As I answer a question my daughter asks me each week, I realize that we who endured the Depression could easily have concluded we were born at the wrong time. I look at my left hand and see the odd shape of my little finger, split during a farm accident and never stitched back together because my parents could not get to a doctor 20 miles away from our isolated 200-acre farm in the foothills of northern New Mexico.

When I chew, my front teeth do not work as well as they should because I have an open bite, which could have been corrected by an orthodontist if we had been able to afford one. We did not see any doctors or dentists until we grew up.

Yet, when I reflect on my life, I realize that I was born at a good time. As the oldest of 10 children, I could not expect any help to go to college, but I worked my way through, earning a degree in journalism from Marquette University in Milwaukee. Tuition was \$200 a semester when I started.

What young person today can graduate from a public college, much less a Catholic institution, without acquiring a crushing debt? Eight of my brothers and sisters also graduated from college, one with a Ph.D. in chemistry and another with a degree in dentistry and a specialty in periodontics. All of them did it without going into debilitating debt, and all have had successful careers.

One brother took 11 years to earn his degree in education. Then, after he retired, he worked as a volunteer at his parish. But he missed the classroom, and now, about to celebrate his 80th birthday, he still teaches Spanish at Good Shepherd Catholic School in Denver and loves it.

Early in my career, I was a reporter for *The Albuquerque Tribune*, a Scripps Howard newspaper. I received only \$100 a week. But I had health insurance, paid by my employer, covering all the expenses of the birth of the two children born to us while there. When I visited years later, there were two classes of reporters, those who were full time with benefits and those working only enough hours so that the employer could deny them any.

We had three more children. I have a Mother's Day photograph of my wife Penny and our five children all dressed up in their Sunday best sitting on the front steps of our house in Kettering, Ohio, when I worked for George A. Pflaum, a publisher of Catholic educational materials.

Since it now could cost up to \$16,000 to have a baby, we could not have afforded them. I was then earning about \$10,000 a year. But America was greater than it is now, with millions working in a gig economy of short-term jobs without health insurance, vacations and defined benefit pensions.

About 15 years ago, I gave a talk to a group in Santa Fe, N.M. A woman asked whether my parents and I were not irresponsible having so many children. "Not at all," I answered. "We had faith things would work out—and they did."

(Moises Sandoval writes for *Catholic News Service*.) †

It's All Good/Patti Lamb

Social media is unnecessary to be fully present to others

I just cannot warm up to social media, and it seems I might be ostracizing myself since that's the way the majority communicates these days.



I really did try to get on board years ago, but I quickly cancelled my account. I usually walked away from the computer with a negative self-image because I fell into comparing

my life with the amazing posts and photos I encountered on Facebook.

I understand that it's a wonderful tool for connecting and keeping in touch. Social media enables us to expand our circle in an instant, and I marvel at how far technology has brought us. But I struggle to floss my teeth and keep up with the laundry on a regular basis.

So I miss out on a lot.

Recently, my friend and former college roommate was passing through Indy for a work seminar. She was only in town for a short window, but she called to ask if we could meet for lunch. The only day she was in town was the only day I was available.

"When the stars align!" she joyfully proclaimed.

We met at a café and embraced immediately. It was as if no time had passed. We both couldn't stop talking and asking questions.

Fortunately, the line was long, so we had time to do some initial catching up.

She took first turn at asking questions—about my parents, then my family and work.

Next, it was my turn.

"First, how are your folks?" I asked. I will never forget a particular day with my friend and her dad at the Meijer in South Bend. Her folks are equally amazing, but her dad is particularly a hoot.

These were the next words out of her mouth: "My dad died a year and a half ago."

Tears welled up in my eyes, then they streamed down my face by the scone and pastry table. I didn't care what other people in line thought.

She told me the backstory. How she was the first to arrive and—never mind. The details were piercing, and I felt awful that I wasn't there in her time of sorrow.

I apologized profusely. I have a cell phone and e-mail, so I don't do *everything* with a pen and a typewriter. But if I'd been on social media, I would have been informed.

She explained that she was so shocked and grief-stricken that she didn't pick up the phone to call me.

"I've always considered you a friend who is planted in my heart," I told her.

She acknowledged those roots in my heart.

Our friendship existed before the dawn of social media, and for me—that's how it will remain. She accepts that.

In just over 60 minutes, we caught up on 10 years, all without removing our phones from our purses.

It was authentic and undistracted.

(If the family sitting in the booth behind us is reading this, I apologize for our frequent outbursts, laughter and table slapping.)

So many concerns compete for our attention. Our visit that Thursday afternoon reminded me of how beautiful it is to sit down and be fully present to someone. I think that's what God is reminding us to consider. He simply wants to have that authentic conversation with us. Laugh. Cry. Shout. Be genuine with him. He is listening. And we should do our best to listen to him as well.

