

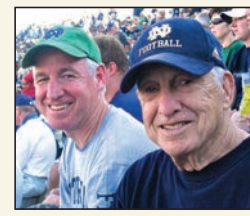


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Lifelong bonds



Father's gifts and friends' understanding give comfort in toughest time, page 9.

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Indianapolis Colts' general manager Chris Ballard shares the story of "the greatest feeling" in his life with the audience of the Catholic Business Exchange in Indianapolis on May 17. (Photo Credit: Denis Ryan Kelly Jr.)

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

By John Shaughnessy

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

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

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

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

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

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

"He always used to tell me, 'Chris, things are not always going to go your way.

You're going to have to make some really hard decisions in life, and God is always going to be your guiding light for that.'"

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

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

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

See BALLARD, page 2

U.S. bishops take action to respond to Church abuse crisis

BALTIMORE (CNS)—During the June 11-13 spring assembly of the U.S. bishops in Baltimore, it was clear the bishops had to respond to the sexual abuse crisis in the Church—and on the last day of their gathering they approved a series of procedures to begin this process.

Although the majority of the meeting focused on the abuse crisis, the bishops also discussed the 2020 election, the crisis at the border and the issue of young adults leaving the Church.

On June 13, they voted to implement the document "Vos Estis Lux Mundi" ("You are the



Pope Francis

light of the world"), issued by Pope Francis in May to help the Church safeguard its members from abuse and hold its leaders accountable.

The bishops also approved the document "Acknowledging Our Episcopal Commitments" and promised to hold themselves accountable to the commitments of the charter, including a zero-tolerance policy for abuse. The document says any codes of conduct in their respective dioceses regarding clergy apply to bishops as well.

They voted in favor of the item "protocol regarding available nonpenal restrictions on bishops," which outlines what canonical options are available to bishops when a retired bishop resigns or is removed "due to sexual misconduct with adults or grave negligence of office, or where subsequent to his resignation he was found to have so acted or failed to act."

Their first action was a vote on June 12 to authorize the implementation of a third-party system that would allow people to make confidential reports of abuse complaints against bishops through a toll-free telephone number and online. The system, which would be operated by an outside vendor contracted by the U.S. Conference of Catholic Bishops (USCCB), should be in place no later than May 31, 2020.

See BISHOPS, page 8

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

SEATTLE (CNS)—As the Catholic Church continues to grapple with the clergy abuse crisis and the failures of leadership, its members must face the issue but also move beyond anger, Archbishop Paul D. Etienne said in his homily at a June 7 Mass of reception for him as Seattle's coadjutor.

He said the day's Gospel reading, John 21:15-19, holds lessons for the faithful. In the passage, Christ asks Peter three times, "Do you love me?" Peter is hurt but responds three times that he does in fact love him. Three times Jesus tells Peter to take care of his sheep.

"My friends, Jesus' love for Peter as intimately portrayed in the Gospel today," the archbishop said, "is teaching us that we cannot allow ourselves to remain at surface level anger, disappointment and resentment

about failures of leadership in the Church today. Nor can we simply skirt the issue."

He told the congregation that "Jesus did not allow his disappointment in Peter to cause him to abandon Peter, nor to abandon his plans for Peter."

"Jesus did not let Peter's failures stir anger and resentment within him, or if it did—Jesus moves beyond those surface emotions to the central question of love. And, in asking Peter if he loves him, Jesus clearly is not skirting the issue at hand, either," he said.

Jesus is "actually expressing his love for Peter," the archbishop added, and their conversation "is a moment of grace and healing to renew Peter for ... the apostolic work that lies ahead."

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

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

"Everything else follows that central priority," he added.

On April 29, Pope Francis named Archbishop Etienne, head of the Archdiocese of Anchorage, Alaska, to be

See ETIENNE, page 2



Archbishop Paul D. Etienne



Indianapolis Colts' general manager Chris Ballard, his wife Kristin and their five children pose for a photo with Jim Irsay, owner of the Colts. (Submitted photo)

BALLARD

continued from page 1

that's a pretty humbling thing.

"At that point, I told my wife, 'Look, God, for whatever reason, put these girls into our lives. We're going to do the right thing here.'

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

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

"We have to tell the oldest ones you have to stay in foster care," Ballard told the audience. At the same time, the Ballards made sure the two older children were able to visit them every two weeks.

The decisive moment in the situation came a year later in a courtroom.

There, proceedings were about to begin on the difficult process of terminating the rights of the mother to the four girls. Before the proceedings happened, Kristin and the mother went into a room together. When they came out, Kristin shared the news that Ballard's

cousin had willingly given up the rights to her children for their benefit.

"It was the greatest feeling I've ever had," Ballard said, wiping away tears. "It was the biggest blessing I ever had."

"We tried to figure out how we're going to adopt four girls. Not easy. So we prayed on it. The next thing you know, a cousin that's on the other side of the family—they can't have children, they're both attorneys, they're good people—they say, 'Look, we want to adopt two of the girls, and we want you to adopt the other two.' That was a blessing from God."

The Ballards adopted Sunnie and Rainn to add to their family of Cole, Cash and Kierstyn. The two oldest girls, Skylar and Angel, come to visit the Ballards every year, staying for about a month.

"They're doing great," he noted. So is the Ballard family.

"Our faith in God got us through a very difficult time," Ballard said. "I'll never forget Father Norbert telling us, 'Chris, [God's] going to bless you 10 times over for this.' And he has. I'm very humbled and blessed and thankful."

The entire experience has helped shape his family's approach to life.

"Any time there is darkness, I'm telling you there is always light. There's got to be a guiding force for you. And for us, for my family, it's always been God." †



Public Schedule of Archbishop Charles C. Thompson

June 22 – July 6, 2019

June 22 – 5 p.m.

Mass at St. Catherine of Siena Church, St. John Campus, Enochsburg

June 23 – 10 a.m.

Mass at St. Ambrose Church, Seymour

June 23 – 3 p.m.

Dedication of The Chapel of Divine Mercy at St. Joseph Church, Shelbyville

June 25 – 11 a.m. (CST)

Installation of Bishop Donald J. Hying at Saint Maria Goretti Church, Madison, Wis.

June 25 – 9 p.m.

Mass for Alliance for Catholic Education at University of Notre Dame, Notre Dame, Ind.

June 27 – 10 a.m.

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

June 29 – 10 a.m.

Archdiocesan Pastoral Council meeting at St. Bartholomew Parish, Columbus

June 30 – 10:30 a.m.

Mass at St. Christopher Church, Indianapolis

July 6 – 5:30 p.m.

Wedding at St. Boniface Church, Louisville, Ky.

(Schedule subject to change.)

ETIENNE

continued from page 1

coadjutor archbishop of the Archdiocese of Seattle, meaning he will assist Archbishop J. Peter Sartain and automatically succeed him when he retires later this year.

Archbishop Etienne was previously a priest of the Archdiocese of Indianapolis.

About 1,000 people gathered at St. James Cathedral in Seattle for the Mass of reception for the coadjutor, including several members of his family from Indiana.

The liturgy began with Archbishop Christophe Pierre, apostolic nuncio to the United States, welcoming Archbishop Etienne and praising Archbishop Sartain for requesting a coadjutor. "It takes a lot of courage to ask for help," Archbishop Pierre said.

Seattle's archbishop asked Pope Francis to appoint a coadjutor because of spinal problems that required several surgeries.

Archbishop Etienne, who turned 60 on June 15, had been in Anchorage since October 2016. Archbishop Sartain, 67, has led the Seattle Archdiocese since 2010.

The coadjutor told Massgoers: "Please know as I begin my ministry among you—and as one of you—I pledge to love you to the best of my ability with the love of Jesus as a demonstration of my love

for the Lord. May Sts. Peter and Paul and our Blessed Mother intercede for all of us, that we may live the truth in love with and for each other."

His final public Mass in Anchorage was celebrated on May 29 at Our Lady of Guadalupe Church.

