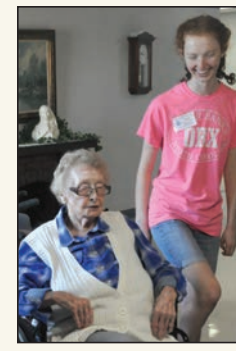




The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



'Love of service'

Inspired Catholics bring HEART work camps to central and southern Indiana, page 9.

CriterionOnline.com

July 26, 2019

Vol. LIX, No. 41 75¢

Agencies 'appalled' by reports U.S. could end refugee admissions

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



Bishop Joe S. Vasquez

They all implored the government to reject such a move.

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

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

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

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

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

See REFUGEE, page 10

Editor’s note: After a recent visit to Camp Rancho Framasa in Brown County, John Shaughnessy, assistant editor, felt inspired to write a letter to God.

Below, campers enjoy a dip in the pool with their adult counselor at Camp Rancho Framasa in Brown County. (Submitted photo)



A splash of summer and the Spirit

Moments of joy and self-discovery show God’s presence at CYO’s summer camp

Dear God,

If you know anything about summer camps these days—oh, that’s right, you know everything about everything—then you know that in this age of technology kids rarely write letters anymore from camp to their mother and father.

Still, I know you have always seen the value of writing down stories that show people in relationship to you and each other. And there’s a wealth of such stories from Camp Rancho Framasa in Brown County, the Catholic Youth Organization (CYO) camp in the archdiocese.

Consider a story about you and a homesick teenager that 22-year-old Kara Koepfer loves to tell. Koepfer now mentors new counselors at the camp, but this story is



See LETTER, page 8

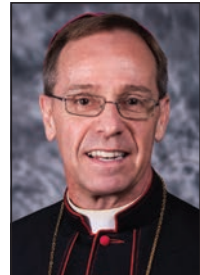
Steve Connaughton, left, and Isaac Rosario enjoy the beautiful outdoors at Camp Rancho Framasa on July 10. (Photo by John Shaughnessy)

Mass for those suffering from addictions, their families set for Aug. 14 in Indy

By Natalie Hoefler

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

“This is a Mass to pray for and support those who are struggling with addictions and their families,”



Archbishop Charles C. Thompson

said Brie Anne Varick, coordinator for the archdiocesan Office of Human Life and Dignity.

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

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

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

He recalled Pope Francis’ comparison of the Church to a field hospital, and his encouragement for Catholics to “reach out to those on the margins, the peripheries of society. Solidarity, especially with those who are poor, vulnerable and struggling, is a key principle of Catholic social teaching.”

Archbishop Thompson also noted that one of the important elements of

celebrating the Mass is “to give thanks to God for gifts and blessings, even when we are hurting, struggling, afraid and uncertain about life. The power of the cross reminds us that even in the darkest moments of our lives, we have reason to hope and trust in the power of God to save, redeem and lift us up. Divine love does not disappoint.”



Brie Anne Varick

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

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

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

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

Public Schedule of Archbishop Charles C. Thompson

August 1 – 6, 2019



Aug. 1 – 10 a.m.

Leadership team meeting at Archbishop Edward T. O’Meara Catholic Center, Indianapolis

Aug. 1 – 3:30 p.m.

Catholic Community Foundation Pre-Board Meeting, Archbishop Edward T. O’Meara Catholic Center

Aug. 3 – 4 p.m.

Mass and reception, 100th anniversary of St. Rita Parish, Indianapolis

Aug. 4 – 11:30 a.m.

Blessing of new school, St. Nicholas, Sunman (Ripley County)

Aug. 4 – 2 p.m.

Confirmation Mass, All Saints Parish, St. Joseph Campus, West Harrison

Aug. 4 – 5 p.m.

Confirmation for St. Teresa Benedicta of the Cross Parish in Bright; St. Lawrence Parish in Lawrenceburg; and St. Mary Parish in Aurora; at St. Lawrence

Aug 5 – noon

Seminarian convocation, Our Lady of Fatima Retreat House, Indianapolis

Aug. 6 – 11 a.m.

College of Deans meeting, Archbishop Edward T. O’Meara Catholic Center

Aug. 6 – 3 p.m. CST

Presentation to Louisville Province tribunals, Lake Cumberland, Ky.

(Schedule subject to change.)

Archbishop Kurtz to begin three months of treatment for bladder, prostate cancer

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

The archbishop made the announcement on July 10 in an online post published by *The Record*, the archdiocesan newspaper.

Archbishop Kurtz, 72, said he had been experiencing “some health issues” in recent months and that the cancer was discovered during a series of medical tests and hospitalizations.

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

“At the end of the treatment, I will have surgery to have my bladder and

prostate removed,” he said.

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

Archbishop Kurtz also said he was grateful for the work of Dr. Dan George, chief oncologist at the Duke Cancer Institute and his team in Durham, N.C.

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

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

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

By Natalie Hoefler

This year’s Mission Day Conference for those in consolation ministries will take place at The Atrium Banquet and Conference Center, 3143 E. Thompson Road, in Indianapolis, from 8:30 a.m.- 4 p.m. on Sept. 10.

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

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



Fr. Ronald Rolheiser, O.M.I.

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

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

Father Ronald is president of the Oblate School of Theology in San Antonio, Texas. He is also a sought-after speaker and author,

perhaps most-known for *The Holy Longing* and *The Shattered Lantern*, both receiving one or more Catholic book awards.

His most recent book, *Bruised and Wounded: Struggling to Understand Suicide*, was published in 2017. The

book helps remove the stigma around suicide, as seen by such chapter titles as “Removing the Taboo,” “Despair as Weakness Rather than Sin,” “Reclaiming the Memory of Our Loved One,” and “The Pain of the Ones Left Behind.”

“Those who have been touched by suicide know there can be a stigma in both the

Christian and secular world surrounding this deeply personal event,” says Deacon Braun. “Father Rolheiser will lead us through a spiritual approach to understanding suicide that appeals to Catholics and non-Catholics alike, and will help anyone who supports those who have experienced suicide to provide hope, consolation and empathy.”

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

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

For questions, call Gabriela Ross, coordinator of the archdiocesan Office of Marriage and Family Life, at 317-592-4007. †

The Criterion

Phone Numbers:
 Main office: 317-236-1570
 Advertising: 317-236-1585
 Toll free: 1-800-382-9836, ext. 1570
 Circulation: 317-236-1585
 Toll free: 1-800-382-9836, ext. 1585

Price: \$22.00 per year, 75 cents per copy

Postmaster:
 Send address changes to *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202-2367

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January.
 Mailing address: 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN. Copyright © 2019 Criterion Press Inc. ISSN 0574-4350.

NEWS FROM YOU!
 Do you have something exciting or newsworthy you want to be considered to be printed in The Criterion?
 E-mail us: criterion@archindy.org

Staff:
 Editor: Mike Krokos
 Assistant Editor: John Shaughnessy
 Reporter: Sean Gallagher
 Reporter: Natalie Hoefler
 Online Editor/Graphic Designer: Brandon A. Evans
 Executive Assistant: Cindy Clark
 Graphic Designer: Jane Lee

MEMBER
 CHICAGO PRESS ASSOCIATION

The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.
 Indianapolis, IN 46202-2367
 317-236-1570
 800-382-9836 ext. 1570
criterion@archindy.org

Periodical postage paid at Indianapolis, IN.
 Copyright © 2019
 Criterion Press Inc.

POSTMASTER:
 Send address changes to:
 Criterion Press Inc.
 1400 N. Meridian St.
 Indianapolis, IN 46202-2367

The Criterion 7/26/19

Moving?
 We'll be there waiting if you give us two weeks' advance notice!

Name _____
 E-mail _____
 New Address _____
 City _____
 State/Zip _____
 New Parish _____
 Effective Date _____

Note: If you are receiving duplicate copies please send both labels.

The Criterion • 1400 N. Meridian St. • Indianapolis, IN 46202-2367

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

By John Shaughnessy

Known for his ever-present smile and his commitment to his Catholic faith, Deacon Wayne Davis died in Greenfield on July 14 at the age of 74.

A member of the first class of permanent deacons in the history of the archdiocese, Deacon Davis served for 11 years at St. Michael Parish in Greenfield while also being involved in hospital and prison ministries.



Deacon Wayne Davis

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

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

Deacon Davis was featured in *The Criterion* before he became one of the first 25 deacons ordained for the archdiocese by the late Archbishop Daniel M. Buechlein on June 28, 2008. He talked about how he was inspired to become a deacon because of his previous efforts in “leading various small faith-sharing groups and communities, engaging in Bible studies and serving on Christ Renews His Parish teams.”

“The sense of fulfillment that I experienced in ministering to others and

in assisting them to encounter Christ and his Church caused me to think that God may be calling me to some formal ministerial role,” the retired attorney said.

‘He had a great love for God’

His life as a deacon—and bringing others closer to God—was always marked by his joy and his ever-present smile, said Deacon Kerry Blandford, another member of that first class of deacons.

“In the 16 years I knew him, I could count on one hand the times when he wasn’t smiling,” Deacon Blandford said. “It could be stuff that was difficult, but he’d find the positive in it.”

Father Jenkins learned to rely on Deacon Davis’ positive attitude when he became pastor of St. Michael’s four years ago.

“I knew immediately he was someone I could trust, someone I could count on,” Father Jenkins said. “He did a great job of being connected to the parish at large. He helped me as a pastor see or hear things in the parish differently. He’s always been a very supportive deacon.”

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

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

Father Jenkins also savored a personal connection he had with Deacon Davis.

“He was ordained the same year as I was. That was cool to share that with him.”

Deacon Davis even served as the parish life coordinator of St. Michael for six months in 2015—a period between the times when Msgr. William F. Stumpf was the pastor of the parish and Father Jenkins became pastor. “He’s one of the finest people I ever

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

‘Called to the ministry of charity and service’

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

Moments later, he became emotional talking about his friend.

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

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

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

That faithfulness is the essence of Deacon Davis’ life and legacy, he said.

“It’s fidelity. He really was a faithful minister of the word. He was faithful to his calling.”

In all the thoughts and memories of Deacon Davis, people often noted how he and his wife of 51 years, Darlene, worked so well together in sharing and teaching

their Catholic faith.

“He and Darlene were inseparable,” Deacon Blandford said. “They were both very active in ministry and really made quite the team.”

A life of family and faith

Wayne Davis was born on July 20, 1944, in Indianapolis to Odie and Exie Davis.

He was a graduate of Indiana State University in Terre Haute and Indiana University School of Law in Indianapolis. Among his professional roles, he served as Indiana Securities Commissioner, Deputy Secretary of State, the executive director of the Indiana State Election Board, and managing partner for the law firm of Henderson, Daily, Withrow, and Devoe.

Through it all, his Catholic faith guided his life. Beyond his ministry at St. Michael, he was also active in serving on many boards and committees at St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis.

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

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

Memorial contributions may be sent to the St. Michael Catholic Church Capital Campaign, 519 Jefferson Blvd., Greenfield, IN 46140.

They may also be sent to Pope Paul VI Deacon Formation Endowment, c/o Archdiocese of Indianapolis, 1400 N. Meridian St., Indianapolis, IN 46202. †

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

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

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

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

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

Their efforts bore fruit on May 30 when the New Hampshire Legislature overrode the governor’s veto of a bill to repeal capital punishment. †

“Air Conditioner or Heat Pump”

136th Anniversary Sale

136th Anniversary Sale

FREE LABOR

On the installation of a FURNACE, HEAT PUMP OR AIR CONDITIONER

Cannot be combined with any other offer. Must be presented at time of order. EXPIRES: 8/9/19 THIELE 639-1111

CALL TODAY!

639-1111

Still Locally Owned & Operated

WWW.CALLTHIELE.COM

Our staff has over 76 years of Catholic Education

136th Anniversary Sale

1/2 OFF SERVICE CALL

Save \$45 with Paid Repair

Cannot be combined with any other offer. Must be presented at time of service. EXPIRES: 8/9/19 M-F 8-4 THIELE 639-1111

136th Anniversary Sale

FREE

10 YEAR WARRANTY ON PARTS & LABOR

90% Furnace, Heat Pump or High Efficiency Air Conditioner.

Cannot be combined with any other offer. Must be presented at time of order. EXPIRES: 8/9/19 THIELE 639-1111

SERVING CENTRAL INDIANA

SINCE 1883

GIVING FEELS GOOD

TO YOU AND THEM

YOUR GIFT MATTERS. Please Give Today.