A T-shirt I spotted at a Plainfield boutique captured it well: "A thousand 'likes' will never replace 'love.'"

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

The Human Side/Fr. Eugene Hemrick

Change in daily routine leads to a very pleasant surprise

You never know when a seemingly distasteful interruption might come along and change your life for the better.



When my television died, my first thoughts were of missing my favorite nightly news stations, old time movies and what was needed to return to these routines quickly.

Suddenly I thought, "How about experimenting to see what happens without TV?"

The word routine means to keep, not to break. In my case, it meant breaking with programs I watch regularly. When I broke with them, I surprisingly found myself freed from watching the clock for the time of nightly news and other favorite programs.

When reading a book, I ignored the clock and continued to read at my leisure. If I was playing my violin, again I avoided thinking of time and continued to play until satisfied with its sound. No longer tied to the time schedule of TV programs, I enjoyed better control of my time.

Several other unforeseen advantages arose. I was no longer locked into programs that often kept me up late. My sleep was sounder, and surprisingly my dreams were more positive and enjoyable. And too, I was freed of disruptive advertisements.

Breaking old routines led to the welcomed routine of taking a walk after dinner and bypassing televised sports events that kept me indoors on weekends.

A renowned psychologist once wrote that if people were deprived of stimulating activities many would go insane. It is true that withdrawal can generate

bizarre behaviors and mental malaise. Some people by nature live on constant stimulus. When absent, it is like being in solitary confinement.

I must admit that when TV first invaded our homes, it mesmerized me, and as it becomes better developed it is even more mesmerizing. Call it an addiction or whatever, it has given me great pleasure.

And yet, having experimented being without it makes me wonder if I am missing even greater pleasures. Most important, it made me more conscious of the power routines possess and the need to check them every so often.

Try the experiment and experience its impact on your life. You might be in for a very pleasant surprise.

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

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

The Sunday Readings

Sunday, August 4, 2019

- Ecclesiastes 1:2, 2:21-23
- Colossians 3:1-5, 9-11
- Luke 12:13-21

The first reading for Mass on this weekend is from the Book of Ecclesiastes. The first verse states that the book is the



work of Qoheleth, a son of King David, although no proper name actually is used. The book's origins, despite this tradition, are puzzling.

The book's name comes from the Greek, and then the Latin. This book

seems to show a Greek influence, but Greek culture did not influence the Jews until centuries after Solomon, David's successor as king of Israel. And its Hebrew is of a style used long after Solomon's time.

Many scholars today believe Ecclesiastes dates from only two or three centuries before Christ.

A virtual trademark of this book is its condemnation of human vanity. This scorn of vanity is in this weekend's reading.

Vanity of course affronts God, who is almighty and perfect. It also displays the ignorance and illogic of humans, who overestimate themselves by seeing in human thought the greatest wisdom. Vanity also leads them to regard material wealth as ultimate value. It eventually causes them to spurn or discount God.

For its second reading, the Church presents a passage from St. Paul's Epistle to the Colossians. Continuing the general message of the first reading, this selection from Colossians calls upon Christians to focus on the things that truly matter, namely the things of God, counseling believers to rise above temptations of this world. It sees sin as in essence idolatry.

St. Luke's Gospel furnishes the last reading. Jesus appears in this reading as a mediator, asked by "someone in the crowd" to resolve a dispute about inheritance (Lk 12:13). Readers of the Gospel are accustomed to such questions being put to the Lord. Did this person in the crowd, unnamed and unidentified in the Gospel, intend to trick Jesus, to put Jesus in an awkward position, to draw

Jesus in the middle of an argument and put him at odds with some in the crowd?

Possibly. Still, inviting anyone to mediate a dispute was a compliment. Questioning such as this presupposed that the person being questioned possessed knowledge. Furthermore, it presupposed that all sides would respect the integrity and wisdom of the mediator. Not surprisingly, outright strangers, whose credentials were unknown, were never invited to mediate between arguing parties. Jesus was among people who knew him, maybe with great deference, to be a wise and informed teacher.

As would have been the etiquette of the time, Jesus hesitates before proceeding.

Under Jewish custom, surviving children did not have to negotiate a clear division of a deceased parent's belongings. There must have been a problem, but rather than plunging into it, the Lord advised avoiding greed, insisting that material wealth has no permanent worth.

The Lord then tells the parable of the landowner who had great good fortune. His harvest was great. He plans to store it so as to provide for his easy living in years ahead. Such reasoning is foolhardy, Jesus said. No human can truly control his or her future. He then urged distributing any abundance among the needy.

Reflection

From the earliest times in the history of God's revelation, people have dealt with the human tendency to measure all things, even life itself, in material terms. It was a tendency dealt with by the author of Ecclesiastes. The Colossian Christians dealt with it. The Lord Jesus dealt with it.