In his last column for the *Catholic Anchor*, Anchorage's archdiocesan newspaper, Archbishop Etienne wrote: "From my early days, I was amazed at the diversity of this population and the depth of your faith.

"With each trip to our different communities, I learned more about the history and geography of Alaska and the way of life that defines so many of our people. ... I thank you for welcoming me as one of the successors of the Apostles. I am grateful for the privilege it has been to serve you; to not only witness to the faith, but to witness your faith as well."

He said that with each move for a new assignment and ministry, "a part of me remains behind with those whom I have served. Likewise, you have now become a part of me, and will go with me into the unknown future. As I assure you of my prayers, I humbly ask for yours."

He concluded his column with this: "Like St. Paul, I can find no better parting words for you than these, 'Persevere in the faith'" (Col 1:23). †

Pope advances sainthood cause for first African-American diocesan priest



Father Augustus Tolton

VATICAN CITY (CNS)—Pope Francis advanced the sainthood cause of Father Augustus Tolton, who was the first African-American diocesan priest in the United States and founder of the first black Catholic parish in Chicago.

Signing the decree issued by the Congregation for Saints' Causes on June 11, the cause recognizes that he lived a life of heroic virtue.

Father Tolton had been born into slavery in 1854 on a plantation near Brush Creek, Mo. After his father left to try to join the Union Army during the Civil War, his mother fled with her three children by rowing them across the Mississippi River and settling in Quincy in the free state of Illinois.

There, he was encouraged to discern

a vocation to the priesthood by the Franciscan priests who taught him at St. Francis College, now Quincy University. However, he was denied access to seminaries in the United States after repeated requests, so he pursued his education in Rome at what is now the Pontifical Urbanian University.

He was ordained for the Propaganda Fidei Congregation in 1886, expecting to become a missionary in Africa. Instead, he was sent to be a missionary in his own country and returned to Quincy, where he


served for three years before going to the Archdiocese of Chicago in 1889.

Despite rampant racism and discrimination, he became one of the city's most popular pastors, attracting members of both white and black Catholic communities. He spearheaded the building of St. Monica Church for black Catholics and worked tirelessly for his congregation in Chicago, even to the point of exhaustion. On July 9, 1897, he died of heatstroke on a Chicago street at the age of 43. †


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Loving neighbor is mission of Catholic Charities volunteers

By Mike Krokos

Rita Fortuna has been helping people for decades.

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

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

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

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

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

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

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

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

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

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



Among those recognized for years of service during the Catholic Charities Indianapolis volunteer dinner on May 16 at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis are: front row, Lorette Morgan, left, Iris Parrish, Sue Sandefur, Rita Tomson, Jessica Limeberry, Valerie Cook and Debbie Whitaker. Back row: Charlene Glawe, left, Margaret Voyles, Mike Parrish, Deacon Michael Braun, archdiocesan executive director of Catholic Charities David Bethuram, Robert Hughes, Tom Kueper and Jaqueline Pimentel-Gannon, president of the Catholic Charities Indianapolis Agency Council.

(Photo by Mike Krokos)

families for the past three years.

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

"When I first went there, I went on a

tour through the whole building with Bill Bickel [the executive director], and as I'm going through I'm thinking, 'OK, I can fix that, I can take care of this,' and I'm thinking all these things I can do to make the place nicer," Deacon Slinger remembered.

"When we got back up to the front desk, [Bill] said, 'So, I'd like for you to sit here and push that button to open the door to let people in. If someone needs toilet paper or something, it's all right here, and here's a little script on how to answer the phone.'

See CHARITIES, page 14

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

CAMERINO, Italy (CNS)—Wearing a firefighter's helmet painted white and gold for the occasion, Pope Francis entered the earthquake-damaged cathedral in Camerino and prayed before a statue of Mary missing the top of its head.

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

The centerpiece of the pope's visit was the celebration of Mass in the small square outside the still-closed cathedral.

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

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

Faith and experience, show that God always is mindful of his human creatures, "each one is of infinite value to him," he said. "We are small under the heavens and powerless when the Earth trembles, but for God we are more precious than anything." †

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Editorial



A pro-life sign is displayed during the 2019 annual March for Life rally in Washington on Jan. 18. By passing a bill to ban abortion in nearly all circumstances, the Alabama Legislature has recognized that abortion is “the extinguishing of a unique human life,” said Catherine Glenn Foster, the president and CEO of Americans United for Life.

(CNS photo/Tyler Orsburn)

Abortion as a political issue

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

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

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

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

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

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

We have previously editorialized against the New York law that removed restrictions on abortions, even up to the moment of birth. New York’s Gov. Andrew Cuomo celebrated the signing of that law by ordering the One World Trade Center and other landmarks to be lit in pink.

The Illinois legislature, too, recently passed a bill that removes virtually all restrictions on abortions in that state.

Conversely, as reporter and columnist Sean Gallagher wrote about in our June 7 issue, the Indiana legislature is one of many that are trying to protect the dignity of unborn children. The U.S. Supreme Court upheld part of the Indiana law that requires the burial or cremation of the remains of aborted children, but chose not to rule regarding the ban on discriminatory abortion until other lower court rulings make their way to the Supreme Court.

Planned Parenthood of Indiana and Kentucky has said that abortions will probably cost more if remains must be buried or cremated. We wonder if most people even realized that, up to now, the aborted babies were discarded along with medical waste.

Besides Indiana, Georgia, Alabama and Missouri have passed laws recently to ban abortions after the earliest stages of pregnancy, hoping that those laws will reach the Supreme Court.

Although many of us learned back in high school biology that a new person is formed when a man’s sperm attaches itself to a woman’s egg (if that is still taught in our public schools), we have to acknowledge that, according to polls, about 60 percent of Americans want to keep abortion legal during the first three months of pregnancy. However, contrary to the new law in New York, less than one-third support abortion after six months of pregnancy.

There is no way to know if the Supreme Court will overturn the *Roe v. Wade* decision, but it seems likely that one or all of the laws recently passed will eventually get there. As Justice Clarence Thomas said, “The Court will soon need to confront the constitutionality of laws like Indiana’s.”

That doesn’t mean that there will necessarily be a full-blown case before the Court. It could decide the constitutionality of laws simply by declining to hear a case, appeals court decisions stand. That could well be Chief Justice John Roberts’ preference.

Whatever happens, it seems clear that the pro-abortion side has been at least somewhat successful in making this an issue about women’s health and the right to control their own bodies. But that right should end when it requires the killing of another person, as abortion does.

—John F. Fink

Be Our Guest/Greg Erlandson

How far the Church has come this past year

For many Catholics these days, bishops are like members of Congress. We may like ours but distrust the lot



of them. To judge from the reaction of social media to the U.S. bishops’ June meeting, not a few tweeters think they should all go for a swim with a millstone.

The news coverage this past year has not

been much kinder.

When any subject is covered closely, there tends to be an undercurrent of impatience in the tone of much of the reporting. Why hasn’t the Church fixed this problem? Why isn’t it doing something now?

This impatience is particularly understandable when expressed by survivors of sexual abuse, who have often carried the secret with them for decades and rightly want resolution.

It doesn’t help that Church time is not like ordinary time. It is the world’s first global bureaucracy. It is mindful of its responsibilities to safeguard what has been entrusted to it.

And it is inherently cautious when it comes to quick movements in any direction. It measures progress in decades and centuries. It outlasts dictators and empires and perhaps some worthwhile reforms as well.

Which is what makes the past year really quite remarkable. In Church time, it has been moving at breakneck speed.

In 2018, Pope Francis began the year by defending a now discredited Chilean bishop. The pope had clearly been misinformed about the culpability of a Chilean priest-abuser and a bishop’s related cover-up.

Months later, the news came out about then-Cardinal Theodore E. McCarrick. An investigation by the Archdiocese of New York found that charges of sexual abuse against him were credible and substantiated.

These two events set in motion a series of actions that were both unpredictable and far-reaching.

In the case of Chile, Pope Francis sent his own team to investigate. Their

devastating report led to all the Chilean bishops offering their resignations, Pope Francis apologizing for his comments, and the priest being defrocked.

