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 researcher 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.

Archbishop Charles C. 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.

“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 Krisianne 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.”

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) 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 Malakkal celebrates Mass, with Deacon Gretencord assisting, for men in the SCU twice a month.


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
Evangelization, catechesis event to feature ways ‘God draws us in’

By Natalie Hoefer

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 who engage in discipleship, catechists, school teachers, liturgical ministers, parish evangelization teams and those interested in evangelization.

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 largely known as “associate pastor.”

Effective Immediately

The only satisfactory answers to their most pressing questions.


Rev. Roy Guys, pastor of St. Joan of Arc Parish in Indianapolis and Dean of the Indianapolis North Deanery, appointed vicar of Sacred Heart of Jesus Parish in Indianapolis.

Rev. Patrick Hyde, O.P., parochial vicar at St. Peter Cathedral in Bloomington, appointed pastor of Sacred Heart of Jesus Parish in Indianapolis.

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

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

Effective August 1, 2019

Rev. Francisc Joseph Kalaparakal, 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 will be incardinated into the Archdiocese of Indianapolis, appointed pastor of St. Patrick Parish in Indianapolis.

Effective August 15, 2019

Rev. Ducahm 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 Rev. Charles C. Thompson, Archbishop of Indianapolis.)

Because there are several ways to seek Christ, says Ogegok, “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: The Drawn 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.”

• “‘Start’ing (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, musician and dramatist.

The cost, which includes light morning refreshments and lunch, is $30 for those in English and $25 for those in Spanish. Participants do not need to pay in advance, as the cost will be assessed at the end of the day.

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

For questions, e-mail e-catech@archindy.org.

OMAHA, Neb. (CNS)—The sainthood cause of Father Edward Flanagan took a step forward on July 22 with the 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 voluminous 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 Father Flanagan’s cause. This step toward the eventual beatification and canonization of Father Flanagan, the founder of BoysTown and a champion for at-risk youth, is a major step toward Father Flanagan being declared venerable.

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 virtue of his 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 in this cause in 20 countries and more than 40,000 worldwide followers on Facebook.

“The day will be accessible to and familiar to all the diocesan and parochial catechetical leaders in the archdiocese. The day will provide an overview of the parish catechetical team’s work and educate at-risk youths.”

Rev. Edward Flanagan

P.R. Flanagan, Dr. J. O’Meara, or to the Positio Case Office, Positio-Diocese of Omaha, John Horgan, 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN.

‘Positio’ for Father Flanagan’s cause presented to Vatican congregation

The Bishop’s visit to the Vatican speaks volumes to the importance of this cause for the Catholic Church.”

If the case for Father Flanagan’s heroic virtue is upheld through the three stages, the congregation then would make a recommendation to PopeFrancis 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 canonization and the second for the beatification. (case sensitive)

If the case for Father Flanagan’s cause was officially opened in 2011, he was given the title of “servant of God.” The next step was to collect a 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 the Causes of Saints.

There are three more phases to pass before Father Flanagan can be declared a saint of the Catholic Church. 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 cause presented to Vatican congregation

If the case for Father Flanagan’s cause is presented to the Congregation for the Causes of Saints, the cause of Father Edward Flanagan took a step forward on July 22 with the 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 voluminous 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 Father Flanagan’s cause. This step toward the eventual beatification and canonization of Father Flanagan, the founder of BoysTown and a champion for at-risk youth, is a major step toward Father Flanagan being declared venerable.

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 virtue of his 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 in this cause in 20 countries and more than 40,000 worldwide followers on Facebook.

“The day will be accessible to and familiar to all the diocesan and parochial catechetical leaders in the archdiocese. The day will provide an overview of the parish catechetical team’s work and educate at-risk youths.”

Rev. Edward Flanagan

P.R. Flanagan, Dr. J. O’Meara, or to the Positio Case Office, Positio-Diocese of Omaha, John Horgan, 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN.

‘Positio’ for Father Flanagan’s cause presented to Vatican congregation

If the case for Father Flanagan’s cause was officially opened in 2011, he was given the title of “servant of God.” The next step was to collect a 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 the Causes of Saints.

There are three more phases to pass before Father Flanagan can be declared a saint of the Catholic Church. 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 canonization and the second for the beatification. (case sensitive)

If the case for Father Flanagan’s cause presented to Vatican congregation

If the case for Father Flanagan’s cause was officially opened in 2011, he was given the title of “servant of God.” The next step was to collect a 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 the Causes of Saints.