These readings do not call us to reckless waste and abandonment of good sense and responsibility. Instead, they remind us that we are in the hands of God. We ultimately control nothing about our future, save by our voluntary, total decision to be one with God in Christ. In this decision, we assure ourselves a place at heaven's eternal banquet.

This lesson is simple: Put first things first. †

Daily Readings

Monday, August 5

The Dedication of the Basilica of St. Mary Major
Numbers 11:4b-15
Psalm 81:12-17
Matthew 14:13-21

Tuesday, August 6

The Transfiguration of the Lord
Daniel 7:9-10, 13-14
Psalm 97:1-2, 5-6, 9
2 Peter 1:16-19
Luke 9:28b-36

Wednesday, August 7

St. Sixtus II, pope, and companions, martyrs
St. Cajetan, priest
Numbers 13:1-2, 25-14:1, 26-29a, 34-35
Psalm 106:6-7b, 13-14, 21-23
Matthew 15:21-28

Thursday, August 8

St. Dominic, priest
Numbers 20:1-13
Psalm 95:1-2, 6-9
Matthew 16:13-23

Friday, August 9

St. Teresa Benedicta of the Cross, virgin and martyr
Deuteronomy 4:32-40
Psalm 77:12-16, 21
Matthew 16:24-28

Saturday, August 10

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

Sunday, August 11

Nineteenth Sunday in Ordinary Time
Wisdom 18:6-9
Psalm 33:1, 12, 18-22
Hebrews 11:1-12, 8-19
or Hebrews 11:1-12, 8-12
Luke 12:32-48
or Luke 12:35-40

Question Corner/Fr. Kenneth Doyle

Masses celebrated for the dead rooted in Church's belief in intercessory prayer

Q I have a question about the Gregorian Masses. I have been told that there can be Masses said for 30 consecutive days (at a cost of \$300) with the hope that the deceased person will be received into heaven immediately, without having to pass through the cleansing rigors of purgatory. I have no doubt in the power of prayer, but why do we have to "buy" our way into heaven? (Iowa)



A The practice of celebrating "Gregorian Masses" has a long tradition in the Church. It takes its origin from the time of the papacy of St. Gregory the Great (590-604). St. Gregory was concerned about a fellow monk who evidently had broken his vow of poverty before he died, so St. Gregory determined that Mass should be celebrated for him on each of 30 consecutive days following his death.

The monk, named Justus, later appeared to a friend and said that he had been released from purgatory at the completion of those Masses. For centuries thereafter, the custom of Gregorian Masses came to be observed, particularly in Benedictine monasteries.

There is no official Church teaching on this matter, and the release of a soul from purgatory cannot, of course, be guaranteed. But the practice underscores the Church's strong belief in the intercessory power of prayer.

It should be noted that the stipend for a Mass is an "offering," not a "fee," and is never a requirement—especially for those who cannot afford it.

Q I have two sons, ages 5 (entering kindergarten) and 7 (entering second grade), who attend Mass with me every week. They both have strong faith, know their prayers and comprehend all of the religious instruction they have received.

I teach Christian formation in my parish for my older son's grade, and my younger son sits in on that class. Instead of putting my younger son into the kindergarten religion class this coming year, I would like to enroll him

in my second-grade class and prepare him for first Communion, along with his brother.

I have read in our diocesan guidelines that, to receive first Communion, the child must be "of the age of reason (usually 7)." I can attest that my 5-year-old already understands that at Mass, the bread and wine are consecrated and become the body and blood of Christ.

What would he have to do to qualify to receive his first Communion this upcoming school year? Could he be interviewed to demonstrate that he has reached the age of reason and comprehends enough of the instruction? (Virginia)

A In the early centuries, the usual practice in the Latin Church was for infants and children to receive first Communion immediately after baptism (usually by administering a drop of the precious blood). By the 13th century, though, it had become customary for children to receive first Eucharist when they reached the age of discretion (which was variously interpreted as being between 7 and 14).

In 1910, St. Pius X established that the age of discretion should be considered around the age of 7, and that remains the current practice.

The Church's *Code of Canon Law* says simply that "the administration of the most holy Eucharist to children requires that they have sufficient knowledge and careful preparation so that they understand the mystery of Christ according to their capacity and are able to receive the body of Christ with faith and devotion" (#913).

In your own situation, you are certainly entitled to consult the bishop's office in your diocese to see whether an exception can be made in your son's case. I would think, though, that it might be practically difficult for every 5- or 6-year-old to be offered the opportunity to be evaluated as to his or her religious maturity, and that the diocese may choose to retain the 7-year-old standard.

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

My Journey to God

FORGIVEN

By Gina Langferman

Freedom from my sins

Outlandish love of God

Redeemed now and forever

Grace given in abundance

I praise God again

Very much peace

Everything is forgotten/forgiven

New life in Christ.