Since the McCarrick revelations, there has been an internal Vatican investigation that, while not yet public, has led to a rare laicization of a cardinal. He is Mr. McCarrick now.

In addition, the pope held an unprecedented meeting of the presidents of the world’s bishops’ conferences in Rome in February to discuss the crisis of clergy sexual abuse of minors and vulnerable adults.

This meeting, which sought to get the whole Church up to speed on the issue of clergy sexual abuse and the temptation to cover up such abuse, led in turn to a papal decree establishing new Church laws governing abuse.

While Popes John Paul II and Benedict XVI also wrestled with this issue, the laws issued by Pope Francis clearly reflected the experience of the U.S. Church governing clergy sexual abuse, bishop cover-ups and zero tolerance for both.

And while there was great frustration last November when the Vatican stopped U.S. bishops from voting on a series of reforms meant to hold bishops accountable, many concede now that the Vatican’s unexpected move may have been a blessing.

After a group retreat in January—requested by the pope—work continued to modify the proposals for accountability in light of the pope’s decree as well as to build a consensus to support the proposals.

The result? The bishops’ June meeting was remarkably efficient in approving four proposals making it easier to report allegations against bishops, easier to investigate such allegations, and more likely that there will be a timely decision from the Vatican regarding the outcome of that investigation.

Taken together, all these developments tell us that the bishops are united with the pope in wanting definitive, lasting reform. Now comes the tough work of follow-through.

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

Letter to the Editor

Editorial writer’s approach takes veiled shot at president, reader says

I have read and re-read Editor Emeritus John F. Fink’s editorial in the June 7 issue of *The Criterion* (“The Statue of Liberty stands for American values”) and am quite surprised that he has chosen this venue to vent his dislike of President Donald J. Trump.

His point, expressed in the headline, should have been made without his criticism of Mr. Trump.

Richard Ryan
Indianapolis

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

Bread and wine become Christ's body and blood

“What he did at supper seated, Christ ordained to be repeated,

*His memorial ne'er to cease: And his rule for guidance taking,
Bread and wine we hallow, making
Thus our sacrifice of peace.*

*This the truth each Christian learns,
Bread into his flesh he turns,*

To his precious blood the wine.”
(From “*Lauda Sion*,” sequence for the Solemnity of the Most Holy Body and Blood of Christ)

This Sunday, we celebrate the Solemnity of the Most Holy Body and Blood of Christ (*Corpus Christi*). As we sing in the sequence for this great feast, the Eucharist is the never-ending memorial of our redemption. It is our participation in the sacrificial action of our Lord's outpouring of love for us.

In the Eucharist, the Word of God becomes flesh once again. Every time the Mass is celebrated, the Lord gives himself to us. Every time we gather to worship him and to partake in his marvelous act of self-giving, we encounter the person of Jesus Christ in the most intimate way possible.

When we eat his body and drink his blood, we become united with him in love and in truth. Could there be

anything more wonderful? What an unimaginable privilege! We who are not worthy that the Lord should come into our hearts are given the most intimate access to him!

When ordinary bread and wine become Christ's body and blood, something quite extraordinary happens. And when we who are ordinary human beings receive this sacrament, we are united with Christ, and with one another, in a most extraordinary way.

St. Alphonsus Liguori, an 18th-century Italian of Spanish descent, was a spiritual writer and theologian and an inspiring preacher. He founded Cardinal Joseph W. Tobin's religious order, the Congregation of the Most Holy Redeemer (Redemptorists), and, toward the end of his life, he was consecrated a bishop—a responsibility he accepted very reluctantly because of his advanced age and his poor health. Fortunately for us, St. Alphonsus devoted much of his time as a bishop to writing sermons, books and articles to encourage devotion to the Blessed Sacrament and the Blessed Virgin Mary.

One of the themes explored by St. Alphonsus was the presence of Jesus in the hiddenness of the Blessed Sacrament. Visit any parish church in

our archdiocese, or any chapel where the Blessed Sacrament is reserved. There you will find the Lord—really present—dwelling in the hiddenness of the tabernacle night and day through all the weeks and months of the year (except Good Friday and Holy Saturday).

He waits there for us like a lover who silently, but eagerly, anticipates the return of a loved one who has been away—for a day, a week, a month or even years. How long have we kept him waiting? How long has it been since we recognized his real presence in the holy Eucharist and received him prayerfully at Mass? How long has it been since we knelt before him outside of Mass and acknowledged his gift-of-self to us?

St. Alphonsus once wrote that “a soul can do nothing that is more pleasing to God than to communicate in a state of grace.” This seemingly simple statement contains volumes of spiritual wisdom. God is pleased when we come to him—reverently, worthily, eagerly and conscious of the great love he has for us. When we communicate with him, we express our adoration, our humility, our tender affection, our need for forgiveness and our desire to be united with him in mind and heart, body and soul.

Have you given yourself to the Lord lately? Go to him. Communicate with him—by attending Mass, receiving the holy Eucharist, visiting an adoration chapel, and opening your heart to him. He may seem hidden, but our faith tells us with absolute certainty that Jesus Christ is really present, his body and blood made accessible to us in this great sacrament of love.

Our human weakness takes all this for granted. Too often, we go through the motions reflecting only the faintest acknowledgement of the wonderful thing that is happening to us as we receive holy Communion. We call this “our sacrifice of peace” because our communion with Jesus cost him dearly. He gave up everything so that we might be united with him.

Through this great sacrament, we encounter the person of Jesus Christ in the most intimate way possible. As we receive his body and blood, our bodies are refreshed and our souls are renewed in him.

Let's renew our sense of wonder and amazement at the indescribable blessings we receive when Jesus' humanity becomes one with ours and his divinity transforms us and makes us new. †



Cristo, la piedra angular

El pan y el vino se transforman en el cuerpo y la sangre de Cristo

*“Lo que Cristo hizo en la Cena, mandó que se repitiera en su memoria.
Instruidos por sus sagradas enseñanzas,*

consagramos el pan y el vino para la salvación.

*Se les da un Dogma a los cristianos:
que el pan se convierte en la Carne
y el vino en la Sangre de Cristo.”*
(De “*Lauda Sion*,” secuencia de la Solemnidad de Corpus Christi)

Este domingo celebramos la Solemnidad del Santísimo Cuerpo y la Sangre de Cristo (*Corpus Christi*). A medida que entonamos la secuencia de esta gran festividad, la eucaristía se convierte en un recordatorio eterno de nuestra redención y nuestra participación en el acto sacrificial en el que nuestro Señor derramó su amor por nosotros.

En la eucaristía, la Palabra de Dios se transforma en carne una vez más; cada vez que se celebra la misa, el Señor se entrega a nosotros; cada vez que nos reunimos para adorarlo y participar en su maravilloso acto de inmolación, nos encontramos con la persona de Jesucristo de la forma más íntima posible.

Cuando comemos su cuerpo y bebemos su sangre, nos unimos a él en amor y verdad. ¿Acaso existe algo que pueda ser más excelso? ¿Qué privilegio

tan increíble! Nosotros, que no somos dignos de que el Señor entre en nuestros corazones, recibimos un acceso sumamente íntimo de él.

Cuando el pan y el vino ordinarios se transforman en el cuerpo y la sangre de Cristo, sucede algo verdaderamente extraordinario. Y cuando nosotros que somos seres humanos ordinarios recibimos este sacramento, nos unimos a Cristo y entre nosotros de la forma más extraordinaria.

San Alfonso Liguori, fue un escritor espiritual, teólogo y predicador inspirador de origen italiano y ascendencia española que vivió en el siglo XVIII. Fue el fundador de la orden religiosa a la cual pertenece el cardenal Joseph W. Tobin, la Congregación del Santísimo Redentor (la Congregación Redentorista) y, hacia el final de su vida fue consagrado obispo, responsabilidad que aceptó con reticencia dada su avanzada edad y su precaria salud. Afortunadamente para nosotros, san Alfonso dedicó buena parte de su tiempo como obispo a escribir sermones, libros y artículos para fomentar la devoción al Santísimo Sacramento y a la Santísima Virgen María.