Scan to Give Now

ALL for the SAKE of OTHERS

UNITED CATHOLIC APPEAL
Christ Our Hope

www.archindy.org/UCA



The Criterion

Archbishop Charles C. Thompson, *Publisher*
Mike Krokos, *Editor*

Greg A. Otolski, *Associate Publisher*
John F. Fink, *Editor Emeritus*

Editorial



A statue of St. Teresa of Calcutta is seen in Calcutta, India. The foundress of the Missionaries of Charity died in 1997. (CNS photo/Rupak De Chowdhuri, Reuters)

Loving the poor as Jesus did

“Our faith in Christ, who became poor, and was always close to the poor and the outcast, is the basis of our concern for the integral development of society’s most neglected members” (Pope Francis, “The Joy of the Gospel”).

St. Teresa of Calcutta, foundress of the Missionaries of Charity religious order, showed charity to everyone without distinction, but in union with the Church she showed a preference for the poor. St. Teresa recognized the face of Christ, whom she loved with her entire being, in everyone she met, but she was especially conscious of his presence in the poorest of the poor.

In 2010, on the occasion of the 100th anniversary of her birth, Pope Benedict XVI said, “To those who ask why Mother Teresa became as famous as she did, the answer is simple: because she lived humbly and discretely for and in the love of God. She herself said that her greatest prize was to love Jesus and serve him in the poor. Her diminutive figure, her hands joined in prayer or caressing the sick, a leper, the dying, a child, was the visible sign of an existence transformed by God. In the night of human pain, she made the light of divine love shine and helped many hearts to find the peace which only God can give.”

“We thank the Lord,” the Holy Father added, “because in Teresa of Calcutta we all see how our lives can change when we meet Jesus; how they can become a reflection of the light of God for other people. To so many men and women who experienced poverty and suffering, she gave the consolation and certainty that God never abandons anyone, ever.”

Poverty is a sign of the fundamental dependency of the human condition. The rich, whose basic needs and desires are provided for, can maintain the illusion of independence and self-sufficiency. The poor have no such illusions. They know that by ourselves we can do nothing.

Everything we have (and all that we are) comes from the grace of God, the Creator who made all things—material and spiritual—and who alone is responsible for the bread we eat, the clothes we wear, and the shelter that protects us from heat and cold, wind and rain, and the treachery of those who would do us harm.

“You will always have the poor with you,” Jesus said (Mt 26:11; cf. Mk 14:7; Jn 12:8). Yet he lavished his attention on the poor. He fed them. He healed them. He preached to them the good news of hope and salvation. And he told us, his disciples, that we will be judged not by our words but by what we have done for others—especially the “least” of them, our sisters and brothers.

In a very real way, our Lord entrusted the poor to us—to our special care—until he comes again. He warned us that we will be separated from him on the last day if we fail to meet the serious needs of the poor and the vulnerable (“the little ones”) who are Christ’s family in a truly special way.

The Church’s love for the poor is inspired by the beatitudes, by the poverty of Jesus and by his attention to the poor. This love concerns material poverty and also the numerous forms of cultural and religious poverty.

The Church never ceases to serve the poor, to work for their relief, to defend their basic human rights and to seek to eliminate the root causes of poverty, especially in the attitudes, customs and laws of human society. Why? Because our Lord commanded us to care for one another and because he showed us, by his example, what it means to love and serve and even die for the least of these, his sisters and brothers.

As the bishops of Indiana wrote in their 2015 pastoral letter, “Poverty at the Crossroads: The Church’s Response to Poverty in Indiana”: “All disciples of Jesus Christ are called to love the poor as he did. As people of faith, we are invited to see the poor, to allow the Word of God to illuminate the reality of poverty, and to respond with transformed hearts.”

St. Teresa of Calcutta took this teaching seriously. She united her devotion to Jesus in the Eucharist with her care for the poor and destitute in the streets. As a result, she found her Lord in the poor she served every day.

May her example inspire us to do our part to care for our sisters and brothers in need out of gratitude for all the material and spiritual blessings we have received, and in solidarity with the whole Church.

—Daniel Conway

Making Sense of Bioethics/Fr. Tad Pacholczyk

An authentic democracy

Those of us who have grown up within the womb of a democratic society may not always recognize how radical the idea behind such a society actually is, nor how fragile its structure can be in the face of strident claims regarding individual freedoms. Legalization of abortion, to focus on one of the most strident claims, corrodes the very pillars of our democratic society.

The legalization of abortion means guaranteeing immunity from prosecution for those older human beings who directly end the lives of much younger humans before they are born, or even as they are being born. Such actions constitute a form of injustice perpetrated by the powerful against those who are, by virtue of their extreme youth, the weakest, most vulnerable and most voiceless humans.

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

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

The order of justice they sought required the clear acknowledgement of the universality of basic human rights, first among which was the assurance that one’s life would not be unjustly exploited, attacked or ended. As Monsignor Michel Schooyans has noted, “That is why democratic regimes were founded—first and foremost to protect citizens from arbitrary executions, from the terrorism of despots and their police.”

Many of us who have lived in a democratic society for most or all of our lives, never having struggled or fought for its original implementation or continuation, can forget the threatening historical circumstances that led to forging the substance of that democracy.

Moreover, even as we benefit from the blessings of liberty, we can fall prey to erroneous conceptions about the meaning of freedom, as the rights of some begin to be subtly elevated over the rights of others.

Indeed, every democracy struggles to avoid the treachery of various forms of despotism, as the long and arduous battles over human slavery that culminated with the Civil War remind us.

At Gettysburg, President Abraham Lincoln declared that “a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal” was now “engaged in a great civil war, testing whether that nation, or any nation

so conceived, and so dedicated, can long endure.”

Preceding those turbulent times, “equality” had certainly been proclaimed and was textually present within various founding documents. It remained, however, fundamentally elusive as laws continued to sanction the inequalities of human bondage and realities on the ground continued to thwart basic human rights.

During those dark times, the light of democracy sputtered and flickered, and nearly went out. The widespread practice of abortion today raises a similar threat, as stronger individuals are tempted to establish their liberties upon the ruins of weaker ones. What is most important to recognize is how this existential threat to democracy is actually—without hyperbole—greater now than it was during the times of slavery.

Monsignor Schooyans trenchantly describes it this way:

“The liberalization of abortion laws puts into motion a political process in which the democratic State imperceptibly becomes transformed into a totalitarian State. ... From the very moment the state reserves for itself the right to decide, through its institutional organs, which human being has the right to protection and which human being does not, it ceases to be a democratic State because it negates the fundamental reason for which it was instituted: the defense of every human being’s right to life. The power such a State exercises becomes arbitrary when it authorizes certain citizens to execute their own equals with impunity.”

One is reminded of the testimonies of certain U.S. soldiers who, upon their return from Vietnam, in the wake of the sexual revolution, were shocked by the seismic shifts in the understanding of freedom that had occurred during their long deployment. Some of them said that they hadn’t stepped onto the battlefield and made great personal sacrifices in order to defend a false liberty so their fellow citizens at home could descend into promiscuity and abortions with reckless abandon.

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

Legal safeguards for all human life, on the other hand, assure the possibility of liberty, justice and equality—protecting the very core of an authentic democracy.

(Father Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience at Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.) †



Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper’s commitment to “the responsible exchange of freely-held and expressed opinion among the People of God” (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit

letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to “Letters to the Editor,” *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to criterion@archindy.org. †



Christ the Cornerstone

Family is the foundational community for Church, society

“Today we remember Joachim and Anne, whom tradition identifies as the grandparents of Jesus. Through their intercession, and the prayers of their daughter, Mary, may all grandparents, and all who care for children, be strengthened in their sacred responsibilities.”

(Cardinal Joseph W. Tobin)

The publication date for this column, Friday, July 26, is the feast of Saints Joachim and Anne. Nowhere in sacred Scripture do we find these two figures who are said to be the parents of Mary and grandparents of Jesus, but since the first century Christians have believed that they were cured of infertility by God and given the great gift of a daughter, Mary, who was destined to become the mother of God.

Although we have no way of knowing whether Jesus actually knew his grandparents, artists in the Middle Ages frequently showed St. Anne embracing her daughter Mary and grandchild Jesus. It was one way of stressing the importance of family life and giving hope to couples struggling with infertility. Devotion to St. Anne also served as a comfort to women in difficult pregnancies.

Marriage and family life are truly at the heart of Christian faith. That’s why the Church insists on the sanctity of marriage and the essential role that families play in the formation of individuals and communities in the Church and in society.

In our 2015 pastoral letter, “Poverty at the Crossroads: The Church’s Response to Poverty in Indiana,” the bishops of Indiana offered the following reflection on the importance of the family:

“We Catholics believe that a crucial element in God’s plan for humanity is marriage, which we understand as the union of one man and one woman who make a commitment to each other for life and become ‘one flesh’ [Gn 2:24]. This sacred union forms the family, the basic unit of society, which is dedicated to the transmission of new life [children] and to stewardship of all God’s creation. The Church teaches that the family is a kind of ‘school of deeper humanity,’ love and hope for society [Vatican II, “*Gaudium et Spes*,” #52]. Our families teach us who we are as individuals and as members of human society. The family is also where we first learn how to live—how to take care of ourselves, how to share our gifts and talents with

others, and how to collaborate and live in harmony with our neighbors whether close to home or far away.”

In recent years, the legalization of civil marriages for same-sex couples has challenged our Church to communicate more clearly, and compassionately, what we Catholics believe about the sacramental character of marriage between one man and one woman. We believe that this is God’s plan and that God’s fundamental design for marriage and family life cannot be altered as a result of changes in social customs or civil laws.

The Catholic Church upholds the dignity of all people, regardless of their race, gender, economic or social status or sexual orientation. All are welcome in the Church. God created each of us with equal dignity. The dignity of the human person, rooted in his or her creation in the image and likeness of God, is a fundamental principle of Catholic teaching.

As many readers of *The Criterion* know, I’m from a big family. I’ve got dear family members and dear friends with same-sex attraction. So this issue—the basic dignity of all—is as personal to me as it is to anyone. My family members and friends know that I love

them unconditionally. And they know that I respect their dignity as persons.

At the same time, as archbishop of Indianapolis, I am bound to uphold the dignity of marriage as a loving union of one woman and one man that is open to new life in accordance with God’s plan. This centuries-old teaching may seem old-fashioned or countercultural today, but it is fundamental to our understanding of what marriage truly is and how “this sacred union forms the family, the basic unit of society.”

To build up and protect human society, we must strengthen marriage and family life. As St. John Paul II wrote in his apostolic exhortation, “*Familiaris Consortio*,” “The future of humanity passes by way of the family” (#86). When families are strong, society is strong. When families are broken and unstable, all human communities suffer.

Please join me in praying that every human person will be loved and respected in accordance with his or her dignity as a child of God. Let’s also ask Saints Joachim and Anne to pray on behalf of all married couples and families so that through their intercession they may all be strengthened in their sacred responsibilities. †



Cristo, la piedra angular

La familia es la comunidad fundamental de la Iglesia y la sociedad

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

(Cardenal Joseph W. Tobin)

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

Si bien no tenemos ninguna forma de saber si Jesús en verdad conoció a sus abuelos, los artistas medievales a menudo ilustraban a santa Ana abrazando a su hija María con su nieto, Jesús. Se trataba de una forma de destacar la importancia de la vida familiar y de brindar esperanza a las parejas que enfrentan problemas de infertilidad. La devoción a santa Ana también ofrece consuelo a las mujeres durante embarazos difíciles.

El matrimonio y la vida familiar son el verdadero núcleo de la fe cristiana y es por ello que la Iglesia insiste en la

santidad del matrimonio y la función esencial que desempeñan las familias en la formación de personas y comunidades en la Iglesia y en la sociedad.

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

“Los católicos creemos que el matrimonio es un elemento crucial del plan de Dios para la humanidad, entendido como la unión de un hombre y una mujer que se comprometen por el resto de sus vidas y se vuelven ‘una sola carne’ [Gn 2:24]. Esta unión sagrada conforma la familia, la unidad básica de la sociedad que se dedica a la transmisión de nueva vida [los hijos] y a la administración de la creación de Dios. La Iglesia enseña que la familia es una suerte de ‘escuela de humanidad’ amor y esperanza más profundas para la sociedad [Concilio Vaticano II, “*Gaudium et Spes*,” #52]. La familia nos enseña quiénes somos como persona y como integrantes de la sociedad humana. La familia también es el lugar donde aprendemos inicialmente a vivir, a hacernos cargo de nosotros mismos, a compartir nuestros dones y nuestros talentos con los demás y a colaborar y vivir en armonía con nuestro prójimo, ya sean los que se encuentran cerca de nosotros

o separados por la distancia.”