(Gina Langferman is a member of St. Barnabas Parish in Indianapolis. Photo: Pope Francis hears the confession of a priest on March 7 at Rome's Basilica of St. John Lateran.)
(CNS photo/Vatican Media)

Rest in peace

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

ALVEY, Clarissa F., 89, St. Mary-of-the-Knobs, Floyd County, July 20. Mother of Karen and Tammy Campbell, Melynda Nash, Sheila Pennington and Charles Alvey, Jr. Sister of Ann Straney. Grandmother of 14. Great-grandmother of 29. Great-great-grandmother of one.

FORESTAL, JoEllen, 85, St. Mark the Evangelist, Indianapolis, July 18. Mother of Mary Jo Barth, Diana Haerberle, Rose Marie Sommers, Greg and Joseph Forestal. Sister of Barbara DeMasie and Marilyn May. Grandmother of 15. Great-grandmother of 12.

GUTIERREZ, Isabel De Jesus, 100, St. Bartholomew, Columbus, June 29. Mother of Agnes Miranda, Alvaro and Felix Gutierrez. Grandmother of three.

HENN, Patrick C., 84, St. Mark the Evangelist, Indianapolis, July 19. Father of Deacon David and Patrick Henn. Brother of Anthony, Carl, Jr., Eugene, James, Paul, Robert and Vincent Henn. Grandfather of four.

KELLER, Robert L., Sr., 69, Sacred Heart of Jesus, Indianapolis, July 21. Husband of Anita Keller. Father of James, Morgan and Robert Keller, Jr. Grandfather of eight. Great-grandfather of two.

MARCHIANDO, Aurora A., 56, St. Bartholomew, Columbus, July 12. Mother of Meghan, DJ and Nick. Grandmother of one.

MULLIS, Rupert P., 87, St. Paul, Tell City, July 15. Father of Rebecca Cronin, Mary Ann Howard, Julie Powers, Paul and Phillip Mullis. Brother of Carolyn Dauby, Monica Sicard, Anna Wheatley, Benny, Gary and Merle Mullis. Grandfather of 10. Great-grandfather of 16.



Praying for refugees

Redemptorist Fathers Bruce Lewandowski and Mark Owen flank parishioners and others participating in the refugee-themed Stations of the Cross in Baltimore on July 23. With more than 200 in attendance, Father Lewandowski said he had “underestimated” interest in the public display of support for the immigrant community. (CNS photo/Kevin J. Parks, *Catholic Review*)

MURRAY, Nancy, 78, St. Elizabeth Ann Seton, Richmond, July 19. Mother of Gena and Traci Miller, Kevin and Kyle Murray. Grandmother of nine. Great-grandmother of five.

MYERS, Robert A., 91, St. Joseph, Shelbyville, July 13. Husband of Mary Myers. Father of Teresa Cepican, Gloria, Mary Ann, Bobby, Mike and Tony Myers. Brother of Virginia Crail. Grandfather of 14. Great-grandfather of 16.

PEZA, Maria Guadalupe, 66, St. Bartholomew, Columbus, July 3. Mother of Dulce Maria Yanez, Alejandro, Arturo and Hugo Yanez. Sister of Maria Concepcion Peza. Grandmother of five.

SANDHAGE, Barbara T., 85, Immaculate Conception, Millhousen, July 24. Wife of Kenneth Sandhage. Mother of Karen Martin, Mary Rice, Gregory, Dr. Kenneth, Richard, Victor and Father Martin Sandhage (Diocese of Lafayette). Sister

of Rosemary Maschino and Franciscan Sister Bernetta Stuhrenberg. Grandmother of 10. Great-grandmother of one.

SCHWEGMAN, Rick C., 51, St. Mary-of-the-Rock, Franklin County, July 19. Husband of Susan Schwegman. Father of Cassidy and Somer Eckstein and Chase Schwegman. Son of Wilfred and Linda Schwegman. Brother of Jim, Joe and Michael Schwegman. Grandfather of one.

SIDA, Barbara L., 78, Our Lady of the Greenwood, Greenwood, July 25. Mother of Angie Adams, Michelle Payne, Joe and Kevin Sida. Sister of Carole DeCapua, Cathy Jacobs, Mary Jo Ray, Ellen Sharp, Linda, David, Joe, Jim and Tom Simon. Grandmother of nine.

SMITH, Shelby J., 82, St. Mary-of-the-Knobs, Floyd County, July 17. Father of Lori Fenwick, Julie Ford, Caroline Krouse, David and

Gary Smith. Grandfather of 11. Great-grandfather of 13.

THOMPSON, Eleanor T., 93, St. Pius X, Indianapolis, July 18. Mother of Therese Heiser, Linda Hicks, Barbara Reynolds and Sharon Schubert. Sister of John and Thomas Cardis. Grandmother of six. Great-grandmother of three.