There are three more phases to pass before Father Flanagan can be declared a saint of the Catholic Church. 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 canonization and the second for the beatification. (case sensitive)

If the case for Father Flanagan’s cause presented to Vatican congregation

If the case for Father Flanagan’s cause was officially opened in 2011, he was given the title of “servant of God.” The next step was to collect a 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 the Causes of Saints.

There are three more phases to pass before Father Flanagan can be declared a saint of the Catholic Church. 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 canonization and the second for the beatification. (case sensitive)
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.

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.

“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 Jennifer Mechtild said. “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 Floyd 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. Columbia School in Columbus from 1964-77.

Sister Rachel ministered as the director of spirituality assignment was as director of spirituality of the Benedictine 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 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 disappeared in 1983. The Vatican announced that none of the bones postdate the 1800s.

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)

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

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

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

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

"The search for the truth is in the interest of the Holy See and the Orlandi family," the Vatican said.
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 Catholic Church works with determination for its abolition worldwide.” (Catechism of the Catholic Church, #2267, as revised with the approval of Pope Francis in 2018).

Pope Francis gestures before speaking about the death penalty at an event marking the 50th anniversary of the Catechism of the Catholic Church at the Vatican in this Oct. 11, 2017, file photo. The pope in August 2018 issued a revision of the Catechism of the Catholic Church to state that the death penalty is inadmissible, and he committed the Church to its abolition. (AP photo/Paul Haring)
“La vida de Cristo está presente”

Si, hoy en día, la vida de Cristo que está presente en tu vida, en tu corazón, en tu vida diaria. Aunque es cierto que hoy en día la vida de Cristo que está presente.

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*.

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.

The fourth chapter, “Why Should We Stay?” Bishop Barron quotes the Gospel of St. John where many of Jesus’ disciples turned away from him. When the Lord asks the disciples who remain with him, 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.”

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!†

---

**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 del abuso sexual*).

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 sus enfoques 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 tiento 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.” Estoñahablando 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:* un obispo habla sobre la crisis de abusos sexuales.

El obispo Barron 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 tiento 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.” Estoñahablando 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:* un obispo habla sobre la crisis de abusos sexuales.

El obispo Barron 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 tiento 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.” Estoñahablando 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:* un obispo habla sobre la crisis de abusos sexuales.

El obispo Barron 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 tiento 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.” Estoñahablando 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:* un obispo habla sobre la crisis de abusos sexuales.

El obispo Barron 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 tiento 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.” Estoñahablando 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:* un obispo habla sobre la crisis de abusos sexuales.

El obispo Barron 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 tiento 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.” Estoñahablando 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:* un obispo habla sobre la crisis de abusos sexuales.
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 or more 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 couple and family members will be held in the Assembly Hall of the Archbishop Edward T. O’Meara Cathedral.

County, St. Paul Campus, 9788 N. Dearborn Road, Guifff, Summer Picnic, Sat., 5-7 p.m., 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 for baby, kiddy land, beer garden, country store, quilt and grand prize raffles, Hoffman Vintage, St. Luke’s, Hammond.

Information: 812-576-4302.

August 11

St. Mary Parish, 2500 St. Mary’s Dr. NE, LaVernia, Parish Picnic, 10 a.m.-5:30 p.m., chicken and ham dinners served in air-conditioned dining room. Information: 812-952-2638.

St. Thomas Aquinas Church, 4625 N. Kenwood Ave., Indianapolis, Majestic in France, 12:30 p.m. Information: 317-627-7279 or flc@2014. email.com.

St. Therese of the Infant Jesus (Little Flower) Church, 4270 E. 13th St., Indianapolis. Class of ’63 monthly gathering, 6 p.m., optional family dinner. Information: 317-408-6596.

August 13

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, 4720 E. 13th St., Indianapolis. Light & Love Prayer Service 7:30 p.m., silent and spoken prayers, simple music, silence. Information: 812-535-2952, prayer@usp.org.

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove, Ave Maria Guild, 12:30 p.m. Information: 317- 233-2637, vigorimia@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 a 9-2:30 p.m. Information: 317-554-1394.