En años recientes, la legalización de los matrimonios civiles de parejas del mismo sexo ha representado para la Iglesia el desafío de transmitir de una forma más clara y compasiva lo que los católicos creemos acerca del carácter sacramental del matrimonio entre un hombre y una mujer. Creemos que este es el plan de Dios y que Su designio fundamental del matrimonio y la vida familiar no pueden modificarse a consecuencia de los cambios en las costumbres sociales o las leyes civiles.

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

Como muchos lectores del *The Criterion* sabrán, provengo de una familia grande. Tengo parientes y amigos a quienes quiero mucho y que sienten atracción por personas de su mismo sexo, por lo que este asunto, el de la dignidad básica de todos, es algo tan personal para mí como para cualquier otra persona. Mis parientes y amigos saben que los quiero incondicionalmente y que respeto su

dignidad como personas.

Al mismo tiempo, como arzobispo de Indianápolis, estoy llamado a preservar la dignidad del matrimonio como una unión de amor entre un hombre y una mujer, abierta a la posibilidad de engendrar nueva vida, según el plan de Dios. Esta enseñanza que data de varios siglos quizá parezca anticuada o contraria a nuestra cultura actual, pero es fundamental para comprender el verdadero significado del matrimonio y que “esta unión sagrada forma la familia, la unidad básica de la sociedad.”

Para construir y proteger la sociedad humana, debemos fortalecer el matrimonio y la vida familiar. Tal como lo expresó san Juan Pablo II en su exhortación apostólica sobre la familia, titulada “*Familiaris Consortio*,” “El futuro de la humanidad se transmite a través de la familia” (#86). Cuando las familias son fuertes, también lo es la sociedad; cuando las familias se quebrantan y son inestables, todas las comunidades humanas sufren.

Acompáñeme a rezar por que cada persona humana sea amada y respetada de acuerdo con su dignidad de hijo o hija de Dios. También pidamos a san Joaquín y a santa Ana para que intercedan por todas las parejas de casados y las familias para que puedan fortalecerse en sus responsabilidades sagradas. †

Events Calendar

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

August 2

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

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday** celebration of the Most Sacred Heart of Jesus, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 9 p.m., sacrament of reconciliation available. Information: 317-888-2861 or info@olgreenwood.org.

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **First Friday Charismatic Renewal Praise and Mass**, praise and worship 7 p.m., Mass 7:30 p.m. Information: 317-546-7328, mkeyes@indy.rr.com.

August 2-3

St. Thomas the Apostle Parish, 523 S. Merrill St., Fortville. **Summer Festival**, Fri. 7-11 p.m., Monte Carlo, adults only, Sat. 11 a.m.-10 p.m., family games, food, raffle, bingo, farmers market. Information: 317-485-5102.

August 3

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

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

August 4

St. Boniface Parish, 15519 N. St. Road 545, Fulda. **Summer Picnic**, 10 a.m.-4 p.m. CT, fried chicken and

roast beef dinners with sides and desserts in air-conditioned parish center, carry out available, soup by the bowl or bulk, grilled tenderloins, hamburgers, ice cream, games, bingo, family-fun center, quilt and basket raffle, country kitchen, live music by Sweetwater Band, guided tours of church, \$5,000 raffle starting at 3 p.m. CT. Shuttle service and handicap parking available. Information: 812-357-5533.

St. Luke the Evangelist, 7575 Holliday Drive E., Indianapolis. **God Our Father-The Father of All Mankind Celebration**, 11:30 a.m. Mass, 1 p.m. celebration with guided prayer and Benediction. Information: Kathy Hirsch, 317-875-0878.

August 6

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

August 7

Knights of Columbus Mater

Dei Council #437, McGowan Hall, 1305 N. Delaware St., Indianapolis. **Theology on Tap**, sponsored by the archdiocesan Young Adult and College Campus Ministry, doors open 6:15 p.m., 7 p.m. presentation followed by social time, all faiths welcome, free admission and parking, food and drink available for purchase. Information: www.indycatholic.org, 317-261-3373.

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

August 9

Primo Banquet Hall & Conference Center, 2615 National Ave., Indianapolis. **Hearts and Hands of Indiana Houses to Homes Fundraiser**, silent auction, prizes, raffles, games, 6 p.m., \$100 for two adults includes reserved seats, dinner, drinks and one entry into \$5,000 raffle. Must be 21. Information and tickets: Jane Youngman, 317-353-3606, jyoungman@heartsandhandsindy.org.

August 10

Immaculate Conception Parish, 2081 E. Cty. Road 820 S., Greensburg. **Community Consignment Auction** (items accepted 7 a.m.-8 p.m. on Aug. 9), begins 9:30 a.m. and will last 5-6 hours, multiple rings, items can be viewed at auctionzip.com, pulled pork, baked goods, raffle. Information: 812-591-2362.

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

Our Lady of the Greenwood, 335 S. Meridian St., Greenwood. **Celebrate Marriage Conference**, theme: "Prepared," Archbishop Charles C. Thompson keynote, 9 a.m.-5 p.m., optional family Mass at 7:30 a.m. in parish chapel, \$40 per couple, includes lunch and childcare (space is limited). Registration suggested by July 27. Registration and information: celebratemarriageministry.com, 317-489-1557, olgmariageministry@gmail.com.

August 10-11

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

August 11

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

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

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

Retreats and Programs

For a complete list of retreats as reported to The Criterion, log on to www.archindy.org/retreats.

August 9-11

St. Joseph Retreat & Conference Center, 1440 W. Division Road, Tipton (Lafayette Diocese). **Retrouvaille Retreat**, for marriages in crisis. Information and registration: www.helpourmarriage.com, 317-489-6811, retrouindy@gmail.com.

August 12

Mount St. Francis Center for Spirituality, Retreat Center kitchen, 101 St. Anthony Dr., Mt. St. Francis. **Cooking with Chef Brandon**, 6-9 p.m., \$75, register by Aug. 5. Registration: www.msn.com.

mountsaintfrancis.org/registration. Information: 812-923-8817.

August 16-18

Mount St. Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Worldwide Marriage Encounter**, \$75 non-refundable fee. Registration: www.wvme.org. Information: Mark and Jill Levine, 317-888-1892, jbradleylevine@msn.com.

August 19

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Day of**

Reflection, Father James Farrell presenting on the topic of angels, 8:30 a.m.-3 p.m., \$45 includes continental breakfast, Mass and lunch. Information and registration: Kristine Meyer, 317-545-7681, kmeyer@archindy.org, www.archindy.org/fatima.

Mount St. Francis Center for Spirituality, Retreat Center kitchen, 101 St. Anthony Dr., Mt. St. Francis. **Cooking with Chef Brandon**, 6-9 p.m., \$75, register by Aug. 12. Registration: www.mountsaintfrancis.org/registration. Information: 812-923-8817. †

VIPs

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



Harry and Ellen (Baudendistel)

Rosenberger, members of St. Michael Parish in Brookville, will celebrate their 65th wedding anniversary on July 31.

The couple was married in St. Michael Church in Brookville on July 31, 1954.

They have four children: Amy Kaiser, Lori Orschell, Jill and the late Brent Rosenberger. They couple also has four grandchildren and four great-grandchildren.

They will celebrate with a Mass and a lunch with family. †

Sisters of Providence to host walking tour of outdoor sacred sites on Aug. 18

The Sisters of Providence will host a walking tour of the outdoor sacred sites on the grounds of the Saint Mary-of-the-Woods, starting at the Providence Spirituality & Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, in St. Mary-of-the-Woods, from 2-4 p.m. on Aug. 18.

Led by Providence Sister Jan

Craven, the tour will include the history and present-day use of more than 15 sacred sites.

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

Registration is required by Aug. 15 online at www.spsmw.org/event, by calling 812-535-2952 or by e-mailing provctr@spsmw.org. Space is limited to 20. †

Two Dynamic Catholic events planned in Indianapolis area on Sept. 6 and 7

Nationally known Catholic speaker and author Dr. Allen Hunt, along with musical guest George Lower, will be featured at two Dynamic Catholic events in the Indianapolis area on Sept. 6 and 7.

On Sept. 6, "Passion & Purpose for Marriage" will be held at St. Malachy Church, 9833 E. County Road 750 N., in Brownsburg, from 6:30-10:30 p.m.

Through Hunt's humorous commentary and real-life stories, couples will discover key ingredients to a healthy and happy marriage.

The cost to attend is \$25 per person.

On Sept. 7 "Find Your Greatness" will be held at St. Roch Church, 3600 S. Pennsylvania St., in Indianapolis, from 9 a.m.-1 p.m.

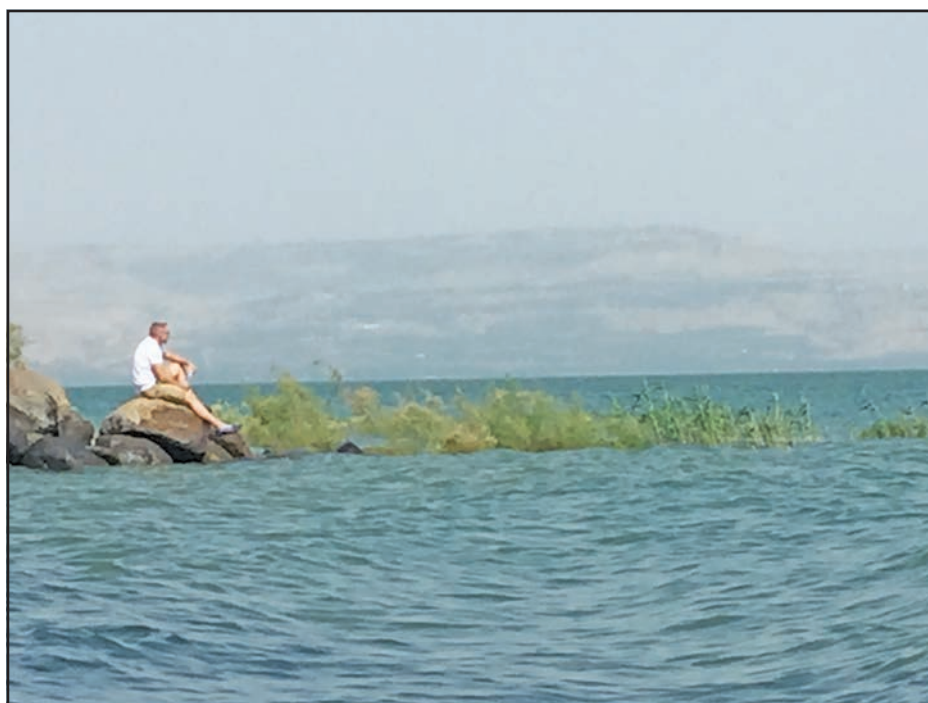
This second event will discuss four simple ways to reach your full potential based on Matthew Kelly's book *The Four Signs of a Dynamic Catholic*.

The cost to attend is \$25 per person which includes snacks. The event is appropriate for ages 12 and older.

There is no deadline to register for either event, and walk-ins are welcome.

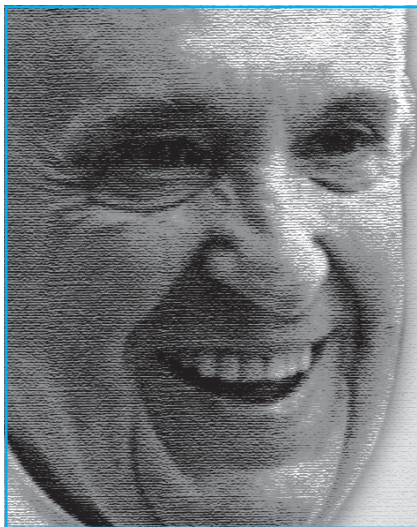
Dynamic Catholic's mission is to re-energize the Catholic Church in America by developing world-class resources that inspire people to rediscover the genius of Catholicism.

To purchase tickets for either event, or to learn more about Dynamic Catholic, go to www.dynamiccatholic.com, or call 859-980-7900. †



A silent moment by the sea

Father Rick Nagel, pastor of St. John the Evangelist Parish in Indianapolis, takes time for prayerful reflection by the Sea of Galilee on May 17. He led parishioners and others on a pilgrimage to the Holy Land on May 13-22. (Photo by Natalie Hoefler)



The Face of Mercy

(from Pope Francis' papal bull "*Misericordiae Vultus*")

By Daniel Conway

Tradition is rootedness, not rigid inflexibility

As is his custom, Pope Francis met with reporters on his return flight from Romania to Rome on June 3.

In response to questions, Pope Francis expressed his solidarity with families who are forced to leave their homelands in search of a better life. He appealed to the leaders of nations within the European Union as well as leaders of the Orthodox, Protestant and Roman Catholic confessions to "walk together" in unity.