Uno de los temas que exploró san Alfonso fue la presencia de Jesús en lo oculto del Santísimo Sacramento. Visite cualquier iglesia parroquial de

nuestra arquidiócesis o cualquier capilla en la que esté expuesto el Santísimo Sacramento y encontrará allí al Señor, verdaderamente presente, noche y día, todas las semanas y meses del año (excepto el Viernes Santo y el Sábado de Gloria), oculto en su morada del sagrario.

Allí nos espera como un amante que callada pero ansiosamente anticipa el regreso del ser amado que se encuentra lejos desde hace días, semanas, meses o incluso años. ¿Cuánto tiempo lleva esperándonos? ¿Cuánto tiempo ha pasado desde que reconocimos su verdadera presencia en la sagrada eucaristía y lo recibimos piadosamente en la misa? ¿Cuánto tiempo ha transcurrido desde que nos arrodillamos ante él fuera del contexto de una misa y reconocimos el regalo de su inmolación?

San Alfonso escribió una vez que “no hay nada que pueda hacer un alma que agrade más a Dios que comunicarse en un estado de gracia.” Esta afirmación aparentemente simple encierra una enorme sabiduría espiritual. Dios se regocija cuando acudimos Él de manera reverente, digna, ansiosos y conscientes de Su inmenso amor hacia nosotros. Cuando nos comunicamos con Él expresamos nuestra adoración, humildad, tierno afecto, necesidad de perdón y deseo de unirnos con Él en

mente y corazón, cuerpo y alma.

¿Acaso usted se ha entregado últimamente al Señor? Acuda a Él. Comuníquese con Él: acuda a la misa, reciba la sagrada eucaristía, visite la capilla de adoración y abra su corazón a Él. Quizá parezca que está oculto, pero nuestra fe nos dice con certeza absoluta que Jesucristo está verdaderamente presente, y que tenemos acceso a su cuerpo y su sangre en este maravilloso sacramento de amor.

Nuestra debilidad humana no le da el verdadero valor que esto tiene; muy a menudo, realizamos mecánicamente estas acciones y apenas reflexionamos y reconocemos la maravilla que nos ocurre cuando recibimos la sagrada comunión. Esto se denomina «nuestro sacrificio de paz» porque nuestra comunión con Jesús es algo muy costoso para él ya que tuvo que entregarlo todo para que pudiéramos unirnos a él.

A través de este estupendo sacramento nos encontramos con la persona Jesucristo de la forma más íntima posible. A medida que recibimos su cuerpo y su sangre, nuestro cuerpo se revitaliza y nuestra alma se renueva en él.

Renovemos nuestra capacidad de asombro y de maravillarnos ante las bendiciones indescriptibles que recibimos cuando la humanidad de Jesús se funde con la nuestra y su divinidad nos transforma y nos renueva. †

Events Calendar

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

June 24

St. Luke the Evangelist Church, 7575 Holliday Dr., E., Indianapolis. **Corpus Christi Celebration**, immediately following 11:30 a.m. Mass, song and prayer, procession, Benediction. Information: 317-259-4373.

June 24-27

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. **Vacation Bible School: Super Heroes, Where Jesus is Our Super Hero!**, ages 4-11, games, crafts, music, snacks, 3-5:30 p.m., \$10 per child, middle school age to adult volunteers needed, register by June 24. Information and registration: 317-546-4065, ext. 336, cdiaz@saintlawrence.net.

June 26

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.

June 27

Indiana Interchurch Center, 1000 W. 42nd St., Indianapolis. **Caregiver Support Group**, sponsored by Catholic Charities Indianapolis, 5:50-7 p.m. Information: Monica Woodsworth, 317-261-3378, mwoodsworth@archindy.org.

June 27-28

St. Elizabeth Ann Seton Parish School Gymnasium, 10655 Haverstick Road, Carmel (Lafayette Diocese). **Women's Club Garage Sale**, Thurs. 9 a.m.-5 p.m., Fri. 9 a.m.-3 p.m., donations accepted June 22-23 from 9 a.m.-3 p.m. each day. Information: crhpdan@gmail.com, 317-846-3850.

June 30

St. Catherine of Siena Parish, Decatur County, St. Maurice Campus, 1963 N. St. John St., Greensburg. **Parish Festival**,

10 a.m.-4 p.m., chicken dinners, raffle, adult and children's games, kiddy tractor pull, live music, beer garden. Information: 812-663-4754.

July 2

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.

July 4

St. Matthew the Apostle Church, 4100 E. 56th St., Indianapolis. **Independence Day Mass and Breakfast**, 9 a.m. Mass followed by continental breakfast in parish community room, all are welcome. Information: 317-257-4297, bulletin@saintmatt.org.

July 5

Women's Care Center, 4901 W. 86th St., Indianapolis. **First Friday Mass**, 5 p.m., Father James Farrell 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.

July 6

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.

July 9

Church of the Immaculate

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

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

July 10

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.

July 11-13

Holy Spirit Parish, 7243 E. 10th St., Indianapolis. **Parish Festival**, Thurs. 6-11 p.m., Fri. 6 p.m.-midnight, Sat. 1 p.m.-midnight, food, beer garden, bingo, carnival rides, live entertainment, Texas poker, black jack, \$10 admission per adult refunded in food and drink vouchers, children younger than 18 must be accompanied by an adult. Information: 317-353-9404.

July 12

St. Michael the Archangel Parish, 3354 W. 30th St., Indianapolis. **Mid-Summer's Eve Party**, 6:30-10 p.m., food, live music, coffee klatch, children's activities, art show with music, art, poetry, jewelry, story-telling and crafts, \$5 fee to display, sell or perform at art show, free admission. Information: 317-926-7359. †

Retreats and Programs

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

July 1-5

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. **Singing the Liturgy of the Hours and Eucharist: Basics**, Benedictine Father Jeremy King presenting, \$465 single, \$735 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

July 11-14

Providence Spirituality &

Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Journey with the Spirit through Art**, Providence Sister Rosemary Schmalz presenting, Thurs. 4:30 p.m.-Sun. 2:30 p.m., \$425 includes lodging, meals and art supplies, \$325 commuter rate. Registration deadline: July 3. Information and registration: 812-535-2952, provctr@spsmw.org or www.spsmw.org/event.

July 12-14

Mount St. Francis Center for Spirituality, Loftus House, 101 St. Anthony Dr., Mt. St. Francis. **A Weekend of Peace for Women**, Judy Ribar facilitating, Fri. 7 p.m. through Sun. 2 p.m., limited to six women, \$150. Information and registration: 812-923-8817, www.mountsaintfrancis.org/registration. †

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.



Joseph and Ann (Sheridan) Bordenkecher, members of St. Anthony Parish in Indianapolis, celebrated their 50th wedding anniversary on June 14. The couple was married in St. Anthony Church in Indianapolis on June 14, 1969. They have four children: Millie, Daniel, John and Robert Bordenkecher. The couple also has five grandchildren. They celebrated with a Mass and reception. †

Alcoholics Anonymous Step 11 retreat to be held at Saint Meinrad Archabbey on July 12-14

A Step 11 retreat for recovering alcoholics and AI-Anons will be held at the Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., in St. Meinrad, on July 12-14.

The retreat, led by Dave Maloney, is for those seeking, through heartfelt prayer and meditation, to improve their conscious contact with God, as they understand him, praying only for knowledge of his will for them and the power to carry it out. The retreat includes guided meditation, *lectio divina*, praying with the monks and group sharing.

Check-in and registration are from 2-5 p.m. on Friday, with vespers in

the Archabbey Church of Our Lady of Einsiedeln at 5 p.m. Dinner and the retreat opening will follow. The retreat concludes after lunch on Sunday. All times are Central Time.

The cost to attend is \$255 for single occupancy or \$425 for double, and includes all meals.

To register or for more information, contact Benedictine Brother Maurus Zoeller at 812-357-6585, 800-581-6905, or e-mail mzoeller@saintmeinrad.edu.