WOODBURN, Soledad, 67, St. Roch, Indianapolis, July 9. Wife of Paul Woodburn. Mother of Korina,

Paloma, Aaron and Johnny. Sister of Angelina, Coco, Felix, Juvenal and Luis. Grandmother of 10.

ZAHND, Paul L., 71, Nativity of Our Lord Jesus Christ, Indianapolis, July 13. Father of Carolyn Singer, Curtis and Jimmy Spivey. Brother of Patricia Proctor, Charles and Joseph Zahnd. Grandfather of five. Great-grandfather of three. †

Benedictine Sister Eugenia Reibel served in Catholic schools for 35 years

Benedictine Sister Eugenia Reibel, a member of Our Lady of Grace Monastery in Beech Grove, died on July 16 at St. Paul Hermitage in Beech Grove. She was 100.

The Mass of Christian Burial was celebrated on July 20 at the Monastery Chapel at Our Lady of Grace. Burial followed at the sisters' cemetery.

Sister Eugenia was born on May 24, 1919, in Poseyville, Ind. She entered Monastery Immaculate Conception in Ferdinand, Ind., in 1936, professed first vows in 1938 and perpetual vows in 1941. She later became a founding member of Our Lady of Grace Monastery.

Sister Eugenia earned a bachelor's degree in education at the former St. Benedict College in Ferdinand, and a master's degree in guidance at Butler University in Indianapolis.

During her 81 years of vowed religious life, Sister Eugenia ministered in Catholic education for 35 years. In the archdiocese, she served at St. Ambrose School in Seymour from 1947-49 and 1956-61, St. Mary-of-the-Knobs School in Floyd County from 1950-54, the former Our Lady of Grace Academy from 1964-69 and 1976-78, and at St. Barnabas School in Indianapolis from 1971-76.

Sister Eugenia also ministered in her monastic community from 1961-63 and in its development office from 2001-12. She also served at St. Paul Hermitage from 1963-64 and 1985-2000.

Memorial gifts may be sent to the Retired Sisters' Fund, in care of Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove, IN 46107, or online at www.benedictine.com. †

'World of faith under siege,' with threats 'multiplying' daily, says Smith

WASHINGTON (CNS)—The world is “filled with people in need,” including the unborn, trafficking victims, those



Rep. Chris Smith

“suffering the agonies of addiction and abuse, people with disabilities and still others facing famine and disease,” said U.S. Rep. Chris Smith, R-New Jersey.

“In some areas, slow progress is being made,” he said in an address during the State Department's recent second Ministerial to Advance Religious Freedom in Washington. “New treatments are developed. Laws are passed, like the Trafficking Victims Protection Act, which I authored to protect victims and aggressively prosecute those who profit from human trafficking.”

But at the same time, “there has been little progress in ending religious persecution,” Smith said. “In fact, in some places like China, it's getting worse.”

“The world of faith is under siege,” he said. “We are at a tipping point—threats

are multiplying by the day making this ministerial, and comprehensive follow-up especially necessary and urgent.”

Smith said people and governments cannot stand silent while so many groups right now are being persecuted for their religious beliefs.

He listed the situation of several, including: Rohingya Muslims being brutally “cleansed” from Myanmar; Nigerian Christians facing “horrifying violence”; Iraqi Christians and Yazidis facing genocide at the hands of the Islamic State; and more than a million Uyghur and other Turkic Muslims being interned by the Chinese government.

He also said the “anti-Semitism spreading like a cancer around the globe” cannot be allowed “to fester.”

“The terrible, largely unacknowledged reality is this: We are witnessing in the early 21st century an international mega-crisis in religious freedom,” Smith said. “Religious persecution is festering and exploding around the world.”

The crisis is creating “tens of millions of victims, and undermines liberty, prosperity and peace,” he

added. “More than ever before, strong international leadership and diplomacy on a sustainable basis are needed to address religious freedom violations globally.”

He praised the work of Vice President Mike Pence, Secretary of State Mike Pompeo and Sam Brownback, ambassador-at-large for international religious freedom, for organizing the ministerial but also for working year-round “to better protect all people of all faiths to more freely exercise their fundamental human right to believe in God, the transcendent and the eternal.”

He praised the State Department for “vigorously using the tools” embedded in laws such as the Frank R. Wolf International Religious Freedom Act, which Smith wrote, to identify violations of religious freedom in nations around the world, call out the perpetrators and hold governments to account.

Smith noted that he has dedicated his life in the U.S. Congress—the past 39 years—“to fighting for religious freedom and giving a voice to the voiceless.”

He works on the issue—and many others—in his capacity as senior member of House Foreign Affairs Committee, ranking member of House Global Human Rights Subcommittee and co-chairman of the Tom Lantos Human Rights Commission.