"When I was in Buenos Aires," the Holy Father said, "I was invited by the Scottish Church to give several homilies and I went there, and did the homilies.

... It can be done! We can walk together. Unity, brotherhood, extended hand, looking at one another with kindness, not speaking badly of others. ... We all have defects, all of us. However, if we walk together, we leave the defects aside: those who criticize them are as 'old bachelors.'

By "old bachelors," Pope Francis means to suggest people who hold on rigidly to beliefs and practices of the past.

"There are customs, diplomatic rules, which it's good to keep so that things

aren't ruined; however, the people pray together. We too, when we are alone, pray together. This is a witness," he said. "I have the experience of prayer with so many, so many Lutheran, Evangelical and also Orthodox pastors. The patriarchs are open. Yes, we Catholics also have closed people, who don't want to, and say: 'No, the Orthodox are schismatics.' These are old things. The Orthodox are Christians. However, there are Catholic groups that are somewhat fundamentalist: we must tolerate them, pray for them so that the Lord and the Holy Spirit soften their hearts somewhat."

Pope Francis is not abandoning tradition here, and he is certainly not discounting the importance of full Christian unity. At the same time, he clearly opposes the "old things" that get in the way of the search for unity.

"Walking together" in true Christian charity does not mean watering down firmly-held beliefs and practices. But it also does not mean clinging to old ways of understanding and practicing our religion to the total exclusion of respectful dialogue or collaboration in the works of mercy.

An Italian journalist asked Pope Francis what he thought of the use of religious symbols (crosses, rosaries, etc.) in recent political campaigns. He also asked if rumors were true that the pope did not want to meet with the country's newly elected vice-premier who campaigned on themes contrary to the pope's teaching.

The Holy Father distanced himself from Italy's internal politics, but he made it clear that he cares deeply about Italy and its future. "I pray for all so that Italy will go forward," the pope said, "so that Italians are united and loyal in their commitment. I'm also Italian because I'm the son of Italian emigrants. I'm Italian by blood, and my brothers all have Italian citizenship."

Unity in diversity is important to Pope Francis in the same way that being rooted but always remaining open (authentic tradition) is a central idea in his teaching.

When a journalist asked Pope Francis about his relationship with his predecessor, Pope Emeritus Benedict XVI, ("Do you continue to see him as a grandfather?"), the Holy Father was adamant: "More so!

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

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

Abraham Lincoln once said, "The dogmas of the quiet past are inadequate for the stormy present." Pope Francis would add, approvingly, that the solution is not to abandon firmly-held beliefs, but to examine them thoroughly in order to understand their meaning and ultimately reclaim them in light of contemporary challenges.

(Daniel Conway is a member of The Criterion's editorial committee.) †

El rostro de la misericordia/Daniel Conway

Tradición alude a raíces, no a rigidez

Tal como es costumbre, el papa Francisco se reunió con los periodistas en su vuelo de regreso a Roma, procedente de Rumania, el día 3 de junio.

En respuesta a las preguntas que le plantearon, el papa Francisco expresó su solidaridad con las familias que se han visto obligadas a abandonar su patria en busca de una mejor vida. Hizo un llamamiento a los líderes de los países de la Unión Europea, así como también a los de la fe ortodoxa, protestante y católica romana para "caminar juntos" en unidad.

"Cuando yo en Buenos Aires—comentó el Santo Padre—he sido invitado por la Iglesia escocesa a hacer prédicas, iba y hacía la prédica. Se puede caminar juntos. Unidad, fraternidad, mano extendida, mirarse bien, no hablar mal de los demás. Defectos tenemos todos, si caminamos juntos, todos los defectos los dejamos de lado. Quienes critican son recalitrantes."

Al decir "recalitrantes" el papa alude a la gente que se aferra rígidamente a las creencias y prácticas del pasado.

"Hay hábitos, reglas diplomáticas que es bueno mantener para que las cosas no se arruinen. Pero cada pueblo reza junto, también nosotros cuando estamos solos

rezamos juntos. Este es un testimonio," señaló. "Tengo una experiencia de oración con tantos pastores, luteranos, evangélicos, también ortodoxos. Los patriarcas están abiertos, también nosotros los católicos tenemos gente cerrada que no quiere, que dice que los ortodoxos son cismáticos. Son cosas viejas. Los ortodoxos son cristianos. Hay grupos católicos un poco integristas. Debemos tolerarlos, rezar por ellos, para que el Señor con el Espíritu Santo los ablande."

Con esto el papa Francisco no abandona la tradición y ciertamente no desestima la importancia de la plena unidad cristiana, y al mismo tiempo se opone con vehemencia a las «cosas viejas» que obstaculizan la búsqueda de la unidad.

"Caminar juntos" en la verdadera caridad cristiana no significa diluir creencias y prácticas firmemente arraigadas, pero tampoco significa aferrarse a las formas antiguas de interpretar y practicar nuestra religión al punto de excluir por completo un diálogo o una colaboración respetuosa en el marco de la misericordia.

Un periodista italiano le preguntó al papa Francisco qué pensaba del uso de símbolos religiosos (cruces, rosarios,

etc.) en las campañas políticas recientes. También lo cuestionó acerca de la veracidad de los rumores de que el papa no quería reunirse con el recién electo vicepremier cuyos temas de campaña eran contrarios a sus enseñanzas.

El Santo Padre se distanció de la política interna italiana, pero dejó en claro que se preocupa profundamente por Italia y su futuro. "Yo rezo por todos, por que Italia vaya adelante—expresó—para que los italianos se unan y sean leales en el compromiso, también yo soy italiano porque soy hijo de un inmigrante italiano, de sangre soy italiano. Mis hermanos tienen todos la ciudadanía."

La unidad en la diversidad es importante para el papa Francisco, de la misma forma que estar en contacto con las raíces, pero siempre abiertos (la auténtica tradición) es una idea fundamental en sus enseñanzas.

Cuando un periodista le preguntó al papa acerca de su relación con su predecesor, el papa emérito Benedicto XVI ("¿Aún lo ve así [como un abuelo]?"), el Santo Padre fue enfático: "Y más. Cada vez que voy donde él a visitarlo lo siento así, le tomo la mano

y le hago hablar. Habla poco, habla despacio, pero con la misma profundidad de siempre, porque el problema de Benedicto son las rodillas, no la cabeza. Tiene una gran lucidez. Y sintiéndolo hablar me vuelvo fuerte, siento el zumo de las raíces que me vienen y me ayuda a seguir adelante.

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

Abraham Lincoln dijo una vez: "Los dogmas del apacible pasado son inadecuados para el turbulento presente." A lo cual el papa Francisco añadiría, con beneplácito, que la solución no es abandonar las creencias arraigadas, sino examinarlas a profundidad, para comprender su significado y, finalmente, retomarlas a la luz de los desafíos contemporáneos.

(Daniel Conway es integrante del comité editorial de The Criterion.) †

Praising God for gift of creation leads to respect for it, pope says

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

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

It is "a blind and destructive mentality that prefers profit to justice; it highlights the predatory attitude with

which men and women relate to nature," he said. "Please do not forget that social justice and ecology are deeply interconnected."

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

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

In his message, the pope said the conference's location was "a sign of hope" as well as a "sign of closeness to so many brothers and sisters who still live at the crossroads between the memory of a frightening tragedy and a reconstruction that is slow to take off." †

LETTER

continued from page 1

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

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

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

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

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

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

At 11 years old, Isaac Rosario says he has found you in the new friends he’s made, in his times of homesickness, and in a “Parables” session when he helped act out the story of David and Goliath—a



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

story that counselor Sarah Shover told Isaac and the other boys in his group that “anything is possible with God’s help.”

“Sometimes, I just talk to him about my day, what’s going on in camp, what are the highlights of the day and what are the lows,” Isaac says.

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

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

Cora’s counselor is 20-year-old Sarah Pankratz, and she has a message for you.

“The first thing I would say to God is, ‘Thank you.’ Because at CYO camp, you learn to find God in the smallest places. When I was a camper, my counselor and I were walking to a meal. I have a vivid memory of me asking her about her favorite part of camp. And I remember she said that the longer she stayed at camp, the bigger God got.

“The three things we try to give campers are fairness, kindness and showing them who Jesus is by the way we treat them.”

You should know God—I forgot again, you already know—that 50-year-old Diane Munneke considers the camp as a magical place in her life. She viewed it as a safe haven for her when her dad died when

she was 14. And this year she wanted to share the camp experience with her 12-year-old son, Jack, and her 20-year-old daughter, Katie. So Munneke and her 76-year-old mother, Pat Schmutte, signed on as volunteer nurses at the camp for a week.

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

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

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

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

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

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

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

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

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

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

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

“It was a powerful moment for her.”

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

Thank you for the gift, God.

All the best to you,
Your friend,

John Shaughnessy



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



Camp counselor Sarah Pankratz, standing in the back, and several campers are all smiles as they prepare to take on the high ropes course at Camp Rancho Framasa. (Photo by John Shaughnessy)



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

Inspired Catholics bring HEART work camps to central and southern Indiana

Second in a two-part series

By Natalie Hoefler

Craig Gelhausen says that from the first time he participated in a Catholic HEART Workcamp (CHWC) in Jackson, Miss., as a youth, “I just fell in love with helping people and getting to know people from around the country.”

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

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

As a result, 175 participants from three states helped at service organizations in Indianapolis on June 9-15. The next week, 278 campers from nine states descended on the New Albany/Louisville area to do the same.

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

‘Passion for faith, love of service’

Ogle was in her early 20s when she first experienced CHWC.

Her mother, Tammy Becht, was the youth minister for St. Mary-of-the-Knobs Parish in Floyd County at the time. Ogle joined as a young adult helper when her mother took the group to a Catholic HEART work camp in New Orleans, La.

“It was an amazing experience,” says Ogle. “Mom and I talked about how awesome it would be to bring it [to southern Indiana].”

They met with CHWC founder Steve Walker to discuss the idea. He approved, and Becht and Ogle operated their first Catholic HEART work camp in 2004.

Although it is officially called the “Louisville” work camp, its home base is just outside of New Albany in Georgetown at Highland Hills Middle School, which Ogle says “has welcomed us with open arms every year for 15 years and really embraced what we do.”

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

Ogle helped her mother direct the camp again in 2005. That year, they ran into a small problem.

“We divide the youth groups into teams with five to six kids with one adult,” she explains. “We ran out of adults, so we had to look at our young adult leaders.

“We looked at the oldest young adult we had. Mom said, ‘Put this guy on the team, and if you don’t think he can handle

it, we’ll swap him out.’

“That ‘guy’ is now my husband.” Jami, 38, and Andrew, 35, now have three children and are members of St. Mary-of-the-Knobs Parish. She is an information technology manager for Humana, and he works in facilities management at the University of Louisville.

For 12 years, they helped during camp week. But Ogle notes that for their “entire married life, we talked about how awesome [CHWC] was and how we wanted to get more involved in it again,” says Jami.

Last year, Jami once again became manager of the camp, with Andrew serving as “my emotional support, my rock and my trouble shooter,” she says. “He can do anything—plumbing, electricity. He helps teams organize what to do and how to do it.”

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

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

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

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

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

“Each year they donate about \$12,000 in labor,” says Mark Casper, the agency’s director. “Projects we couldn’t afford to fund each year get done because of their efforts. And they pay to come serve!”

“They are the hardest working volunteers,” he adds, crediting the 2017 workers with “literally building our Holy Trinity Park” by planting 900 plants and flowers.

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

Ogle says the CHWC mission to develop service-oriented, faith-filled Catholics is met every year.

“They walk away with a passion for their faith, a love of service, and just a desire to unapologetically live their faith,” she says. “Plus some blisters.”

‘An amazing thing to be part of’

Gelhausen’s first experience with CHWC as a youth drew him back again and again.

“I owe a lot to Catholic HEART,” he says. “If I didn’t have Catholic HEART, my life would be completely different.”

Overall, the native of Ireland, Ind., in the Evansville diocese, paid to participate in three work camps.

But from 2011-2013, CHWC paid him.

Gelhausen, 29, was a college student at Marian University in Indianapolis at the time. CHWC served as a summer job. He traveled with a team from camp to camp around the country, planning meals and organizing tools and other supplies.

He was excited to work with an organization that, “from the first time” he participated, “I just fell in love with it.”



Jami and Andrew Ogle



Catholic HEART Workcamp participants Felicia Samuels, left, and Sarah Pottorff, both of West Dundee, Ill., perform dance moves with a resident of the Little Sisters of the Poor’s St. Augustine Home for the Aged in Indianapolis on June 11. (Photo by Sean Gallagher)

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

While still a college student at Marian, Gelhausen was active with service projects.

“I saw lots of opportunities for service in Indy and thought Catholic HEART would work well here,” he says.