For a listing of all retreats at Saint Meinrad, visit www.saintmeinrad.org, then click on Retreats. †

Rubber Duck Regatta in Terre Haute on July 4 benefits local Catholic Charities

The 2019 Wabash Valley Rubber Duck Regatta will take place on the Wabash River at Fairbanks Park, 1110 Girl Scout Lane, in Terre Haute, at 7 p.m. on July 4. Proceeds from the event will benefit Catholic Charities Terre Haute.

During the Regatta, 12,000 bright yellow rubber ducks will be released by crane into the river and float to the finish line in the park.

Ducks can be "adopted" for \$5 through July 3 at Catholic Charities, 1801 Poplar St., in Terre Haute, from 8:30 a.m.-4:30 p.m. on Monday-

Friday, or at various adoption locations throughout west central Indiana.

The person whose duck wins the regatta—or whose number is drawn should the event need to be cancelled—will receive a \$10,000 cash prize, plus a chance to win an additional \$1 million.

For more information, a list of "duck adoption" sites and a downloadable, mail-in entry form, go to duckrace.com/terrehaute.

For questions, call Jennifer Buell at 812-232-1447, ext. 7107, or e-mail jbuell@ccthin.org. †

Sacred Heart of Jesus Parish in Indy to host series of events in honor of feast day

The feast of the Sacred Heart of Jesus, which is celebrated 19 days after Pentecost, falls this year on June 28. Sacred Heart of Jesus Parish, 1530 Union St., in Indianapolis, is hosting a series of events on June 28-30 to honor the feast with which it shares its name.

On June 28, Vespers and Benediction will be held in the church from 5-6 p.m.

During the next event, a Mass at 5 p.m. on June 29, parishioners who have been members for 75 or more consecutive years will be recognized.

Two events will take place on June 30. An organ and piano recital by Franciscan Brother Gary Jeriha will

be held in the church from 3-4 p.m., followed by a reception in the friary. There is no charge to attend.

That same evening, a dinner and recognition of parishioners who have been members 75 or more consecutive years will be held at the Sacred Heart of Jesus Parish Hall, 1125 S. Meridian St., in Indianapolis, from 6:30-8 p.m.

Tickets for the dinner are \$15 for adults and \$7 for children ages 2-12. Children younger than 2 are free.

Tickets can be purchased by contacting the parish office at 317-638-5551 or e-mailing office@sacredheartindy.org. †

Indy play on June 21 and 23 highlights pain, mercy in priest abuse recovery

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

The play is written by Norbert Krapf, a member of SS. Peter and Paul Cathedral Parish in Indianapolis and a former Indiana poet laureate.

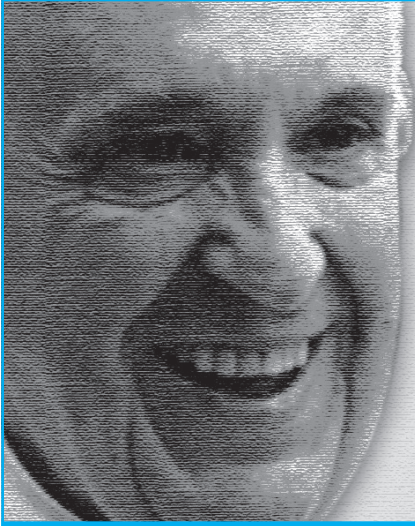
Krapf is a survivor of priest abuse as a child in the 1950s while growing up

in the Diocese of Evansville. *Catholic Boy Blues* is largely based on his book of poetry by the same name, through which he found the grace to begin healing from his childhood trauma and forgive his abuser.

Through his poetry, the play and his book *Unmasking the Monster*, Krapf strives to help other victims of any form of abuse find hope and healing.

Tickets are \$15 for adults and \$12 for seniors and students. They can be purchased online at bit.ly/2KYXmd1 or by calling IndyFringe at 317-292-5687. †

Events and retreats can be submitted to The Criterion by logging on to www.archindy.org/events/submission, or by mailing us at 1400 N. Meridian St., Indianapolis, IN 46202, ATTN: Cindy Clark, or by fax at 317-236-1593.



The Face of Mercy

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

By Daniel Conway

Being light of world means being transparent, accountable to all

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

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

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

According to Newark Cardinal Joseph

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

The new norms don't stop with the requirement to report and quickly investigate (with the participation of lay people in the process strongly encouraged) allegations of child abuse, child pornography, sexual assault of adults and the cover-up of sexual misconduct by the Church hierarchy. Pope Francis insists that "care for persons" must be a bishop's primary consideration. Those who have been harmed must be welcomed, listened to and supported, and offered spiritual and medical/therapeutic assistance. Similarly, persons who report instances of abuse cannot be obliged to keep silent.

What was once sound pastoral practice, the exercise of good judgment in a spirit of justice and charity, is now also a matter of Church law. Any bishop who neglects his responsibility to report credible allegations of abuse or misconduct, or to care for persons who have been abused while respecting those who

report the abuse, is himself subject to investigation for cover-up. Sexual abuse is a gravely serious matter, and the new norms reflect this gravity both in tone and in substance.

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

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

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

and to be credible witnesses to God's goodness and mercy."

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

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

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

May our Church's leaders (and all of us) truly be the light of the world—transparent, accountable and firmly committed to justice and charity for all.

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

El rostro de la misericordia/Daniel Conway

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

"Aquellos que han sufrido abusos han alzado su voz afligida y han sido escuchados. El papa Francisco nos exige hoy que actuemos de manera universal. La nueva norma 'Vosotros sois la luz del mundo' nos obliga a cada uno de nosotros a hacer su parte para desterrar los abusos y los encubrimientos. Refleja la convicción del papa de que un problema de dimensiones mundiales requiere soluciones que se apliquen a toda la Iglesia. ¡Disponer ya de esta nueva norma en siete idiomas es un buen comienzo!" (Cardenal Joseph W. Tobin)

Aunque nunca se planteó oficialmente de esta forma, muchos en la Iglesia (clero y laicos por igual) asumieron que nuestros líderes eran, en efecto "intocables" y que la responsabilidad por sus acciones (o inacciones) se limitaba estrictamente a la "cadena de mando" establecida por las órdenes sagradas. Según esta lógica, los sacerdotes eran responsables únicamente ante los obispos y, de la misma forma, obispos, arzobispos y cardenales rendían cuentas únicamente al papa.

Ya no. Con la publicación de su *motu proprio* "Vos estis lux mundo" ("Vosotros sois la luz del mundo"), el papa Francisco ha publicado un nuevo conjunto de normas con respecto a la Iglesia universal que requiere que los líderes de la Iglesia sean transparentes y responsables ante todos.

De acuerdo con el cardenal de Newark

Joseph W. Tobin: "En su nuevo *motu proprio*, el papa Francisco deja en claro que la transparencia y la responsabilidad son esenciales para la identidad y misión de nuestra Iglesia. A quienes maltratan y abusan se los debe denunciar a las autoridades civiles y eclesiásticas. Sin excepción. No se tolerará ningún tipo de encubrimiento."

Las nuevas normas no se limitan al requisito de denunciar e investigar rápidamente (proceso en el que se exhorta enfáticamente la participación del personal seglar) los alegatos de abuso infantil, pornografía, agresión sexual contra adultos y el encubrimiento de conductas sexuales indebidas por parte de la jerarquía de la Iglesia. El papa Francisco insiste en que "el cuidado de las personas" debe ser la principal consideración de un obispo. Se debe acoger, escuchar y apoyar a quienes han sufrido daños y se les debe brindar ayuda espiritual, médica y terapéutica. Del mismo modo, no se debe obligar a guardar silencio a quienes han denunciado situaciones de abuso.