August 15

St. Teresa Benedicta, 2500 St. Mary’s Dr. NE, LaVernia, Parish Picnic, 10 a.m.-5:30 p.m., chicken and ham dinners served in air-conditioned dining room. Information: 812-952-2638.

St. Thomas Aquinas Church, 4625 N. Kenwood Ave., Indianapolis, Majestic in France, 12:30 p.m. Information: 317-627-7279 or flc@2014. email.com.

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. Information: 317-253-1461 or kecarroll@archindy.org.

For more information on SAM, go to www.archindy.org/humanlifeanddignity. Click on Ministries.

August 16


Register by noon on Aug. 15. Information and registration website: www.catholicbusinessexchange.org.

August 17

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

St. Michael the Archangel Church, 3335 W. 30th St., Indianapolis. Helpers of God’s Precious Infants, Indianapolis. Third Saturday of the month, Mass 8:30 a.m. followed by Divine Mercy Sunday. Mass: Father Michael Carey and rosary at the Clinic for Women abortion center, 360 W. 13th St., beginning between 10:30- 10:45 a.m., with continued prayer at the church for those who wish to remain. Information: prayerpad@ sh.net.

August 18-17

St. Francis of Assisi 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, Byes 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 card acceptance.

Information: 317-253-1461.

August 17

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

St. Michael the Archangel Church, 3335 W. 30th St., Indianapolis. Helpers of God’s Precious Infants, Indianapolis. Third Saturday of the month, Mass 8:30 a.m. followed by Divine Mercy Sunday. Mass: Father Michael Carey and rosary at the Clinic for Women abortion center, 360 W. 13th St., beginning between 10:30- 10:45 a.m., with continued prayer at the church for those who wish to remain. Information: prayerpad@ sh.net.

August 18-17

St. Francis of Assisi 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, Byes 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 card acceptance.

Information: 317-253-1461.

August 17

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

St. Michael the Archangel Church, 3335 W. 30th St., Indianapolis. Helpers of God’s Precious Infants, Indianapolis. Third Saturday of the month, Mass 8:30 a.m. followed by Divine Mercy Sunday. Mass: Father Michael Carey and rosary at the Clinic for Women abortion center, 360 W. 13th St., beginning between 10:30- 10:45 a.m., with continued prayer at the church for those who wish to remain. Information: prayerpad@ sh.net.

August 18-17

St. Francis of Assisi 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, Byes 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 card acceptance.

Information: 317-253-1461.
fleshing out the story through the different people involved. Solid reporting.”

Assistant editor John Shaughnessy was awarded first place in the Special Age Personality Profile for his story “God’s love guides doctors helping refugees after 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 the Best Feature Writing category for “Father to keep my family together.” He was awarded first place in the Best Feature Writing category for “A time of true pence, repairation, and a pledge to move forward,” which focused on the holy hour Archbishop Joseph C. McEnery led last September at St. Peter and Paul Cathedral in 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 one a pledge to move forward,” judges 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 abandoned. 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 the recognition for his story “A powerful thing,’ and the banners held by marchers tell the rest of the story.”

The staff received more recognition during the 2018 calendar year started in May when staff writer Natalie Hoefner was honored by WPCI. She garnered first-place awards:

• In-depth reporting for her “Aging with Faith” series, which focused on sensitive related issues through the lens of the Catholic faith.
• Specialty articles, History category for her story “Still going to Mass at 109, devout Mary Weir is the ‘joy of the parish’.”
• Photogapher/writer category for “A powerful thing”: Inaugural Indiana March for Life story looking at 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.”

Hoefner also received a second-place award from WPCI in the Specialty 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 Lakeview parish story won first-place in the Specialty Articles, Religion category for her article “Priest abuse victim at holy hour says it was the right thing to do.”

Catholic Press Association (CPA) awards

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

Hoefner 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 catechistical approach to celebrating confirmation with youths in central and southern Indiana.

“Classy writing to flesh out the celebration, including good background coverage and good writing reyling on quotes from a wide variety of sources,” judges 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 abandoned. Marvelous story in words and pictures.”

Hoefner also was awarded a second-place award 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 prepare men for the challenges of priestly life and ministry today.

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.

Rutter also received an honorable mention award from the Knights of Columbus in its annual Father Michael J. McGinnity award for Distinguished Journalism. The story, “On the comeback trail,” highlighted 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 alcoholic 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.”