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

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

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

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

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

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

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

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

“It’s energizing for the parish and maybe especially for the older parishioners to see so many young people show up on our campus, coming from other states to do service work in our city,” says Haselhorst.

It was energizing, too, for the residents of the Little Sisters of the Poor’s St. Augustine Home for the Aged on the northwest side of Indianapolis. It was one of the many places where a team of CHWC participants served during the camp.



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

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

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

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

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

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

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

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

(Sean Gallagher contributed to this story. For the first part in this series, visit www.CriterionOnline.com) †



Mark Casper, right, agency director of St. Elizabeth Catholic Charities in New Albany, pitches in to help participants of the local Catholic HEART work camp with landscaping and planting flowers outside one of the southern Indiana organization’s Affordable Supportive Housing units on June 19.

(Photo by Natalie Hoefler)

REFUGEE

continued from page 1

Before admission to the U.S., each refugee undergoes an extensive interviewing, screening and security clearance process.

“Every refugee resettled in the United States goes through an extensive vetting process that often takes 18 months to two years to complete,” Bishop Vasquez noted in his statement. “[The process] incorporates live interviews and several extensive checks by multiple departments within the government. Many of these refugees have familial ties here and quickly begin working to rebuild their lives and enrich their communities.”

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

Setting caps on the number of refugees to be accepted from five global regions is done at the beginning of each fiscal year by the president, in consultation with Congress. The deadline for this consultation is on Sept. 30, according to Jen Smyers, director of policy and advocacy for Church World Service. She told reporters during a phone briefing midday on July 19 that the U.S. secretary of state “makes the final decision.”

In its story, Politico said the State Department “declined to discuss the possible cap.”

Other refugee advocates on the briefing with reporters included Michael Breen, a former Army officer, who is president and CEO of Human Rights First. He called it a “misguided and terrible” proposal.

He noted that resettlement of refugees is vital to the “national security and stability” of the U.S., makes this country a world leader and also has been an essential foreign policy tool, allowing into this country, among others, dissidents fleeing their own governments, those persecuted for their religion and Iraqis who have

helped the armed forces as translators.

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

“Zeroing it out” will end public-private partnerships that work with refugees and get them started on a new life in this country and all related services, she said. People will lose their jobs in this field, the institutional memory as to how these resettlement programs work “will disappear” and the U.S. “will be turning its back on this great need,” Richard added.

“The last couple of years have been historically low in terms of refugee resettlement here in the U.S.,” said Bill Canny, executive director of the USCCB’s Migration and Refugee Services (MRS). “Of the millions of refugees around the world, only about 1 percent will be resettled, [and] that number will decrease and leave more people vulnerable if these actions come to fruition.”

“I would implore the decision-makers to reconsider these devastating cuts,” Canny said on July 19 in remarks to Catholic News Service. “Our military relies on the work of interpreters while in the field and those interpreters are putting their lives and their families lives on the line. To not open our arms to them when they have done so for us, would go against who we are as a nation.”

In a statement late on July 18, Krish O’Mara Vignarajah, president and CEO of Lutheran Immigration and Refugee Service (LIRS), said: “It is horrifying to think that, by the stroke of a pen, the president can make a decision that will destroy a legacy of welcome that has been centuries in the making.”

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

“LIRS has been doing this work for 80 years. We have seen firsthand the life-



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

changing impact of this crucial program,” Vignarajah added. She herself is a former refugee, having come to the U.S. with her family from Sri Lanka when she was 9 months old.

“Setting the U.S. refugee ceiling at zero would be an egregious assault on fundamental American values. And quite frankly, the humanitarian implications of this decision would be enough to nullify our global reputation as leaders of the free world,” Vignarajah said. “[Trump] simply cannot afford to move forward with this proposal—not if he seeks ongoing support from people of faith all across the United States.”

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

“The administration has all but confirmed that our country will reach the 30,000 refugee admission goal for

FY2019,” Canny, of MRS, said in a statement released by the council, which he chairs. “We have been relieved by that important sign of the program getting back on track after a couple of extremely difficult years. In light of that hopeful sign, reports of further reducing the refugee goal to zero make no sense at all.”

He added: “There continue to be refugees who need the protection that resettlement provides, including refugees who are fleeing religious persecution. Faith-based communities and volunteers across the U.S. have the desire, capacity and resources to return to at least our historically normal level of welcoming refugees.”

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

“Rather than ending the program, we should work instead to restore the program to its historic norms of an annual resettlement goal of 95,000,” the bishop added. †

Possible policy change would negatively affect local community, director says

By Sean Gallagher

If the Trump administration moves forward in “zeroing out” the admission of refugees to the United States, the



Heidi Smith

Indianapolis community would feel the negative effects of such a policy change, said Heidi Smith, director of the archdiocese’s Refugee and Immigrant Services (RIS).

“Refugees make our community better, not only with their vibrancy and desire to give back, but also with the skills they

add to our workforce,” Smith said. “Right now, we receive more calls from employers wanting to hire our clients than we could even begin to fill. This would have a devastating effect on Indianapolis employers who rely on our clients to keep their businesses growing.”

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

RIS resettled 400 refugees in the Indianapolis area during the 2016-17 fiscal year and 220 refugees the following fiscal year. Those numbers would go to zero if the proposed plan is implemented.

Smith said that it is “completely disheartening” to refugees already

resettled in central Indiana.

“Many of them have spouses and children who were separated in the midst of the wars and persecution that caused them to flee,” she said. “It can take years for cases to be tracked and for families to be able to join together again.”

“Thus, many of them worry that they will not be able see their loved ones again, as such a policy could keep their loved ones in harm’s way. The refugee resettlement program is truly a life-saving program, and to be denied access to it could mean the difference between life and death for refugees fleeing violence across the world.”

Smith views the possible policy change with concern.

“Decimating the U.S. resettlement program is unnecessary, counterproductive,

undermines American interests and makes our country less safe,” she said. “Over the past two years, we have already seen the dire consequences of the decline in U.S. refugee resettlement.”

“When the United States signals to the world that protecting vulnerable individuals is not a priority, the world takes notice,” Smith said. “Refugee resettlement has already seen a drastic decline globally, impacting front-line countries including key military allies that host the overwhelming majority of the world’s refugees.”

(For more information about the archdiocese’s Refugee and Immigrant Services, visit www.archindy.org/cc/refugee.) †

Online Lay Ministry Formation

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

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

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



REPORT SEXUAL MISCONDUCT NOW

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

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

2 Carla Hill, Archdiocese of Indianapolis, Victim Assistance Coordinator
P.O. Box 1410, Indianapolis, IN 46206-1410

317-236-1548 or 800-382-9836, ext. 1548
carlahill@archindy.org



JULY 25 & 26 6-11 PM
JULY 27 5-11 PM

Rides ★ Games ★ Beer Tent ★ Bingo ★ Food ★ Raffles
Fireworks ★ Casino ★ Pony Rides ★ Car Show ★ Desserts

Live Music

Thursday - Tastes Like Chicken
Friday - My Yellow Rickshaw
Saturday - 3rd Generation Band



10655 Haverstick Rd Carmel, IN
www.setoncarmel.org IN Gaming Lis. # 149766

Forensic experts to study thousands of bones’ found in Vatican ossuaries

VATICAN CITY (CNS)—During a search for the remains of a young Italian woman missing for more than 30 years, workers discovered an enormous number of bones inside two ossuaries in a building next to a Vatican cemetery.

Further studies on the remains will be carried out starting on July 27, but it was not yet possible to predict how long it would take to conduct a “detailed morphological analysis of the remains found in the ossuaries,” said Alessandro Gisotti, outgoing interim director of the Vatican press office.

Gisotti said the investigation, led by a Vatican-appointed specialist in forensic medicine, Giovanni Arcudi, was being carried out according to internationally recognized protocols.

Workers spent six hours on July 20 inspecting two small underground cavities under the Pontifical Teutonic College.

A genetics expert retained by the Orlandi family told reporters on July 20 that the workers found what appeared to be “thousands of bones” belonging to perhaps dozens of individuals, both adult and minors.

The expert, Giorgio Portera, said, “I can’t say if it’s 1,000 or 2,000, but there are really very many” bones and bone fragments, leading him to assume they might represent “the remains of a few dozen people.” †

'We need a habitat on the moon,' says former NASA flight director

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

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

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

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

Asked whether he ever wished that he'd flown into space himself, the aerospace engineer and retired fighter pilot said, "In the very early days of the Mercury program, astronauts would be limited to doing one or two missions. I've been involved, in various capacities, with 100" missions, up through the Shuttle missions.

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

Following the fatal tragedy that claimed the lives of three NASA astronauts during a dress run of Apollo 1, Kranz told his team at the Manned Spacecraft Center in Houston: "From this day forward, Flight Control will be known by two words: 'tough' and 'competent.' 'Tough' means we are forever accountable for what we do or what we fail to do," he

said. "Competent" means we will never take anything for granted."

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

The hit film, *Apollo 13*, chronicled Kranz's work to devise the plan at NASA's Mission Control that would safely bring the ship and its crew of three astronauts, Jim Lovell, Jack Swigert and Fred Haise, home after its oxygen system failed. Actor Ed Harris portrays Kranz in the award-winning film, which was directed by Ron Howard.

Of the effort, Kranz said, "It wasn't about me; it was about the teams and the people in Mission Control. We truly believed that, in our line of work, failure is never an option.

"It involves team-building and respect that goes both ways," Kranz said. "Integrity is really the driver."

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

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

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

In a Space Foundation survey in 2010, Kranz was listed second among space heroes who inspired the public, only behind No. 1 pick astronaut Neil Armstrong, the first human to set foot on the moon.

Born in Toledo, Ohio, in 1933, Kranz graduated from St. Agnes Elementary



Gene Kranz is seen during a May 17 video shoot in his Dickinson, Texas, home. Kranz, flight director for Apollo 11, is a member at Shrine of the True Cross Parish in Dickinson, Texas, near Houston. (CNS photo/James Ramos, Texas Catholic Herald)

School and Central Catholic High School in Toledo.

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

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

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

from 1969 to 1972, according to NASA records.

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

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

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

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

BALTIMORE (CNS)—Did the Apollo 11 mission make Archbishop William D. Borders bishop of the moon?

Although Archbishop Borders was the 13th archbishop of Baltimore, at one time he may have been the bishop of a larger territory—much larger.

The Archdiocese of Baltimore encompasses 4,801 square miles—a decent size. Before Archbishop Borders—who was a native of Indiana—was assigned to the Archdiocese of Baltimore,

he was the founding bishop of the Diocese of Orlando, Fla., which was established in 1968, covering 13 counties and 9,611 square miles in central Florida.

It's important here to note that one of those counties, Brevard, is home to Cape Canaveral and the Kennedy Space Center, from which the U.S. has launched space missions since the early 1960s. (A fun fact about the area code for Brevard County: It's 321, as in "3-2-1 liftoff.")

The *Florida Catholic* newspaper of July 25, 1969, features a headline "Religious leaders praise landing of men on moon." On the front page, then-Bishop Borders is seen in a photo taken during a tour of the launch facilities on the eve of the July 16 liftoff for Apollo 11, the first mission to land on the moon. The bishop and New York Cardinal Terrence Cooke are standing not far from the launch pad with the massive Saturn V rocket behind them.

In an article below headlined "Will moonshot affect theology?"

the newspaper's editor, Father David Page, asked various religious leaders to reflect. Cardinal Cooke said, "From the viewpoint of the moon, it will immediately become apparent to man that we on Earth are really only one family and I think if this only sinks in, it will have tremendous spiritual significance in terms of lasting peace, understanding and brotherhood."

Rabbi Aryeh Lev told the *Florida Catholic* the moon flight was another example of God revealing new things about his creation.

At the prelaunch banquet honoring the interfaith leaders, there was some tongue-in-cheek banter about whose diocese included the lunar territory, with Bishop Borders contending that since the mission was being launched from his diocese, that was his responsibility.

Cardinal Cooke, who was vicar of the Military Ordinariate (now the U.S. Archdiocese for the Military Services), which served the Air Force Base at Cape Kennedy, said he should be allowed to accompany Bishop Borders "in the spirit of collegiality." Miami Archbishop Coleman F. Carroll claimed that tradition says the "moon is always over Miami," so he called dibs.

Bishop Borders apparently took it up a notch, however, when he met later that year with St. Paul VI for his "ad limina" visit, a meeting required of diocesan bishops every five years to greet the pope and discuss issues with the heads of various Vatican departments.

The pope had eagerly followed the moon mission on television and was photographed checking out the moon through a telescope at the Vatican Observatory near Castel Gandolfo, the pope's summer home.