As co-chair of the Lantos commission, he held a hearing on June 27 on violations of the right to freedom of religion of minority Christian populations around the world.

What opened his own eyes to religious persecution, he said, was a book he read 40 years ago: *Tortured for Christ* by Romanian pastor Richard Wurmbrand.

“More than any other, this book introduced me to the horrors faced by Christians living under communism,” Smith said. “Pastor Wurmbrand's account of the 14 years he spent in communist prisons—the torture, the solitary confinement, the mental cruelty and starvation—was both gripping yet, paradoxically, hopeful.”

“His story detailed horrible suffering,” he added, “but it was also a story of endurance, courage and an indomitable spirit.” †

Vigil attendees pray for immigrants, demand changes at border

LOUISVILLE, Ky. (CNS)—Mara Whitford, an expectant mother, held a handwritten sign that said, "I'd walk 1,000s of miles for my baby, too" as she stood outside the Cathedral of the Assumption in downtown Louisville.

Whitford, a member of St. William Parish, was one of about 250 people who attended a candlelight vigil at the cathedral to protest the treatment of migrants and asylum-seekers at the southern U.S. border.

Appalled at news reports saying there are squalid conditions at some immigrant detention centers, Whitford said it's distressing to see accounts of children—including infants and toddlers—taken from their mother's arms.

"The idea of anyone doing that to my baby—," she said as she choked back sobs, unable to finish her sentence. "This demonstration shows how many are against the detention camps."

The July 12 event—"Lights for Liberty: A Vigil to End Human Detention Camps"—was hosted by Catholic Charities of Louisville and was one of hundreds of such vigils across the country and around the world.

The vigil featured several speakers, including local faith leaders, Catholic Charities staff and a Holocaust survivor. It concluded with a moment of silent prayer by candlelight.

Deacon Lucio Caruso, director of mission at Catholic Charities, read a statement from Louisville Archbishop Joseph E. Kurtz, who recently announced he is being treated for prostate and bladder cancer.

In his statement, the archbishop said those who come to the U.S. border should be treated "with the respect and dignity they deserve as children of God. We can do better. Let us join together to ensure that we do."

He noted his roots as the grandson of Slovakian and Polish immigrants who came to the U.S. to seek a better life.

"The diversity and hope of so many over the last 200-plus years who have journeyed to the United States have made us what we are today. Our continued efforts to welcome, protect, promote and integrate migrants will make us stronger tomorrow," he said.

Father Troy Overton, pastor of



People gather on the steps of the Cathedral of the Assumption in Louisville, Ky., on July 12 to hold a vigil for immigrants in detention centers along the U.S. southern border and to protest their living conditions. Local faith leaders and concerned citizens prayed for migrants, refugees and asylum-seekers at the "Lights for Liberty: A Vigil to End Human Detention Camps." (Photo by Jessica Able, *The Record*)

St. Edward Parish in Louisville, read a "Prayer for Migrants and Refugees."

"As people of faith, we support those detained in inhumane conditions on our southern border," he said.

"What we are seeing at the border is sin, pure and simple—the U.S. bishops have made clear that the situation is unjust and must change. Catholics should know this."

He noted that central Kentucky, much of what is present-day land covered by the Archdiocese of Louisville, was largely settled by Catholics fleeing "political discrimination and religious intolerance" in Europe.

During the 19th century, he noted, "waves of Catholic Irish and German immigrants were met with more oppression" as nativism spread across the country.

"Here in Louisville, during the Bloody Sunday Riot of 1855, 22 people were killed, scores wounded, homes and businesses burned. Our own Cathedral of the Assumption and St. Martin of

Tours Church were threatened with being burned to the ground as well," he said.

Father Overton reflected on chapter 25 of the Gospel of Matthew: "As often as you did it for the least of these, you did it for me" (Mt 25:40).

"God help us to indeed have a holy fear and amend our ways. Let us today hear the cry of the poor, and God help us, do something to end this human suffering," he said.

Fred Gross, a Holocaust survivor, spoke to the crowd about "welcoming the stranger."

"Here in Louisville, a noted city for compassion, the major faiths—the Catholics, the Jews, the Muslims and other faith communities here—have come together to welcome our immigrants," he said.

Gross noted that he came to the U.S. as a refugee in 1946 and recalled the "sharp stab of fear" he and his family experienced in their pursuit of safety in America.

"Children separated today from their parents is an abomination, and we won't tolerate it," he said.

The Rev. Cynthia Campbell, pastor of Highland Presbyterian Church, said citizens need to press for "fair and rational immigration laws. We should want more citizens, not fewer."

Rev. Campbell noted that people don't "just pick up and leave homes and walk thousands of miles for no reason."

"We should call on our leaders to learn about and respond to the reasons why people are fleeing from their homes and ending up on our southern borders," she said. "We need to help the nations of Central America in particular become more stable, more secure, more able to protect their own people."