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. McGinnity award for Distinguished Journalism. The story, “On the comeback trail,” highlighted 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 alcoholic 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.”

Gallagher also received a first-place award in the Best Multimedia Package Series category. She and Catholic News Service staff Charlie Muth and Carol Zimmerman were honored for their package on Catholic schools.

The 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.

Kate Rutter writes photos, videos and to capture important relationships—between 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.

NFPW awards

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

• In-depth reporting for her “Aging with Faith” series, which focused on sensitive related issues through the lens of the Catholic faith.
• Specialty articles, History category for her story “Still going to Mass at 109, devout Mary Weir is the ‘joy of the parish’.”
• Photogapher/writer category for “A powerful thing”: Inaugural Indiana March for Life story looking at 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.”

Hoefner also received a second-place award from WPCI in the Specialty 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 Lakeview parish story won first-place in the Specialty Articles, Religion category for her article “Priest abuse victim at holy hour says it was the right thing to do.”

Catholic Press Association (CPA) awards

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

Hoefner 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 catechistical approach to celebrating confirmation with youths in central and southern Indiana.

“Classy writing to flesh out the celebration, including good background coverage and good writing reyling on quotes from a wide variety of sources,” judges 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 abandoned. Marvelous story in words and pictures.”

Hoefner also was awarded a second-place award 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 prepare men for the challenges of priestly life and ministry today.

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.

Rutter also received an honorable mention award from the Knights of Columbus in its annual Father Michael J. McGinnity award for Distinguished Journalism. The story, “On the comeback trail,” highlighted 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 alcoholic 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.”

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. McGinnity award for Distinguished Journalism. The story, “On the comeback trail,” highlighted 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 alcoholic 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.”

Gallagher also received a first-place award in the Best Multimedia Package Series category. She and Catholic News Service staff Charlie Muth and Carol Zimmerman were honored for their package on Catholic schools.

The 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.
**EXECUTION**

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

It seems to me that faith in God, very seriously, and they are prayerful," Deacon Gretencord said. "I feel that the men who have committed these terrible crimes have made some terrible choices. But they're still God's children. It strengthens my faith when I see them receiving the Eucharist with such reverence and respect."

"They don't hide their faith" Father Milacki says that it has been "very satisfying" to see some of the men on federal death row who were ordinands he celebrates express their faith.

"They have expressed their desire to remain the presence of the Church," he said. "They've recognized some of the crimes they have committed." Father Milacki is dedicated to this ministry, sometimes driving close to an hour from one of his parishes to the Terre Haute 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 us a part of the community of the Church. We must make sure that we are praying for them." Deacon Gretencord is impressed by the way in which the death-row inmates, who live in the prison walls, put up no walls of their own.

"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 has worked for decades with those on federal death row. In a recent interview he said that Pope Francis has expressed his desire to minister in a hospice facility in Terre Haute.

"I have developed almost a kind of affinity for these people," he said. "As if I know them personally through 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 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 are praying about them."

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 J. D.es rose, 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 make a special appeal each year.

"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 more, for the first time in 16 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 planned executions for 2017.

"This legislation was passed with the intent of making sure that the United States is not alone in the world in the only country where executions take place. The DOJ [Department of Justice] has expressed its concern for justice for the victims of capital punishment by legislative veto override in May."

"The death penalty is a deterrent," said Deacon Marc Kellams, corrections ministry coordinator for the archdiocese, "but it is not a deterrent for the most dangerous criminals, it is not applied uniformly to racial and economic classes, and it is more expensive than a lifetime of incarceration," said Deacon Kellams, who previously directed the bureau of criminal justice in Bloomington. "The many capital cases on death row who have been turned away could be sufficient reason not to reinimplement 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.

"It is important for the Church leaders also reacted on Twitter to the announcement.

"In a July 25 tweet, Chicago Archbishop Blase J. Cupich called Barr's announcement "gravely injurious to the common good, as it afflicts 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 truly tragic moment in the United States" and she "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."

"It is disheartening that the administration is poised to carry out the death penalty on 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 Archbishop Blase J. Cupich called Barr's announcement "gravey injurious to the common good, as it afflicts the God-given dignity of all human beings, even those who have committed terrible crimes."