According to a remembrance written in 2016 by Renae Bennett, Orlando's diocesan archivist, "During his visit, Bishop Borders mentioned to the pope that he was the 'bishop of the moon.' Responding to the pontiff's perplexed reaction, Bishop Borders explained that according to the 1917 *Code of Canon Law* (in effect at that time), any newly discovered territory was placed under the jurisdiction of the diocese from which the expedition that discovered that territory originated.

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

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

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

Nonetheless, Archbishop Borders still laid claim to being the first bishop of the moon. Perhaps someday, when we have colonists on the lunar landscape, and the Church is there to serve their pastoral needs, the Catholic center there will have a photo of Earth's satellite's "first bishop." †



Bishop William D. Borders is greeted by St. Paul VI in an undated photo. Bishop Borders was the founding bishop of the Diocese of Orlando, Fla., whose territory included Brevard County, home to Cape Canaveral and the Kennedy Space Center, from which the U.S. has launched space missions since the early 1960s. He was named Baltimore's archbishop in 1974.

(CNS photo/The Florida Catholic)

Corrections Corner/Deacon John Cord

Inmates longing for the dignity to know that they belong

Across the Archdiocese of Indianapolis, there are many dedicated women and men who go into federal and state prisons and county jails every week. They spread the word of God through Bible studies, Liturgy of the Word and



Communion services and counseling.

In Jackson County, we have two rotating teams that go into the county jail every Tuesday evening. We are allowed by the sheriff to offer a Communion service once per month. On

the other weeks, we celebrate a Liturgy of the Word.

A few weeks ago, when it was my team's evening to lead, the Gospel reading was from John, chapter 14. Jesus was telling his disciples that God his Father loves them if they love Jesus and one another.

As I reflected on this reading and told the men that Jesus loved each of them and that all of us on the team loved them,

I noticed many of them sit up straight and listen. As I continued explaining how much they are loved, I saw many of the men begin to weep.

We have seen this reaction before when we preach of love, when we tell the men and women that the reason we come to visit them is because we love them.

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

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

For these folks, growing up in generational poverty may have meant their parents were in jail or prison for much of their childhood. They may have bounced through foster homes, or may have slept on the couches of

people who were distant relatives. Many never had the experiences of a normal childhood.

This lifestyle is one of survival. This lifestyle is one of doing what one must do to make it through the day. It can be a life of pain and suffering. It is no wonder so many who experienced generational poverty end up in our jails and prisons. These folks feel that this is their place. They feel like they don't belong with "normal" people.

But there is something we can all do: very simple things, especially when we encounter someone who might look like they are in this situation.

We can simply engage in a conversation with them. We can give them a few minutes of our time. By just stopping and chatting with them, we give them the dignity that they may not have experienced before.

We can let them know they belong.

(Deacon John Cord ministers at St. Ambrose Parish in Seymour, and is a member of the archdiocese's Corrections Advisory Committee.) †

Faith and Family/Sean Gallagher

The growing importance of the vocation of parents

Not long ago, I heard the buzzing of locusts for the first time this summer. When I heard it, I let out an almost instinctual sigh.



That's because when I was my boys' ages, I always identified first hearing locusts with being on the downhill side of my summer vacation and the first day of school being not too far away.

Nowadays, that's even more the case. My oldest son's first day as a high school senior will be during the first week of August. Children in schools with balanced schedules might already have started classes.

All five of my boys are full-fledged students now, with my youngest son, Colin, starting kindergarten this year. Four of them are students at Lumen Christi Catholic School in Indianapolis. My oldest son, Michael, is enrolled at Father Thomas Scecina Memorial High School, also in Indianapolis.

And while my wife Cindy and I very much appreciate the authentic Catholic education and formation our boys receive at these schools, we still place a high priority on our God-given roles as our sons' primary educators.

I've known about this crucial part of the vocation of parents since before my boys were born. Living it out concretely is a daily, ever-changing challenge that Cindy and I can only fulfill with the help of God's grace.

And while parents in all ages and places have always needed this grace to carry out the mission of forming their children, it seems that this divine help is all the more needed today.

The culture in which we live seeks to form our children according to its values, which are more and more at odds with the Gospel. Those who promote these values do so with great vigor in many ways through various forms of media and in our society's widespread consumerism.

And these apostles of moral relativism, unrestrained autonomy and freedom defined as license not only champion their own cause with enthusiasm, they also disparage Gospel values and those who seek to live by them with an ever-greater hostility. In seeking to present themselves as paragons of tolerance, they actually promote intolerance—at least to those who choose to disagree with them publicly.

It's this cultural climate in which children are sadly growing up that makes me see the vocation of parents as increasingly important in the life of the Church now and at least the near future.

Some 25 years ago, I actively discerned a possible call to the priesthood and religious life. While I ultimately found that God had called me to marriage and family life, I still greatly value the vocation to ordained ministry and the consecrated life and hope to pass on that value to our boys.

Over my 18 years of married life, though, I've come to see this calling as heroic, even if I am the first to confess that I too often fail to meet its demands.

Living out the vocation to marriage and family life with the help of God's grace in this culture is a great challenge, but one that can hopefully bear great fruit.

God's grace flows through us parents to our children as we seek to form them so they can live more fully as the adopted children of God they became at their baptism.

As they live this life more completely, which so often runs counter to the values of our culture, they then can become a vital force of renewal in society. In the process, they'll hopefully become the saints that God has dreamed of them being for all eternity. †

Amid the Fray/Greg Erlandson

Mass, confession, baptism and the future of our Church

How far would you drive for Mass?

I don't know if anyone has ever done a study of such a pedestrian topic, but it is a question that will become increasingly relevant.



Once upon a time, driving farther than your local parish was simply a matter of choice. For example, when I was a child, my parents took strong exception to our curmudgeonly pastor.

As kids, we had no idea why so many Sundays were an adventure: We would pack into our VW bus and go anywhere but our home parish: from Our Lady of Malibu to Corpus Christi to St. Monica's. It was a great opportunity to see the diversity of worship spaces, even in the one, holy and Catholic Church. Only years later did I find out the reason for our road trips.

As a parent myself, I fall in the camp of "stick to the parish in whose boundaries you reside."

I know many people decide otherwise, choosing to find a parish that satisfies their taste in music or homilies or even language. To which I respond: Who am I to judge? But if being Catholic means "here comes everybody" (to quote James Joyce), then all the messy diversity of

"everybody" is to be found in my parish.

In the future, however, driving long distances for Mass may not be optional when the number of priests available are not enough to staff all the parishes and all the Masses to which people are accustomed.

Some Catholics in rural areas are already experiencing this shortage, as are folks in the military. There are dioceses now that have almost the same number of priests as parishes. When one gets sick or dies, it isn't just an inconvenience, it means people may go without.

As our priestly population ages and populations shift, this will only get more dramatic. Dioceses like Pittsburgh are already facing this reality, going from 188 parishes to 57. Other dioceses are consolidating priests so that three may serve five parishes or four serve six.

We laity, at least in the U.S., have been pretty spoiled, to tell the truth, believing that whatever our schedule or inclination, the Church will be available to us. For too many years, we've treated parishes as the spiritual equivalent of service stations. We pull in at our convenience. We get the Mass time, the music, the liturgy, even the language we want, and then we sail off into the work week.

In many of our dioceses in the not too distant future, we may soon

resemble much of the rest of the world. Masses may take place in shifting locations and larger venues. It may not be a 10-minute drive and a one-hour Mass. It may mean a time commitment we readily accept for travel soccer or 18 holes of golf.

How far would you drive to receive the Eucharist, go to confession, or baptize your child? Would you go 30 miles away? Would you go to the next county? Would you do the readings with your family on those weeks when no Mass may be available?

I've heard stories already of parishioners shouting at parish staff because they can't get the funeral date they want or the wedding time they want. A priest simply isn't available. How many people will simply wander away, not a "none," but a "not worth the bother"?

Some dioceses are already calculating the sliding scale: Closing parishes to save money means X number of Catholics will simply stop going, which means a further drop in revenue.

The calculation we laity may have to make is how far we will drive for the Eucharist.

(Greg Erlandson, director and editor-in-chief of Catholic News Service, can be reached at gerlandson@catholicnews.com.) †

Emmaus Walk/Debra Tomaselli

Simple suggestion leads to discovering the power of prayer

Dad and I stepped into my house, took a deep breath, and paused. We'd just returned from a trip to the ICU at a local



hospital where my brother, at age 33, was clinging to life, battling kidney failure.

Saddened, I glanced at Dad. How could he suffer the loss of a beloved son? How could I endure the loss of an adored

brother? We loved Jim. My feet were slipping on the shifting sands of time.

Nobody realized we were home yet. Standing in the foyer, I heard my husband playing Uno with the kids and the sounds of their laughter coming from the family room. I heard the timer on the stove start beeping. I heard the baby start to cry.

I took a deep breath.

Dad, too, paused. Our eyes met. Just pondering Jim's condition made me tremble with fear. My stomach was in knots. I felt overwhelmed. I was scared ... very scared.

Dad looked at me. "Let's pray," he suggested.

How? I'd never prayed for anything like this before. Perhaps I had never really prayed. Sure, I had whispered a few desperate pleas enlisting God to try to talk my parents into buying a horse for me, or getting an "A" on a math exam, or to help me arrive to work on time.

But I'd never felt as hopeless as this.

In the past, although I prayed wholeheartedly for a particular outcome, I knew life would go on even if I didn't get the horse, the "A", or, say, if I arrived late.

But I wasn't so sure I could live without my brother. Pray? I did not know what to say, indeed, I wasn't sure I could trust in God.

My father spoke first. "I'm not so good at making up my own prayers, like some people can do," he said. "How about we just say three Hail Mary's together?"

He reached for my hand.

"Hail Mary, full of grace, the Lord is with thee," we began. Together, we prayed.

Surprisingly, with each succeeding prayer my anxiety lessened. By the third recitation, an all-encompassing peace settled over me.

Dad and I headed to the family room, where we joined my husband and children. Joe handed me the baby and I cradled her with love. The kids, Lynn, 7, and Jenna, 3, raced to tell me the fun they had while I was gone. They grabbed the Uno cards.

"Want to play?" they asked.

"Sure," I said. I took a seat beside them while Joe finished cooking dinner.

That night, I was filled with appreciation for my family.

And somehow, in spite of Jim's declining condition, I felt strangely calm from that day forward.

All because of three ordinary prayers, delivered by the two of us.

Prayers, broken and shared.

(Debra Tomaselli writes from Altamonte Springs, Florida. She can be reached at dtomaselli@cfl.rr.com.) †

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

The Sunday Readings

Sunday, July 28, 2019

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

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



The story has fascinated and sobered people for a long time. It involves catastrophic but just punishment for sinning against God. Its central points actually are about God's availability to people in prayer, and

God's merciful protection of the faithful. For example, Abraham, regarded as the father of the Hebrew race, the great figure of faith, literally converses with God.

Make no mistake. God is almighty and supreme. Abraham is not equal to God in any way. The people of Sodom and Gomorrah have sinned outrageously. God, who is completely just, insists that this vice will result in their devastation. Abraham pleads instead for divine mercy.

God sets a mark. Abraham asks that the hurdle be lowered. God agrees. Then Abraham asks for a further lowering. God agrees, and so on. It illustrates not bargaining but God's great mercy.

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

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

God hears Abraham and extends mercy.

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

such an overwhelming pagan culture, following this faith was a challenge indeed.

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

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

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

Reflection

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

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

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

Daily Readings

Monday, July 29

St. Martha
Exodus 32:15-24, 30-34
Psalm 106:19-23
John 11:19-27
or Luke 10:38-42

Tuesday, July 30

St. Peter Chrysologus, bishop and doctor of the Church
Exodus 33:7-11; 34:5b-9, 28
Psalm 103:6-13
Matthew 13:36-43

Wednesday, July 31

St. Ignatius of Loyola, priest
Exodus 34:29-35
Psalm 99:5-7, 9
Matthew 13:44-46

Thursday, August 1

St. Alphonsus Liguori, bishop and doctor of the Church
Exodus 40:16-21, 34-38
Psalm 84:3-6a, 8a, 11
Matthew 13:47-53

Friday, August 2

St. Eusebius of Vercelli, bishop
St. Peter Julian Eymard, priest
Leviticus 23:1, 4-11, 15-16, 27, 34b-37
Psalm 81:3-6, 10-11b
Matthew 13:54-58

Saturday, August 3

Leviticus 25:1, 8-17
Psalm 67:2-3, 5, 7-8
Matthew 14:1-12

Sunday, August 4

Eighteenth Sunday in Ordinary Time
Ecclesiastes 1:2; 2:21-23
Psalm 90:3-6, 12-14, 17
Colossians 3:1-5, 9-11
Luke 12:13-21

Question Corner/Fr. Kenneth Doyle

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

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

AIn the Gospels, once the public ministry of Jesus has begun, Mary is mentioned in only a few scenes. We can assume that his mother did not accompany him throughout the course of that 2 1/2-year period, but continued to reside at Nazareth.