Lo que una vez fue una práctica pastoral sensata, es decir, la aplicación de un buen criterio en un espíritu de justicia y caridad, ahora también forma parte de las normas eclesiásticas. Cualquier obispo que descuide su responsabilidad de denunciar alegatos creíbles de abuso o conducta indebida, o de cuidar de aquellos que han sufrido abusos y

al mismo tiempo respetar a quienes denuncian tales abusos, es objeto de una investigación por encubrimiento. El abuso sexual es un asunto grave y las nuevas normas reflejan esta gravedad, tanto en tono como en sustancia.

En el preámbulo de "Vosotros sois la luz del mundo" el papa Francisco escribe: "Es bueno que se adopten a nivel universal procedimientos dirigidos a prevenir y combatir estos crímenes que traicionan la confianza de los fieles."

Denomina estas faltas "crímenes" porque son más que fallas morales (pecados que se deben confesar y de los cuales la persona se debe arrepentir), aunque ciertamente violan los estándares más fundamentales de la moral cristiana. Se trata de crímenes de lesa humanidad que transgreden las leyes de Dios y de la sociedad. El encubrimiento es un acto intolerable porque minimiza la gravedad de estas faltas y sugiere que el clero y los religiosos no se rigen por los mismos estándares que las personas ordinarias que cometen crímenes similares.

El difunto arzobispo de Indianápolis, Daniel M. Buechlein solía decir que "los sacerdotes y los obispos deberían regirse por estándares más elevados porque han sido llamados a ser Cristo para los demás de formas muy públicas. Eso no significa que seamos mejores que los demás. Significa que tenemos el desafío de confiar en que la gracia de Dios nos ayude a ser fieles a nuestras promesas y a

ser testigos fidedignos de la bondad y la misericordia de Dios."

Al dejar en claro que la transparencia y la responsabilidad son esenciales para la identidad y misión de la Iglesia, el papa Francisco se rige por los estándares más elevados de moral, justicia y caridad pastoral, y lo mismo hace con todos los líderes de la Iglesia.

El Arzobispo de Indianápolis, Charles C. Thompson, comenta que al establecer nuevas normas mediante las cuales los obispos y otros líderes de la Iglesia son claramente responsables por sus acciones, el papa Francisco destaca la necesidad de realidades internas y externas, asegurando que "se necesita una continua y profunda conversión de los corazones, acompañada de acciones concretas y eficaces que involucren a todos en la Iglesia."

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

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

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

Bishops' actions on abuse crisis called a 'work in progress'

BALTIMORE (CNS)—Confronted with an overwhelming need to prove to Catholics in the U.S. that abuse within their own ranks won't be tolerated, American bishops focused their spring meeting on responding to the misconduct of some bishops and the failure of some bishops to properly address abuse.

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

Then just a week before the spring meeting, details emerged from the Vatican-ordered investigation of retired Bishop Michael J. Bransfield of Wheeling-Charleston, W.V., highlighting financial and sexual improprieties.

Names of both bishops came up during the assembly at different points, when the bishops spoke about protocols to put in place to make sure these incidents wouldn't happen again.

Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops, opened the meeting on June 11 by saying: "We begin the sacred work this week of purging the evil of sexual abuse from our Church."

But just the week before, he had faced his own accusation, which he strongly denied, of having mishandled an accusation of sexual misconduct case against his former vicar general.

The bishops also had the weight of unfinished business upon them in this spring's gathering: policies and procedures in response to the abuse crisis that they had put aside at last year's fall general assembly at the Vatican's request.

They also had a new, but related, item: their plan to implement Pope Francis' norms issued on May 9 to help the

Church safeguard its members from abuse and hold its leaders accountable.

Although the bishops passed all the abuse measures before them, none of them said these actions would hit the reset button for the Church. In closing remarks, Cardinal DiNardo acknowledged that the steps they had taken were a "work in progress."

They voted to implement the norms contained in the pope's *motu proprio* on responding to sexual abuse in the Church. They also approved all of their own measures including a promise to hold themselves accountable to the commitments of their "Charter for the Protection of Children and Young People," including a zero-tolerance policy for abuse.

"We, the bishops of the U.S., have heard the anger expressed by so many within and outside the Church over these failures," that document said, adding: "The anger is justified; it has humbled us, prompting us into self-examination, repentance and a desire to do better, much better. We will continue to listen."

In other votes, the bishops approved actions they can take when a retired bishop resigns or is removed "due to sexual misconduct with adults or grave negligence of office, or where subsequent to his resignation he was found to have so acted or failed to act."

They also approved the implementation of an independent third-party system that would allow people to make confidential reports of abuse complaints against bishops through a toll-free number and online.

"It's right we give attention to this," Cardinal Joseph W. Tobin of Newark, N.J., said at the closing news conference. He said the collateral damage from the Church abuse scandal is how it is "costing people their faith."

He also stressed that the possibility of "proceeding with what we passed today"



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

without laypeople would be impossible and "highly irresponsible."

Bishop Robert P. Deeley of Portland, Maine, chairman of the bishops' Committee on Canonical Affairs and Church Governance, which oversaw all of the abuse documents the bishops voted on, except for the third-party system, told reporters at the close of the meeting that bishops are already collaborating with the laity. The bishop noted that the Church does not have laypeople here and bishops there, gesturing with a gap.

Although some bishops had voiced hope on the floor on June 13 that there be mandatory lay participation in Church abuse monitoring, Bishop Deeley said the bishops couldn't "go beyond what the Holy Father has given" in the norms he

issued, but that doesn't mean laity are or will be excluded, he said.

That was precisely the point Bishop W. Shawn McKnight of Jefferson City, Mo., hoped to bring home near the meeting's close when he emphasized the need to involve laypeople because "it's the Catholic thing to do."

He said when bishops go home from this meeting, they should be able to tell people they did everything they were able to do to respond to this crisis.

He told Catholic News Service during a break in the meeting on June 13 that the Church needs to get back to its origins and the Second Vatican Council's vision of lay collaboration with clergy, adding: "Perhaps God is utilizing this crisis in a way to get us back on track again." †

BISHOPS

continued from page 1

The challenge ahead

During the first day of the assembly, several speakers discussed the challenge ahead and the need for the bishops to be both transparent and reliant upon lay leadership. The bishops also examined their plans to vote on procedures and policies in response to the abuse crisis, including some they had put aside during their fall general assembly in November at the Vatican's request.

The bishops' postponement of voting on these procedures was addressed from the meeting's onset on June 11 in a message from Archbishop Christophe Pierre, apostolic nuncio to the United States.

He noted that there were "some expressions of dissent" by some U.S. bishops at the previous assembly about postponing votes on items related to the reemergent clergy sexual abuse crisis, but he also stressed that "unity prevails over conflict."

"Working together provides us with the opportunity to speak and to listen," said the message from Archbishop Pierre, read by Msgr. Walter Erbi, charge d'affaires at the Vatican's nunciature in Washington. Archbishop Pierre was at the Vatican for a nuncio meeting.

Archbishop Pierre's message said that despite the desire among U.S. bishops in November to act quickly to address new crises on clergy sex abuse, the postponement of the votes on the issue allowed the Church in the U.S. to participate more fully at the Vatican's February summit on the protection of minors.

"One of the reasons the Holy Father asked for a delay was that the whole Church needed to walk together, to work in a synodal way," Archbishop Pierre said, "with the guidance of the Holy Spirit to make the path forward clearer."

A greater role for laity

Moving forward was certainly a theme of the assembly, echoed by National Review Board chairman Francesco

Cesareo on June 11, who called for a greater role for laity in investigating allegations of abuse or reaction to reports of abuse against bishops.

Cesareo also said National Review Board members recommend a thorough review of the "Charter for the Protection of Children and Young People" and a revision in the audit process regarding diocesan implementation of the charter, which governs the Church's response to clergy abuse allegations.

"A strengthened audit would provide a means for improving your dioceses' existing methods to protect and heal," Cesareo said. "Virtually all your dioceses, including those where problems came to light under the microscope of the media and attorney generals, have easily passed the audit for years, since the bar currently is so low. Now is the time to raise the bar on compliance to ensure the mistakes of the past are not repeated."

Cesareo also recommended that the charter "should be revised immediately to explicitly include bishops and demand for greater accountability."