"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 Archbishop Blase J. Cupich called Barr's announcement "gravey injurious to the common good, as it afflicts the God-given dignity of all human beings, even those who have committed terrible crimes."

"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 Archbishop Blase J. Cupich called Barr's announcement "gravey injurious to the common good, as it afflicts the God-given dignity of all human beings, even those who have committed terrible crimes."

"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 Archbishop Blase J. Cupich called Barr's announcement "gravey injurious to the common good, as it afflicts the God-given dignity of all human beings, even those who have committed terrible crimes."

"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.
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 department to change its policy banning prison chaplains from execution chambers.

“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 in the change in execution protocol was in direct response to the high court ruling and said it would only allow a non-security person to be in the execution chamber in future executions.

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

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 said.

Cardinal Cupich, 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/Tim MARY)

Cardinal Cupich noted the “dramatic change” that ultimately led to the extermination of millions of Jews “and countless others.”

In the Garden of Beasts: Love, Terror and an American Family with Fritzie Fritzshall, 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, Fritzshall 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 said Murphy, whose execution was stayed, raised an equal-treatment claim and made his request for a Buddhist chaplain: “never forget” that policies that led to the Holocaust began with words.

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.

“Placing a wall between a prisoner and clergy violates the religious liberty that has characterized our nation since its founding.”

But at the scheduled execution, Justice 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.

“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 said Murphy, whose execution was stayed, raised an equal-treatment claim and made his request for a Buddhist chaplain: “never forget” that policies that led to the Holocaust began with words.
The system is inherently racist, and thus cannot be relied upon to be fair. Since 1977, for example, more than 160 people have been executed while 16 others are still on death row.

“...No person at the federal level has been executed for 16 years. In fact, the last person executed was an American. The last time the United States executed anyone was in 1967. We have no system that operates as a just system.”

“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

The Catholic University of America in Washington cited the Paul II Institute for Studies on Marriage and Family at the University of Notre Dame and Catholic Distance University (CDU) to offer not-for-credit online theology classes: "One fundamental problem is that few people ... are trying to move people away from orthodoxy and to teaching the value of life and respect the dignity of all people and will continue in prayer for death-row inmates and their families, for all victims of violence, and for those who feel guilty for not coming forward."

“...Only five miles away from our motherhouse site is the federal execution chamber at the Federal Correctional Complex in Terre Haute, which was first used in 1936 by the federal government to execute 38 prisoners..." "...We support the life and respect the dignity of all persons who are deprived of their liberty. And we remember in our community prayer the persons being executed and their families. We pray for the ability of all people to understand and respect the dignity of all persons and will continue in prayer for death-row inmates and their families, for all victims of violence, and for those who feel guilty for not coming forward.""
Archbishop Kurtz steps down as bishops' religious liberty chairman

WASHINGTON (CNS)—Archbishop Joseph E. Kurtz of Louisville, Ky., has resigned as chairman of the U.S. bishops’ Committee for Religious Liberty as he undergoes extended treatment for bladder and prostate cancer.

Kurtz, 72, announced on July 23 to serve as archbishop of Louisville, Ky., that he would undergo extended treatment for bladder and prostate cancer. His retirement date has been set for Aug. 20.

Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops (USCCB), said the bishop had been treated for bladder cancer in 2018, but returned to active ministry.

Kurtz said he had been scheduled to begin chemotherapy in the fall, but was told he would need to keep it after the diagnosis.

DiNardo welcomed Kurtz back to the ministry and asked him to read the statement.

Archbishop Kurtz, 72, announced on July 23 to serve as archbishop of Louisville, Ky., that he would undergo extended treatment for bladder and prostate cancer. His retirement date has been set for Aug. 20.

Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops (USCCB), said the bishop had been treated for bladder cancer in 2018, but returned to active ministry.

Kurtz said he had been scheduled to begin chemotherapy in the fall, but was told he would need to keep it after the diagnosis.

DiNardo welcomed Kurtz back to the ministry and asked him to read the statement.

Archbishop Kurtz, 72, announced on July 23 to serve as archbishop of Louisville, Ky., that he would undergo extended treatment for bladder and prostate cancer. His retirement date has been set for Aug. 20.

Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops (USCCB), said the bishop had been treated for bladder cancer in 2018, but returned to active ministry.