At a general audience in March 1997, Pope John Paul II said: "The beginning of Jesus' mission also meant separation from his mother, who did not always follow her son in his travels on the roads of Palestine. Jesus deliberately chose separation from his mother and from family affection, as can be inferred from the conditions he gave his disciples for following him and for dedicating themselves to proclaiming God's kingdom."

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

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

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

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

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

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

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

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

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

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

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

My Journey to God

Tea with an Angel

By Marie LeRoy

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

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

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

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

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

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



(Marie LeRoy is a member of St. Pius X Parish in Indianapolis. In the photo above, a poverty-stricken woman the poet met while on a trip to Morocco in October, 2017, prepares the poet a cup of tea "from her meager supply.") (Submitted photo by Marie LeRoy)

Rest in peace

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

ALTIZER, Robert, 84, St. Martin of Tours, Martinsville, July 4. Husband of Rosemary Altizer. Father of Eric Phillips, Adam, Tim and Todd Altizer.

BREEDLOVE, Mary Beth, 68, Immaculate Heart of Mary, Indianapolis, July 5. Wife of Max Breedlove. Stepmother of Tracey Collins, Shelley Parrott and Greg Breedlove. Sister of Joseph O'Connell. Grandmother of eight.

CRABTREE, Barbara J., 85, Holy Spirit, Indianapolis, July 6. Mother of Chris, Kyle, Mark and Matthew Crabtree. Grandmother of 11. Great-grandmother of 10.

CUNNINGHAM, Virginia, 95, St. Mary, Lanesville, July 13. Grandmother of five. Great-grandmother of six.

DESPRES, William P., Jr., 96, St. Christopher, Indianapolis, July 13. Husband of Katie Despres. Father of Tracy Stout and Nancy Williams. Brother of Eleanor Bellandese. Grandfather of one. Great-grandfather of two.

ECK, Nancy L., 73, Holy Spirit, Indianapolis, June 30. Mother of Bethann Graves, Brenda Schnabel and Robert Eck. Grandmother of eight. Great-grandmother of four.

GOBLE, Edward E., 81, St. Louis, Batesville, July 15. Husband of Clara Goble. Father



Ebola emergency

A Congolese health worker administers the Ebola vaccine to a child at the Himbi Health Center in Goma, Congo, on July 15. Church representatives in Congo are urging international action to contain Ebola, as the World Health Organization declares an emergency in Congo's eastern provinces. (CNS photo/Olivia Acland, Reuters) †

of Lee Ann Gibbs and Lori Lambert. Brother of Louis and Richard Goble. Grandfather of four.

GOEBEL, Beverly A. (Schippel), 82, St. Michael the Archangel, Indianapolis, July 13. Mother of Sharon Caroselli, Ann, Mary and John Goebel. Grandmother of six.

HOOPER, Joanne P., 88, St. Lawrence, Indianapolis, July 11. Mother of David, Richard and Robert Hooper. Grandmother of seven. Great-grandmother of 10.

JAMES, Mary Jo, 81, St. Ambrose, Seymour, July 13. Wife of George James. Mother of several. Grandmother and great-grandmother of several.

JOHNSTON, Douglas G., 22, St. Barnabas, Indianapolis, July 16. Son of Brian and

Dianne Johnston. Brother of Sarah, Julie and Joshua Johnston. Grandson of Margaret Imran.

MARLER, Mary Ann, 82, St. Pius X, Indianapolis, June 23. Wife of Donald Marler. Mother of Theresa Fadale, Dr. Charles and Paul Marler. Grandmother of nine. Great-grandmother of nine.

MARTIN, Aquilino Galdamez, 46, St. Lawrence, Indianapolis, June 29. Son of David Martinez Solita and Alicia Galdamez. Brother of Oscar Martinez.

MCALLISTER, Thomas J., 81, St. Christopher, Indianapolis, July 11. Father of Donna Adkins, Darlene Cline, Deborah McAllister-McDonnell, DeAnn, Denise and Thomas McAllister, Jr. Brother of Patrick

McAllister. Grandfather of 13. Great-grandfather of 20.

MENNEL, George F., Jr., 94, St. Roch, Indianapolis, July 13. Husband of Patricia Mennel. Father of Marsha Brinson, Sandra Jones, Pamela Lohman, Theresa McClung, Madonna Petty, Donald, George III, Paul and William Mennel. Grandfather of 25. Great-grandfather of 33.

MILLS, Glenn T., 101, SS. Francis and Clare of Assisi, Greenwood, July 11. Father of Pam Green. Grandfather of four. Great-grandfather of seven. Great-great-grandfather of one. Great-great-great grandfather of two.

RINGWALD, Leo H., 66, Prince of Peace, Madison, July 8. Brother of Theresa Buehler, Agnes Clift, Barbara

Grandstaff, Patricia Marlowe, Karen McClure, Marilyn Swift, Andrew, Charles, David, Don, James and Michael Ringwald. Uncle of several.

SCHROEDER, Ronald J., 77, St. Mary-of-the-Knobs, Floyd County, July 22. Husband of Kathy Schroeder. Father of Daren and Harold Schroeder. Brother of Sheila Bennett, John and William Schroeder.

SHINE, Mary E., 74, St. Pius X, Indianapolis, June 26. Wife of Michael Shine. Mother of Alison and Conor. Sister of Jennifer Payne.

SNYDER, Norman, 83, St. Mary, Rushville, July 13. Husband of Dorothy Snyder. Father of Debbie Banks, Mark and Matt Snyder. Brother of Dorothy King, Charlotte Raby, Ruth Ross, James and John

Snyder. Grandfather of seven. Great-grandfather of one.

TENNER, Lawrence E., 77, St. Christopher, Indianapolis, June 27. Husband of Marcia Tenner. Father of Christian Radican, William Wilson and Lawrence Tenner. Grandfather of three.

WADE, Edwin E., 88, St. Lawrence, Indianapolis, July 4. Husband of Anne Mascari-Wade. Father of Cindy Johnson and Jeff Wade.

WHITE, Billie G., 84, Good Shepherd, Indianapolis, July 7. Husband of Vickie White. Father of Fay Boone, Sherry Dannettelle, Kay Stawich, Chris Rackemann, Chad, Matt and Rod Little. Grandfather of 22. Great-grandfather of nine. †

Appeals court says Title X rule can take effect while suits proceed

WASHINGTON (CNS)—The U.S. Department of Health and Human Services (HHS) announced on July 15 it would begin implementing the Trump administration's "Protect Life Rule" to bar Title X funds from being used for promoting or providing abortion as family planning.



Marjorie Dannenfelser

On July 11, the U.S. Circuit Court of Appeals in a 7-4 decision said that even as court cases challenging it proceed, the rule can take effect. The ruling of the San Francisco-based court let stand its June 20 decision lifting injunctions blocking enforcement of the rule.

An emergency stay had been sought by some abortion rights advocates, including Planned Parenthood, and by 20 U.S. states and the District of Columbia.

"We are greatly encouraged to see the 9th Circuit rule in favor of allowing President Trump's Protect Life Rule to take effect while it continues to be litigated," said Marjorie Dannenfelser, president of the national pro-life group Susan B. Anthony List.

"A strong majority of Americans have consistently voiced their opposition to taxpayer funding of abortion—it is even unpopular among Democrats and self-described pro-choice Americans," she said on July 15. "Without reducing Title X funding by a dime, the Protect Life Rule simply draws a bright line between abortion and family planning, stopping abortion businesses like Planned Parenthood from treating Title X as their private slush fund."

Represented by the Thomas More Society, a pro-life law firm based in Chicago, the Susan B. Anthony List has filed friend-of-the-court briefs in support of the Protect Life Rule and the federal government in the cases brought against it.

Dannenfelser noted that the nearly three decades ago, the U.S. Supreme Court upheld similar regulations and is optimistic the Trump administration's rule will prevail in the courts.

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

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

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

"Implementing the Protect Life Rule makes sense when you consider all the funds misused by abortion vendors to sell abortions to unsuspecting women," she said. "Planned Parenthood has violated the spirit of the Title X family planning program for years by collecting millions of dollars while they marketed abortion."

Hawkins added, "Pregnancy is not a disease cured by abortion, and ending the connection between abortion and family planning is a victory for common-sense health care."

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

HHS said the rule requires "clear financial and physical

separation between Title X funded projects and programs or facilities where abortion is a method of family planning. This separation will ensure adherence to statutory restrictions, and provide needed clarity for the public and for Title X clinics about permissible and impermissible activities for Title X projects."

Americans United for Life's president and CEO, Catherine Glenn Foster, said in a July 16 statement that under the rule, "no physician in America is being stopped from referring a patient for an abortion—they just can't demand taxpayer funding to do so.

"Planned Parenthood and others want to use public Title X funds to support their abortion services in blatant disregard of Congress explicitly and statutorily excluded abortion from the scope of Title X projects and funding," she added.

In a poll commissioned by Students for Life of America and conducted by The Polling Company/Woman Trend, 18- to 34-year-olds by a 3-to-1 margin said they preferred that their tax monies go to Federally Qualified Health Centers—a government designation for centers that provide comprehensive health care services to underserved communities—rather than to Planned Parenthood.

The Protect Life Rule's restrictions are like what President Ronald Reagan put in place in 1988. Planned Parenthood of New York City immediately challenged the regulations, claiming the denial of public funds violated their constitutional rights of free speech because the rules included a prohibition on abortion referrals.

In 1991, the U.S. Supreme Court ruled 5-4 the government had the right to establish rules that fund only family planning programs that do not "encourage, promote or advocate abortion." When President Bill Clinton took office in 1993, he reversed the regulations. †



Jeanne Mancini

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

CHARLOTTE, N.C. (CNS)—Planned Parenthood's expansion in Charlotte is uniting grassroots organizations, pro-life groups, and Catholic and Protestant congregations in response.

Planned Parenthood South Atlantic is moving its Charlotte Health Center to a larger building in a historically black neighborhood of Charlotte, about a mile away from St. Patrick Cathedral.

Planned Parenthood South Atlantic bills itself as "one of the region's largest Planned Parenthood affiliates," with 14 locations spanning North and South Carolina, Virginia and West Virginia.

Its current rented location in Charlotte offers only abortion referrals, but the new 10,626-square-foot facility will offer "the full range of legal services," Pam Pearson, chair of Planned Parenthood South Atlantic's board of directors, told *The Charlotte Observer* daily newspaper.

Before Planned Parenthood has even opened, however, grassroots organizations and churches have been holding multiple prayer vigils and rallies just outside the tall iron fence encircling the property.

"A Catholic presence is needed in this fight for the unborn, and the time for action is now," said Jessica Grabowski, director of the Diocese of Charlotte's Respect Life office.

Grabowski, members of the grassroots Carolina Pro-Life Action Network and other pro-life leaders in Charlotte have been organizing ways for people to mobilize.

"As a diocese, we can come together to pray to have abortion ended in our city," said Andrea Hines, a pro-life activist who had an abortion in college and now speaks about her experience as part of the Silent No More campaign.

Catholics held a 40-day vigil in May and June, with at least one person praying silently outside the facility for at least one hour every day.

"The theme throughout all of this is love and peace," Hines said. "Being silent really makes a difference."

Students in a Charlotte area homeschooling group are praying the "Memorare," which seeks Mary's intercession, in response to the news about Planned Parenthood. Their goal is to pray one "Memorare" for every dollar that Planned Parenthood spent to buy the new facility—that's 2,350,000 prayers for the \$2.35 million price tag—by the feast of the Assumption, on Aug. 15.

Planned Parenthood's new location will be the fourth abortion facility in Charlotte, which already is North Carolina's abortion capital.

Charlotte's centralized location, easy access and proximity to the South Carolina border make it the busiest city in the state for abortions.

According to the latest data available from the state Department of Health and Human Services, more than 36 percent of the total 27,183 abortions performed in North Carolina in 2017 were in Charlotte.



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

Mecklenburg County reported 9,912 abortions in 2017—more than any other county in North Carolina. Fewer than half of those, 3,890 abortions, were performed on county residents.

The new abortion facility sits at the edge of the Cherry neighborhood, a historically black neighborhood that is undergoing rapid change.

Some neighbors said they knew a medical office was going into the renovated building, but not everyone knew it was going to be Planned Parenthood.