She added that as Christians, we "trust in the one who said, 'I was a stranger and you welcomed me'" (Mt 25:35).

The crowd was urged to express concern for migrants and asylum-seekers by sending postcards to their lawmakers. †

Program gives educators tools to teach about Holocaust, anti-Semitism

WASHINGTON (CNS)—A group of 35 teachers from Catholic middle and high schools around the country went back to school briefly this summer to learn how to better approach anti-Semitism and the Holocaust in the classroom.

In its 24th annual summer conference, the Anti-Defamation League's (ADL) Bearing Witness program—a partnership between the U.S. Conference of Catholic Bishops, the National Catholic Educational Association, the U.S. Holocaust Memorial Museum and Georgetown University—hosted the teachers for five days, beginning with an opening ceremony at the Holocaust museum on July 15.

Throughout the week, the program addressed the historical relationship between Catholics and Jews, the ideas that led up to the Holocaust, the Holocaust itself, and how the relationship between Catholics and Jews has changed. It also explored ways to bring these theoretical ideas into the classroom and to encourage students not to stand by and accept anti-Semitic bullying, but to stand up for and ally with victims.

Samantha Parker came all the way from Green Bay, Wis., where she teaches middle school language arts and religion at Holy Cross Catholic School.

"Some of the big takeaways for me are especially when I teach the book *Night* to the eighth graders," Parker told Catholic News Service. "When I teach the book, our focus is of course so much on the activities in the Holocaust, but I have learned at this training that I need to include the 'before' life to show my students that these are people, people like them who had a house, belongings, faith rituals, daily rituals, family rituals, to have my students see them as humans and not just victims."

Night is a 1960 memoir by Elie Wiesel, who wrote about his experience with his father in the Nazi German concentration camps at Auschwitz, in occupied Poland, and Buchenwald, Germany, in 1944-1945.

Washington Archbishop Wilton D. Gregory spoke to the teachers during the program, affirming the importance of educating kids about treating people with love

and kindness despite differences. He maintained that prejudice and intolerance are learned, and that educators are the very people with the greatest power to unteach hate.

Jen Cabigas, a teacher at Our Lady of Good Counsel High School in Olney, Md., said she felt the tools she received during the week were universally applicable.

"I think we started the program talking about the importance of religious literacy and being able to dialogue with one another and examine our own bias, and I think that's sort of the starting point," Cabigas said. "It goes beyond just the Holocaust or anti-Semitism—it is a tool we can use to address any kind of discrimination."

The group visited Georgetown University to learn practical methods to prevent anti-Semitic sentiments from growing among students. Participants also went to the French ambassador's house to celebrate France's dedication to supporting the Jewish people in Europe.

The program also is a testament to the cooperation that

has developed between the Catholic Church and Jewish leadership since the publication of the Second Vatican Council document "*Nostra Aetate*," the Declaration on the Relationship of the Church to Non-Christian Religions. In the declaration, the Vatican officially affirmed its shared patrimony with the Jewish people and acknowledged that the Jews are neither cursed nor rejected by God for helping to fulfill the passion of Jesus Christ.

Seth Gordon-Lipkin, education director for ADL in the District of Columbia regional office, explained that ADL seeks to take a proactive rather than reactive approach to "*Nostra Aetate*," bringing those messages to Catholic communities pre-emptively, rather than responding to incidents of anti-Semitism.

"It's good that the proclamation was made in the '60s, but it takes time for change to unfold and a lot of the messages haven't fully trickled down to our communities," Gordon-Lipkin said. "So, being a little more forward thinking, and doing that more proactively than reactively, is something that's really critical." †

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Rural Life Day in Bradford

In this photo, an outdoor Mass takes place as part of “Rural Life Day” at St. Michael Parish in Bradford in July 1949. Archbishop Paul C. Schulte is seen from behind. This event in the New Albany Deanery faith community included a field Mass, talks by clergy and laity on the needs of rural Catholics, a picnic, games and folk dances, and solemn benediction of the Blessed Sacrament. The National Catholic Rural Life Conference was founded on Nov. 11, 1923, to serve the needs of Catholic farmers in America. Local “Rural Life Days” are among the events sponsored by the conference, which still occur today in some areas of the country.

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



Participants in a Graced Retreat on vocations awareness at All Saints Parish in Dearborn County pose with representatives of communities of women religious in 2016. The Batesville Deanery faith community will host its sixth annual Graced Retreat on Aug. 17. (Submitted photo)

All Saints Parish to host vocations retreat on Aug. 17 in Dearborn County

All Saints Parish in Dearborn County invites girls in grades 6-12 and their chaperones to participate in its sixth annual vocations awareness event called “Graced Retreat” from 9:30 a.m.-4p.m. on Aug. 17 at the Batesville Deanery faith community’s Yorkville campus, 8044 Yorkville Road, Guilford, IN 47022.