"You have a great opportunity," he said, "to lead by example and help show dioceses and episcopal conferences around the world not only how important it is for lay involvement to ensure greater accountability and transparency, but also how laity and the episcopacy can be co-responsible for the Church's well-being."

Both the National Review Board and the National Advisory Council pressed the bishops to encourage Vatican officials to release documents regarding the investigation of sexual misconduct by Theodore E. McCarrick, the former cardinal who was laicized earlier this year. The allegations against him were made public nearly a year ago on June 20, 2018.

Support for immigrant families

The bishops were urged to do more to support the suffering of immigrant families, to be with them spiritually as pastors and to voice support for legal measures to help them.

"It's so important that our works match our words on this issue," said Bishop

Jaime Soto of Sacramento, Calif., on June 11 after a presentation by the working group on immigration issues for the USCCB.

Two bishop members of the group, Archbishop Jose H. Gomez of Los Angeles and Bishop Joe S. Vasquez of Austin, Texas, gave an update of what the Church in the U.S. is doing at the national level and in certain regions of the country on immigration issues.

Bishop Vasquez urged the group to "redouble efforts to offer spiritual support and access to legal and social services to affected families," saying it is "vital that they feel supported by the Church during this time of uncertainty."

Reaching the young Church

Auxiliary Bishop Robert E. Barron of Los Angeles, chairman of the bishops' Committee on Evangelization and Catechesis, spoke about an upcoming presentation at the fall meeting on how to respond to the growing number of young people leaving the Church.

He said getting the religiously unaffiliated, or "nones," particularly young people, back to the Catholic Church, should be a top priority for the Church, noting that 50 percent of Catholics age 30 and younger have left the Church.

"Half the kids that we baptized and confirmed in the last 30 years are now ex-Catholics or unaffiliated," he said, and "one out of six millennials in the U.S. is now a former Catholic."

The 2020 election

In anticipation of the 2020 presidential election, the U.S. bishops' quadrennial document that provides guidance to voters on Catholic social teaching won't change, but it will be supplemented by a brief letter and four 90-second videos that reflect the teaching of Pope Francis, the bishops were told.

A small group of no more than 10 protesters stood in largely silent protest on June 11 outside the hotel where the meeting was taking place. One of the group's demands was that the

bishops report abuse claims first to law enforcement.

"We don't think the Church can police themselves," said Becky Ianni, director of Survivors Network of Those Abused by Priests for the Washington area.

At the bishops' Mass at the end of the first day of the spring assembly, Cardinal Daniel N. DiNardo of Galveston-Houston and president of the USCCB spoke about the challenges faced by early Christians and urged the bishops to follow the example of St. Barnabas in the Acts of the Apostles who was respected and trusted.

"Today we honor Barnabas in our desire to do God's will and to do it carefully and with discretion but also with what the Holy Father calls boldness—apostolic boldness," he said.

Other action items

On the meeting's final day, the bishops also approved wording to keep treatment of the death penalty in the U.S. *Catechism for Adults* in line with the revised universal catechism.

During the second day of their meeting, the bishops met by regions and provinces in the morning. In the afternoon, they not only voted on the national hotline, but they also approved by electronic vote:

—Strategic priorities for the 2021-24 USCCB Strategic Plan, in a provisional vote.

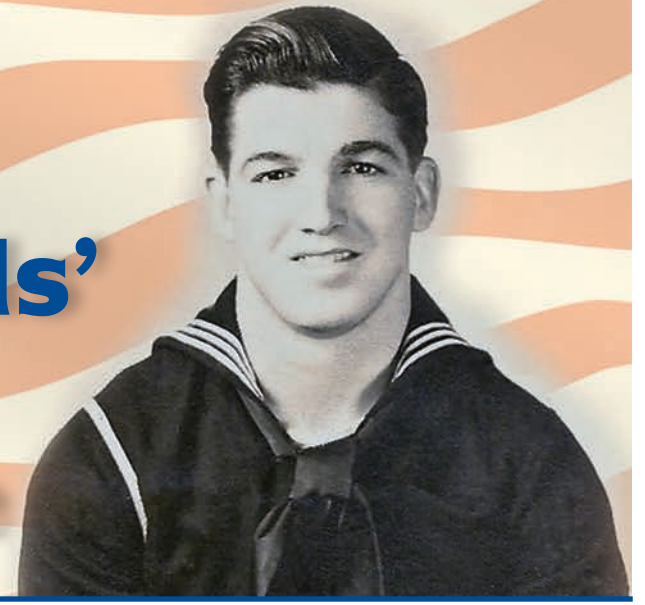
—The second edition of the *National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States* for use in U.S. dioceses.

—An update to texts last changed in 2003 for the ordination of clergy. The action still requires confirmation by the Vatican.

The bishops also gave their assent by voice vote for the Diocese of Marquette, Mich., to continue to pursue the sainthood cause of Irving "Francis" C. Houle, a man from Michigan who was said to have received the stigmata 16 years before he died in 2009, but who well before that had "many extraordinary physical and spiritual healings" attributed to him, according to a biography. †

LIFELONG BONDS

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



By John Shaughnessy

When my dad died recently, I reached out to friends that same day, feeling the need for their support, their prayers, even their sadness.

They all delivered, quickly and compassionately. And then there was the depth of emotion that poured from those friends who have lost a father, too.

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

"I still find myself thinking I'll call Dad and take him out for dinner. Then I realize it can't happen."

"I know how hard it is to lose a parent."

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

All these reactions reminded me of the tremendous influence that a father has in the life of his children, at any age.

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

And so on this past Father's Day—the first one when I couldn't give my dad a gift—I spent time focusing on some of the gifts he gave me. As I share my thoughts about my father's gifts, maybe you'll see connections to yours.

The gift of time together

The best gift a parent and child can give each other may be the bond that is formed in time shared together. Maybe it happens in a face-to-face visit, a trip together or a shared project. For me and my father—John William Shaughnessy—the bonding took root with a crazy dream.

My father was known as "Shaggett" by his friends, a nickname given in his youth for the way he gracefully raced across baseball diamonds to track down balls in the outfield.

So baseball was the game he wanted to share with his oldest son, me. And that was fine with me, since my earliest dream as a child was of becoming a major-league baseball player, as an outfielder.

In looking back on my childhood and youth, I still remember the approach that my father had in the board games, card games and one-on-one basketball games that we played. His approach was basic: Never let his son win. Make him earn it. Then he'll know what success means. Then he'll savor the feeling of accomplishment.

At the time, that approach was difficult to understand: *Can't he ease up once in a while?* Yet the passing years have taught me to appreciate and see the value of his approach.

Still, what I savor more are the memories of our time together sharing a baseball dream. It all started in those backyard sessions with a

bat and a ball, a time when any connection of bat and ball brought smiles to both of us.

And that bond stayed constant even as I grew older and he kept challenging me to expand my skills. In practice sessions just between the two of us, he never hit fly balls straight to me. Instead, he sprayed them in front of me, over me or farther and farther to my left and my right, testing my range, testing my reflexes, *testing me*. And I loved it.

I also loved walking off the field side by side with him—and the feel of his arm around my shoulders.

More than anything else, that desire of *being there* for his children was the dream that guided my dad through the years, just as it does most fathers.

The gift of faith

One of my favorite photos of my father captures him on Christmas Eve, a time of the two greatest joys of his life—his faith and his family.

In this photo, taken in my parent's living room, my dad is in full-volume song, belting out "O, Holy Night" with his sons, his grandsons and his sons-in-law—a performance that reaches its climatic moment when everyone drops to their knees as they sing, "Fall on your knees! Oh, hear the angels' voices!"

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

One of the only sacraments he missed of his children and grandchildren was when he was too weak to travel from the Philadelphia area to California for a grandson's wedding.

Still, it was in his weakness that he showed the great strength of his faith.

When he suffered a stroke, the only words that came out of his mouth before his recovery were "Hail, Mary."