Planned Parenthood masked its purchase of the property in 2017 through a shell corporation, Secure Source LLC.

An elderly man who has lived in the Cherry neighborhood for decades said the former property owner told people about the sale to Planned Parenthood in 2017 at a neighborhood meeting, and warned of the likelihood of increased traffic and protest crowds.

"It is what it is," the unidentified man shrugged.

Then he pointed down the street to the now-closed Community Charter School, a prominent building that has been a focal point for the neighborhood since the 1920s, and commented that the building used to house a school for pregnant teens in the 1980s.

A young woman who moved last November into a home right across the street from the location expressed support for Planned Parenthood and said she hoped the new center is successful.

But the resident who lives next door to the Planned Parenthood site said he was "appalled" to hear the news. A pediatric

anesthesiologist who also is a Catholic, said he is sickened by abortion and the throwaway mindset it represents.

"I've helped premature babies at 26 weeks, then at 24 weeks, now at 22 weeks," he said. His respect for life, he said, stems from the fact that he sees exactly what an unborn child looks like—including seeing an unborn baby squirm and cry out in pain when he has to prick them with a needle to anesthetize them during a surgical procedure.

"I'm opposed to abortion. I'm disgusted by it," he told the *Catholic News Herald*, Charlotte's diocesan newspaper.

Planned Parenthood officials told *The Charlotte Observer* the Cherry neighborhood location was chosen because of its accessibility and security, and they are planning for protests.

Joyce Bellamy, acting director of the Charlotte Health Center, said: "That's something that's always been happening. We're not concerned. We're prepared to make sure our patients feel safe."

Evangelical Christians, black pastors of Protestant congregations and Catholics staged a prayer rally in a neighborhood park next to Planned Parenthood on June 15.

More than 300 people came out to the "Save Our Children" rally, which was organized by faith-based grassroots organizations and local African-American churches.

Clergy leaders condemned abortion as a sin and as genocide against African-Americans, and they called Planned

Parenthood "merchants of death."

They called on people to combat abortion by supporting resources for pregnant women in need, educating people, and praying for a conversion of hearts.

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

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

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

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

"The No. 1 killer among ethnic minorities, among black folks, in our country is abortion," said the Rev. Kevrick McKain, one of the rally organizers. "It's time that it end during our generation, not someone else's generation." †

Baltimore Auxiliary Bishop Brennan named to head West Virginia diocese

WASHINGTON (CNS)—Pope Francis has appointed Auxiliary Bishop Mark E. Brennan of Baltimore to head the Diocese of Wheeling-Charleston, W. Va.

A native of Boston, Bishop Brennan, 72, has been a Baltimore auxiliary since his episcopal ordination on Jan. 19, 2017.

In West Virginia, he fills the vacancy left by the resignation of Bishop Michael J. Bransfield last September; he turned

75 on Sept. 8, 2018, the age at which canon law requires bishops to turn in their resignation to the pope. When Pope Francis accepted his resignation on Sept. 13, 2018, he left under a cloud of allegations of sexual and financial

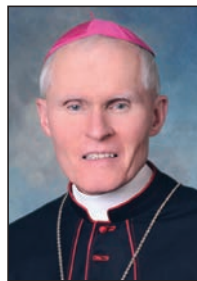
misconduct. The same day, Pope Francis named Baltimore Archbishop William E. Lori apostolic administrator of the statewide diocese.

At the pope's request, Archbishop Lori conducted an investigation into the charges.

In June, Archbishop Lori issued a report on the investigation's results. Accusations of sexual harassment against Bishop Bransfield were found to be credible. The report also noted a "pattern of extensive and inappropriate spending" on the part of the former shepherd.

Bishop Brennan's appointment was announced on July 23 in Washington by Archbishop Christophe Pierre, the Vatican nuncio to the United States.

The Diocese of Wheeling Charleston has about 78,000 Catholics, or 4 percent of a total state population of more than 1.8 million people. †



Bishop Mark E. Brennan

Classified Directory

For information about rates for classified advertising, call (317) 236-1585.

For Sale

TWO PLOTS, CALVARY CEMETERY, 435 W. Troy, Indianapolis: \$4,000 value, asking \$3,500 for both. **Contact owners, 317-535-8858.**

Special Care

Huser Special Care
Trusted and Compassionate Care
Serving people with Autism & Developmental Disabilities

- Medicaid Waiver (CIH & FSW)
- Residential, Community, Respite and PAC Services
- Staff screened and trained

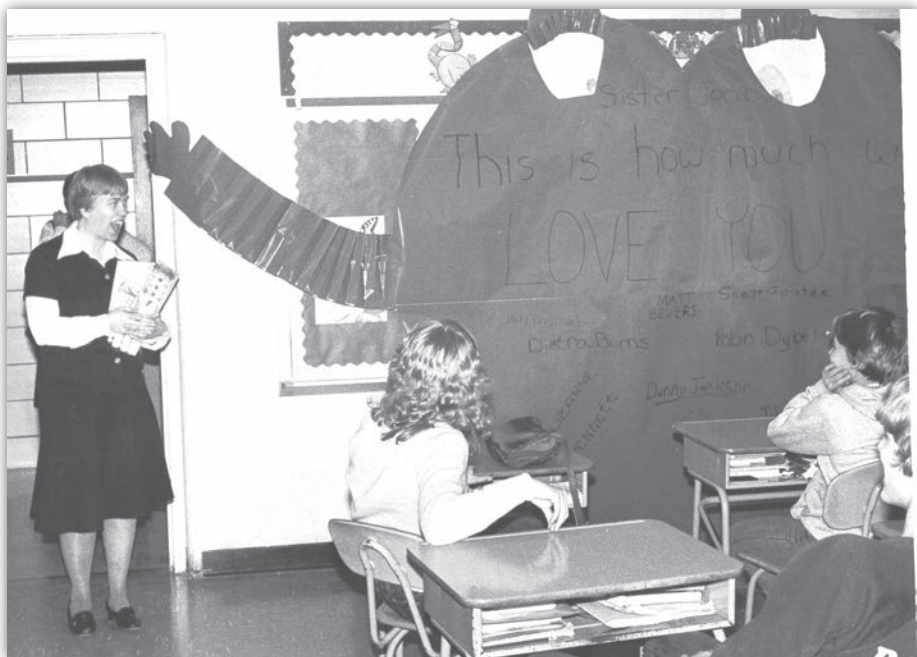
Kathy and Terry Huser
(317) 255-5700
www.HuserSpecialCare.com
Career Opportunities Available

Hauling & Removal

Fred & Sons'
Hauling & Tree Removal Service
FredAndSons.com
317-626-5973
Call today for prompt service!

- Tree Removal, Topping & Trimming
- Shrub Trimming & Removal
- Light Hauling
- Construction Clean-up
- Junk Removal
- Brush Pile Cleaning
- Garage/Basement/Attic Cleanout
- Gutter Cleaning
- Mini Barn / Shed / Fence / Deck Demolition & Removal
- Appliance / E-Waste Removal
- Stump Grinding

See your ad here next week!
Call today to advertise!
317-236-1585



Teacher appreciation in Bedford

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

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



After professing her first vows as a Sister of Providence at Church of the Immaculate Conception in Saint Mary-of-the-Woods on June 30, Providence Sister Emily TeKolste displays the symbol identifying her with the congregation—a white cross with a black emblem representing Christ in the world. (Submitted photo)

Sister of Providence professes first vows at Saint Mary-of-the-Woods

Criterion staff report

On June 30, Providence Sister Emily TeKolste, a native of Carmel, Ind., professed first vows in Church of the Immaculate Conception as a member of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods. The profession of these vows concluded her novitiate, a two-year formation program with the congregation.

During this first year of the novitiate program, she studied Scripture and spirituality, participated in communal and private prayer and continued discerning a possible call to religious life through participation in a variety of programs, seminars and other projects.

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

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

(For more information about the Sisters of Providence of Saint Mary-of-the-Woods, log on to spsmw.org.) †

Backing Catholic action day, bishops call out 'cruelty' in immigration policies

WASHINGTON (CNS)—Though they weren't present, at least seven U.S. bishops made their views known via statements supporting the July 18 "Catholic Day of Action for Immigrant Children" near the U.S. Capitol.

During the demonstration, at least 70 men and women religious and lay Catholics were arrested in the Russell Senate Office Building for civil disobedience in protesting immigration policies they say have led to the deaths of migrant children and their parents at the U.S.-Mexico border. Those arrested were released later that day after being charged with "incommoding, crowding and obstructing" and choosing to pay a \$50 fine or request for a court date.

Most of the prelates who weighed in with statements, like Bishop John Stowe of Lexington, Ky., called out government policies that separated families, led to the detention of children in immigration custody and kept would-be asylum-seekers to the U.S. in dangerous cities on the Mexico side until their petitions are heard by a court.

"There has been one chapter after another of serious atrocities intentionally perpetrated on some of the most vulnerable people: family separation, loss of children in custody, two dozen deaths in ICE [Immigration and Customs

Enforcement] custody since 2017, children in cages, living under bridges in extreme temperatures, shielded from public view, assaulted and brutalized, underfed and without facilities for bathing or hygiene," said Bishop Stowe, bishop-president of Pax Christi USA, who attended the 2018 gathering at the Capitol.

"Now we have raids targeting families—families who have fled situations of danger from gang violence, drug trafficking, and economic desperation—and changing rules about who qualifies for asylum right as people are fleeing for their lives," he added.

Instead of comprehensive immigration reform, the government looks for a path toward enforcement of policies that "do not work no matter how much they are escalated," he said.

"Cruelty toward the suffering and bullying the most vulnerable should not be national policy, and we cannot allow it to continue," said Bishop Stowe.

Bishop Robert W. McElroy of San Diego, in the list of statements provided by Faith in Action, a grassroots, national faith-based organizing network, also offered a defense of migrant families.

"We stand in a moment when our government has weaponized fear—the fear being sown within our nation as a

whole that refugees and immigrants, who have been America's historic lifeblood, have now become the enemy; and the even more reprehensible fear being unleashed upon the hearts and souls of immigrant mothers and fathers that they will be separated from their children purely as an act of intimidation," he said.

"Your witness today repudiates this weaponization of fear. It points to the systematic distortions of the truth which underlie our nation's rejection of its most sacred legacy and identity," Bishop McElroy said. "Your witness testifies in clarion tone to the utter rejection of the Gospel of Jesus Christ that lies in the very act of separating children and parents for political purposes.

"And it makes clear that the voice and the solidarity and the compassion of the Church will be dramatically present in this battle for the soul of our nation."

The bishops who lent their voice to the event in Washington, organized by a coalition of Catholic and other faith-based groups, praised the hundreds of participants and their defense of migrants.

Bishop Anthony B. Taylor of Little Rock, Ark., said he wanted to express support for participants' efforts "to convince the administration that they must stop demonizing and detaining children and families who pose no threat to anyone.

"The images of those who have suffered and died trying to make their way to freedom 'cry to the heavens,' in the words of our USCCB [U.S. Conference of Catholic Bishops] leadership," he said. "Our faith calls us to oppose this cycle of violence."

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

"They are people like our own immigrant ancestors, many of whom came here fleeing desperate circumstances in the past—no one immigrates because things were going great in their home

country," he said. "And since many of us would not even be here today had our own immigrant ancestors not been able to come here in their time of distress, we now have an obligation to do all that we can to help our brothers and sisters who are dealing with desperate circumstances in the present.

"This 'Day of Action' focuses on immigrant children, the most vulnerable of those who are being traumatized by the actions of our government, separating them from their parents, often neglecting their most basic needs, but the same principles apply to adults as well."

Bishop Edward J. Weisenburger of Tucson, Ariz., said that while nations have the right to maintain and supervise their borders, it must be balanced with the rights of immigrants, especially those fleeing catastrophic or life-threatening situations.

"How we respond to their needs reveals the extent to which we have made the Gospel of Jesus Christ our own," he said. "It is my hope that the teachings of our faith will inform the dialogue and decisions related to the humanitarian crisis unfolding before our eyes. In this way, we will prove ourselves the best of Catholics as well as the best of American citizens."

Bishop Mark J. Seitz of El Paso, Texas, invoked the words of St. Oscar Romero of El Salvador in addressing the participants.

"There are not two categories of people, some born to have everything and others who can't enjoy the happiness that God has created for all," he said, recalling the words of the slain archbishop during a December 1979 homily. "In this moment of injustice for migrants and the poor, we people of faith are called to work for justice.

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



Catholic leaders and advocates protest the Trump administration's handling of detained immigrant children during a "Catholic Day of Action for Immigrant Children" on July 18, in the Russell Senate Office Building in Washington. (CNS photo/Tyler Orsburn)