Kurtz said he had been scheduled to begin chemotherapy in the fall, but was told he would need to keep it after the diagnosis.

DiNardo welcomed Kurtz back to the ministry and asked him to read the statement.

Archbishop Kurtz, 72, announced on July 23 to serve as archbishop of Louisville, Ky., that he would undergo extended treatment for bladder and prostate cancer. His retirement date has been set for Aug. 20.

Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops (USCCB), said the bishop had been treated for bladder cancer in 2018, but returned to active ministry.

Kurtz said he had been scheduled to begin chemotherapy in the fall, but was told he would need to keep it after the diagnosis.

DiNardo welcomed Kurtz back to the ministry and asked him to read the statement.

Archbishop Kurtz, 72, announced on July 23 to serve as archbishop of Louisville, Ky., that he would undergo extended treatment for bladder and prostate cancer. His retirement date has been set for Aug. 20.

Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops (USCCB), said the bishop had been treated for bladder cancer in 2018, but returned to active ministry.

Kurtz said he had been scheduled to begin chemotherapy in the fall, but was told he would need to keep it after the diagnosis.

DiNardo welcomed Kurtz back to the ministry and asked him to read the statement.

Archbishop Kurtz, 72, announced on July 23 to serve as archbishop of Louisville, Ky., that he would undergo extended treatment for bladder and prostate cancer. His retirement date has been set for Aug. 20.

Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops (USCCB), said the bishop had been treated for bladder cancer in 2018, but returned to active ministry.

Kurtz said he had been scheduled to begin chemotherapy in the fall, but was told he would need to keep it after the diagnosis.

DiNardo welcomed Kurtz back to the ministry and asked him to read the statement.

Archbishop Kurtz, 72, announced on July 23 to serve as archbishop of Louisville, Ky., that he would undergo extended treatment for bladder and prostate cancer. His retirement date has been set for Aug. 20.

Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops (USCCB), said the bishop had been treated for bladder cancer in 2018, but returned to active ministry.

Kurtz said he had been scheduled to begin chemotherapy in the fall, but was told he would need to keep it after the diagnosis.

DiNardo welcomed Kurtz back to the ministry and asked him to read the statement.

Archbishop Kurtz, 72, announced on July 23 to serve as archbishop of Louisville, Ky., that he would undergo extended treatment for bladder and prostate cancer. His retirement date has been set for Aug. 20.

Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops (USCCB), said the bishop had been treated for bladder cancer in 2018, but returned to active ministry.

Kurtz said he had been scheduled to begin chemotherapy in the fall, but was told he would need to keep it after the diagnosis.

DiNardo welcomed Kurtz back to the ministry and asked him to read the statement.

Archbishop Kurtz, 72, announced on July 23 to serve as archbishop of Louisville, Ky., that he would undergo extended treatment for bladder and prostate cancer. His retirement date has been set for Aug. 20.

Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops (USCCB), said the bishop had been treated for bladder cancer in 2018, but returned to active ministry.

Kurtz said he had been scheduled to begin chemotherapy in the fall, but was told he would need to keep it after the diagnosis.

DiNardo welcomed Kurtz back to the ministry and asked him to read the statement.

Archbishop Kurtz, 72, announced on July 23 to serve as archbishop of Louisville, Ky., that he would undergo extended treatment for bladder and prostate cancer. His retirement date has been set for Aug. 20.

Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops (USCCB), said the bishop had been treated for bladder cancer in 2018, but returned to active ministry.

Kurtz said he had been scheduled to begin chemotherapy in the fall, but was told he would need to keep it after the diagnosis.

DiNardo welcomed Kurtz back to the ministry and asked him to read the statement.

Archbishop Kurtz, 72, announced on July 23 to serve as archbishop of Louisville, Ky., that he would undergo extended treatment for bladder and prostate cancer. His retirement date has been set for Aug. 20.

Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops (USCCB), said the bishop had been treated for bladder cancer in 2018, but returned to active ministry.

Kurtz said he had been scheduled to begin chemotherapy in the fall, but was told he would need to keep it after the diagnosis.

DiNardo welcomed Kurtz back to the ministry and asked him to read the statement.

Archbishop Kurtz, 72, announced on July 23 to serve as archbishop of Louisville, Ky., that he would undergo extended treatment for bladder and prostate cancer. His retirement date has been set for Aug. 20.

Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops (USCCB), said the bishop had been treated for bladder cancer in 2018, but returned to active ministry.

Kurtz said he had been scheduled to begin chemotherapy in the fall, but was told he would need to keep it after the diagnosis.

DiNardo welcomed Kurtz back to the ministry and asked him to read the statement.

Archbishop Kurtz, 72, announced on July 23 to serve as archbishop of Louisville, Ky., that he would undergo extended treatment for bladder and prostate cancer. His retirement date has been set for Aug. 20.

Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops (USCCB), said the bishop had been treated for bladder cancer in 2018, but returned to active ministry.

Kurtz said he had been scheduled to begin chemotherapy in the fall, but was told he would need to keep it after the diagnosis.

DiNardo welcomed Kurtz back to the ministry and asked him to read the statement.

Archbishop Kurtz, 72, announced on July 23 to serve as archbishop of Louisville, Ky., that he would undergo extended treatment for bladder and prostate cancer. His retirement date has been set for Aug. 20.

Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops (USCCB), said the bishop had been treated for bladder cancer in 2018, but returned to active ministry.

Kurtz said he had been scheduled to begin chemotherapy in the fall, but was told he would need to keep it after the diagnosis.

DiNardo welcomed Kurtz back to the ministry and asked him to read the statement.
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 was what my family communicates these days. I really did try to get on board years ago, but I quickly abandoned it all. I usually walked away from the computer with a feeling of 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 letting people know you are there. Social media enables us to expand our circle in an instant, and I marvel at how far technology has come. I struggle to toss my teeth and keep up with the laundry on a regular basis. So I miss what I call the personal touch.

Recently, my friend and former college roommate was passing through Indy for a week-end 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.

I would like to hear your thoughts," I asked. I will never forget a particular day with my friends and her dad at the Meijer in South Bend. Her folks are equally amazing, but her dad is particularly a hoot.

The details were piercing, and I felt awful tears welled up in my eyes, then they streamed down my face by the scone adds to the boutique captured it well: "A thousand "likes" will never replace "love.""

Change in daily routine leads to a very pleasant surprise.

"I've always considered you a friend who is planted in my heart," I told her. And I acknowledged those roots in my heart. My friendship extended before the dawn of the internet age and continues how it will remain. She texted back: "In just over 60 minutes, we caught up on bookstores, phone and e-mail, so I don't do "So many concerns compete for our attention. We wish that Thursday afternoon reminded me of how beautiful it is to sit down and be fully present to someone. I think that's what Christ is reminding us to do. I simply want to have that authentic conversation with you. 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.""

"I always considered you a friend who is planted in my heart," I told her. And I acknowledged those roots in my heart. My friendship extended before the dawn of the internet age and continues how it will remain. She texted back: "In just over 60 minutes, we caught up on bookstores, phone and e-mail, so I don't do "So many concerns compete for our attention. We wish that Thursday afternoon reminded me of how beautiful it is to sit down and be fully present to someone. I think that's what Christ is reminding us to do. I simply want to have that authentic conversation with you. 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.""

The details were piercing, and I felt awful tears welled up in my eyes, then they streamed down my face by the scone adds to the boutique captured it well: "A thousand "likes" will never replace "love.""

Change in daily routine leads to a very pleasant surprise.

"I've always considered you a friend who is planted in my heart," I told her. And I acknowledged those roots in my heart. My friendship extended before the dawn of the internet age and continues how it will remain. She texted back: "In just over 60 minutes, we caught up on bookstores, phone and e-mail, so I don't do "So many concerns compete for our attention. We wish that Thursday afternoon reminded me of how beautiful it is to sit down and be fully present to someone. I think that's what Christ is reminding us to do. I simply want to have that authentic conversation with you. 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.""

The details were piercing, and I felt awful tears welled up in my eyes, then they streamed down my face by the scone adds to the boutique captured it well: "A thousand "likes" will never replace "love.""

Change in daily routine leads to a very pleasant surprise.

"I've always considered you a friend who is planted in my heart," I told her. And I acknowledged those roots in my heart. My friendship extended before the dawn of the internet age and continues how it will remain. She texted back: "In just over 60 minutes, we caught up on bookstores, phone and e-mail, so I don't do "So many concerns compete for our attention. We wish that Thursday afternoon reminded me of how beautiful it is to sit down and be fully present to someone. I think that's what Christ is reminding us to do. I simply want to have that authentic conversation with you. 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.""