The event will include eucharistic adoration, videos about vocations

to religious life, a catered lunch and the chance to meet representatives from several communities of women religious. Mass will be celebrated at 4:30 p.m.

There is no cost, but freewill offerings will be accepted. Registration in advance is required by Aug. 15.

For more information or to register, send an e-mail to Cheryl McCann at cherylrose73@gmail.com. †

Curriculum adapts some aspects of theology of body for younger grades

WASHINGTON (CNS)—The theology of the body is not just suited to high school classrooms. Even 4-year-olds should have the opportunity to learn about St. John Paul II’s teaching on life, love and human sexuality—at least in part.

Molly Meyer, a curriculum design specialist, gave a presentation on July 24 on Ruah Woods Press’ proprietary K-12 supplementary curriculum on the pope’s teaching during the Institute for Catholic Liberal Education’s four-day conference at The Catholic University of America in Washington.

The K-5 section of the curriculum teaches not about the sexual themes associated with the theology of the body, but the Catholic anthropology that must precede any understanding of human sexuality that students learn later.

“Rooted: The Theology of the Body” is the first curriculum in the world that begins to teach this theology

to kindergartners. Completed last year, the K-5 material will debut in the classroom for the first time this school year.

Sean Cruess, principal at St. Benedict Catholic School in Richmond, Va., said that he was interested in starting to teach theology of the body earlier at his school.

“I think it’s neat because it starts at such a basic level and such a young age,” Cruess said. “Right now we start it in middle school, and I think that at that age, kids are more likely to see theology of the body as a chastity program, whereas if you start it in the elementary grades they see it for what it is, which is just a theology of the human person, a theology of human love.”

The curriculum uses both nature and literature to introduce ideas about creation, the gift of life and man’s distinctiveness from other animals. The program includes titles such

as “Blueberries for Sal,” “An Egg is Quiet,” “The Quiltmaker’s Gift,” “Mufaro’s Beautiful Daughters,” “St. George and the Dragon” and others.

Meyer, who designed the K-5 curriculum herself, said that she modeled the curriculum’s storytelling base off of both Jesus’ and St. John Paul’s example.

Diana Philpott, a conference attendee, lives and works in South Bend, Ind., where she helps schools transition into a Catholic classical setting.

“This curriculum is opening my mind about how to talk about theology of the body,” Philpott said. “It brings together nature, reality, our human person and who we are as people in this beautiful woven way that I had not really thought about in such a structure.”

The program for each grade comes with two pieces of literature, each which Meyer coupled with multiple themes so that teachers can revisit the

same books throughout the year from different angles. The curriculum also recommends specific hands-on lesson plans and activities in conjunction with books and themes. For kindergarten and first grade, every lesson suggests a complementary nature walk.

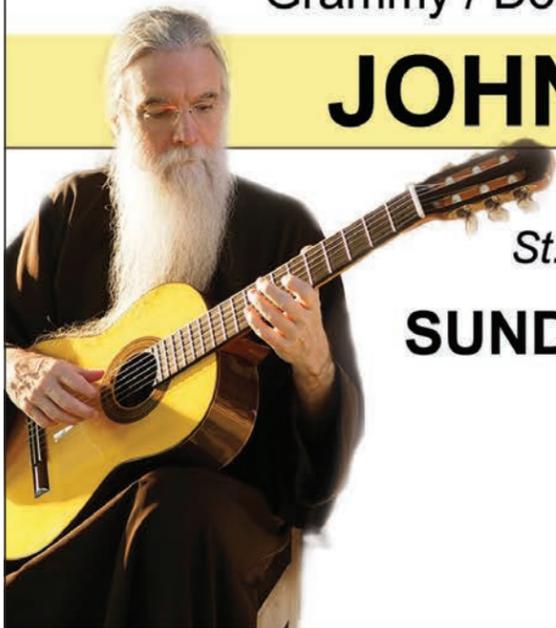
“God became incarnate in nature. He took human flesh, nature itself, and used that to communicate who God is. So, nature is very important,” Meyer said. “You have to see and love nature in order to see and love who God is.”

The teacher’s guide also gives examples of questions to stimulate discovery on nature walks. Meyer suggested that teachers point out symmetry and order to students to give them a foundation for beauty and an appreciation for the gift of life.

Each lesson also features an “Illuminations” section, which connects themes from the book with related aspects of Catholic culture and tradition.

Meyer added that the word curriculum comes from the Latin meaning path or way. Ultimately, this, and any, curriculum should guide students as they develop into their humanity.

“It is less about a particular goal that I might have in mind that I want them to learn, and it is more about who they are becoming as a person,” Meyer said. “The end goal is the sanctity of the child, not simply facts they have learned.” †



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