The details were piercing, and I felt awful tears welled up in my eyes, then they streamed down my face by the scone adds to the boutique captured it well: "A thousand "likes" will never replace "love.""
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 unknown.

The book’s name comes from the Greek  “Qoheleth” in 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 it is Hebrew is of a style used long after Solomon’s time.

Many scholars 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 every kind affronts God, who is almighty and perfect. It also displays the ignorance and illogic of humans, who underestimate the power of wisdom 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.

The Gospel, intended to trick Jesus, to put the crowd, unnamed and unidentified in being put to the Lord. Did this person in Gospel are accustomed to such questions inheritance (Lk 12:13). Readers of the crowd” to resolve a dispute about as a mediator, asked by “someone in reading. Jesus appears in this reading world. It sees sin as in essence idolatry.

Believers to rise above temptations of this namely the things of God, counseling

From Colossians calls upon Christians message of the first reading, this selection to the Colossians. Continuing the general causes them to spurn or discount God.

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 foolishly, 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 own, total decision to be one with God in Christ. In this decision, we assure ourselves a place heaven’s eternal banquet. This lesson is simple: Put first things first.

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 by 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 discretion (usually 7).” Can I 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” (991.3).

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 a 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 Columbus Circle Dr, Albany, New York 12203.
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 whose deaths are reported in the Criterion are in the account of the 14 years he spent in communism, especially necessary and urgent.

He praised the State Department for holding a hearing on June 27 on violations of religious freedom.

What opened his own eyes to religious persecution, he said, was a trip to China. “It was a closed society. We were not allowed to go into the villages. But what we saw was horrifying.”

During her 81 years of vowed religious life, Sister Eugenia earned a bachelor’s degree in education at the former St. Benedict College in Indianapolis, and a master’s degree in guidance at Butler University in Indianapolis.

Sister Eugenia also ministered in her monastic community from 1951-65 and in its development office from 2001-12. She also served at St. Perpetua House 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. †

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 and perpetual vows in 1941. She later became a founding member of Our Lady of Grace Monastery.

Sister Eugenia earned a baccalaureate 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 1941-65 and in its development office from 2001-12. She also served at St. Perpetua House 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. †

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 and perpetual vows in 1941. She later became a founding member of Our Lady of Grace Monastery.

Sister Eugenia earned a baccalaureate 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 1941-65 and in its development office from 2001-12. She also served at St. Perpetua House 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. †
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)

WASHINGTON (CNS)—A group of 35 teachers from Catholic schools around the country went back to school briefly this summer to learn how to integrate migrants will make us stronger and that we do." 

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.

"But we are not too young to continue our efforts to welcome, protect, promote and integrate migrant workers will make us stronger tomorrow," he said.

Father Troy Overton, pastor of St. Edward Parish in Louisville, read a "Prayer for Migrants and Refugees." "As people of faith, we support those detained in inhuman 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 said.

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

During the 19th century, he noted, "waves of Catholic Irish and German immigrants 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 burned and businesses burned. Our own Cardinal 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.

"But we are not too young to continue our efforts to welcome, protect, promote and integrate migrant workers will make us stronger tomorrow," he said.

Father Troy Overton, pastor of St. Edward Parish in Louisville, read a "Prayer for Migrants and Refugees." "As people of faith, we support those detained in inhuman 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 said.

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

During the 19th century, he noted, "waves of Catholic Irish and German immigrants 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 burned and businesses burned. Our own Cardinal 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.

"But we are not too young to continue our efforts to welcome, protect, promote and integrate migrant workers will make us stronger tomorrow," he said.

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

WASHINGTON (CNS)—A group of 35 teachers from Catholic 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 classroom 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 and fight against it and to defy anti-Semitic sentiments.

A major goal of the program was to help educators "unteach prejudice and intolerance are learned, and that educators who teach them have the greatest power to unteach hate," said Seth Gordon-Lipkin, education director for ADL in the District of Columbia regional office, explaining that 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 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 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 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 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 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.
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 kindergarteners. Completed last year, the K-5 material will debut in the classroom for the first time this school year.

Sean Crues, 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,” Crues 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 Sál,” “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 II’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 with 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 kindergartners 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.”