As he was hit by waves of cancer, diabetes and other physical threats in recent years, he prayed faithfully to St. John Neumann, a bishop of Philadelphia, to intercede for him.

Even when the former star athlete and lifeguard could no longer walk and needed to be lifted into bed, he didn't question God. Instead, he said an Act of Contrition every night.

The faith that he lived every day—the faith that he gave all his children—helps me during this time. So do his belief and my belief in eternal life with God.

And so do the words of a friend who has also lost his father. The friend wrote, "On eagle's wings, he looks down at you smiling, bro. They are with us. We just can't hug them, but we can speak to them. You are never alone."

The gift of blessed lunacy

I smile now when I think that one of the strongest connections I have with my dad is a bond of "blessed lunacy." I'm not sure there is a better way to describe that particular bond that is formed with a dad who is a loyal fan of certain pro and college sports teams.

Consider my earliest memory of the long-ago day when I first joined my dad in a lifelong passion for one team in particular:

When I walk into my family's home on that autumn Saturday afternoon, I feel the complete joy that comes from being 6 years old and having just spent a major part of the day tossing a football, jumping into piles of leaves, and tormenting the neighborhood girls with your best friend. So I have no hint that my life—and especially all my autumn Saturday

afternoons from that moment forward—is about to change forever.

The change starts when I try to pass through the living room and hear my father groaning in agony as he sits in his favorite chair listening to the radio. Moments later, he erupts from the chair and pumps his fist into the air as he shouts, 'Atta baby!'

The transformation of my normally quiet father captures my curiosity so I sit and watch him as he nervously paces the floor. Then he slumps back into the chair as the radio announcer booms, 'You're listening to Notre Dame football!'



Doris and John Shaughnessy show their joy on their wedding day in 1952.

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

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

The gifts of peace and grace

The last true conversation I had with my father unfolded in a way I never expected.

It came on the last night of a visit in early May to be with him. In the morning, I would begin the 10-hour drive to return to our home in Indianapolis, traveling about 630 miles from where I grew up in the Philadelphia area, from where my father has always lived.

As my father's health declined over the past year, the man who once carried his children and grandchildren required the help of others to care for him. Many people rose to the occasion to help, especially my mother, my brother, my sisters, their spouses and grandchildren.

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

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

See FATHER'S GIFTS, page 16



The connection to the University of Notre Dame—and its football team—created a lifelong bond between father and son.

Decree acknowledges Brebeuf's choice to no longer retain Catholic identity

The Catholic Church teaches that Catholic schools are integral to the mission of the Church to proclaim the Good News of Jesus Christ and to be places of learning where students encounter the living Christ.

All those who minister in Catholic educational institutions carry out an important ministry in communicating the fullness of Catholic teaching to students both by word and action inside

and outside the classroom. It is their duty and privilege to ensure that students receive instruction in Catholic doctrine and practice. To effectively bear witness to Christ, whether they teach religion or not, all ministers in their professional and private lives must convey and be supportive of Catholic Church teaching. The Archdiocese of Indianapolis recognizes all teachers, guidance counselors and administrators as

ministers. A comprehensive description of Catholic Church teaching can be found in the *Catechism of the Catholic Church*.

In the Archdiocese of Indianapolis, every archdiocesan Catholic school and private Catholic school has been instructed to clearly state in its contracts and ministerial job descriptions that all ministers must convey and be supportive of all teachings of the Catholic Church.

Regrettably, Brebeuf Jesuit Preparatory School has freely chosen not to enter into such agreements that protect the important ministry of communicating the fullness of Catholic teaching to students. Therefore, Brebeuf Jesuit Preparatory School will no longer be recognized as a Catholic institution by the Archdiocese of Indianapolis. The attached decree is effective as of June 21, 2019.

DECREE

Whereas, the undersigned and officials of the Archdiocese of Indianapolis have been in extensive dialogue with the President and Board of Brebeuf Jesuit Preparatory School on whether or not Brebeuf Jesuit Preparatory School was willing to remain as a recognized Catholic institution by the Archdiocese of Indianapolis; and,

Whereas, I accept and respect a school's right and responsibility to make decisions that result in such a determination; and,

Whereas, it is my canonical responsibility to oversee faith and morals

as related to Catholic identity within the Archdiocese of Indianapolis; and,

Whereas, Brebeuf Jesuit Preparatory School has chosen not to implement changes in accord with the doctrine and pastoral practice of the Catholic Church;

I, the Most Reverend Charles C. Thompson, D.D., J.C.L., with great sadness, acknowledge the choice of Brebeuf Jesuit Preparatory School to no longer retain Catholic identity according to the doctrine and pastoral practice of the Catholic Church and, therefore, to no longer remain as a Catholic institution in the Archdiocese of Indianapolis. Therefore, in accord with canon 803 of

the 1983 *Code of Canon Law*, I hereby decree that:

The institution known as Brebeuf Jesuit Preparatory School (2801 W. 86th St., Indianapolis, IN 46268), by its own selection, can no longer use the name Catholic and will no longer be identified or recognized as a Catholic institution by the Archdiocese of Indianapolis nor included in the listing of The Official Catholic Directory.

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

decree is subject to hierarchical recourse according to the provisions of canons 1734 and following.

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

+ *Charles C. Thompson*

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

Annette "Mickey" Lentz
Annette "Mickey" Lentz
Chancellor

Paris archbishop celebrates first Mass in Notre Dame Cathedral since fire

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

The Mass was celebrated in the Chapel of the Virgin on June 15 by Archbishop Michel Aupetit to mark the anniversary of the consecration of the cathedral's altar, an event

that usually takes place on June 16 each year.

About 30 invited guests—mostly clergy, cathedral employees and building contractors—wore protective headgear because of dangers of falling masonry, although the Virgin chapel, situated behind the choir, had been designated as safe.

In his homily, Archbishop Aupetit did not mention the fire but stressed the purpose of

Notre Dame as a place of Christian worship, and not an ornament of the secular state.

He said the building could never be reduced to a cultural or "patrimonial good," and warned the congregation that if Jesus was removed as the cornerstone, it would collapse in a spiritual rather than a physical sense.

The cathedral would simply be an "empty shell, a jewelry box without riches, a skeleton without life, a body without a soul," the archbishop said.

"The cathedral is born of the faith of our ancestors," he said during the Mass, which was broadcast by KTO, a French Catholic TV channel.

"This cathedral is born of the Christian hope, which perceives well beyond a small self-centered personal life to enter a magnificent project at the service of all,

projecting well beyond a single generation.

"It is also born of charity since, open to all, it is the refuge of the poor and the excluded who found there their protection," he added. "Are we ashamed of the faith of our ancestors? Are we ashamed of Christ?"

The cathedral was most significantly a mirror of "the living stones" of the members of the Church who worship there, he said.

The cathedral has been closed since April 15, when it was engulfed by fire that destroyed its spire and wooden roof structure.

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

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Relationship of Catholics and Jews a ‘journey of friendship’

By Philip A. Cunningham

On June 13, 1960, French historian Jules Isaac arrived at the Vatican for a private audience with St. John XXIII. The octogenarian Jewish professor had researched the centuries-old Christian “teaching of contempt” for Jews ever since his wife and daughter died at Auschwitz.

He hoped that the pontiff would add a discussion of the Church’s painful historical relationship with Jews to the agenda of the upcoming Second Vatican Council. Perhaps Isaac apprehensively recalled the 1904 meeting of St. Pius X with an earlier Jewish petitioner whom the pope had dismissed with the words, “The Jewish religion was the foundation of our own; but it was superseded by the teachings of Christ, and we cannot concede it any further validity.”

However, “Good Pope John,” who as a Vatican ambassador during World War II had helped thousands of Jews escape the Nazis, was supportive and soon gave instructions that relations with Jews be studied by the council.

That directive resulted in the 1965 promulgation of the conciliar “Declaration on the Relationship of the Church to Non-Christian Religions,” “*Nostra Aetate*” (“In Our Time”). This groundbreaking document repudiated the long Christian practice of demeaning Jews as having been rejected by God.

It insisted instead that Jews remain beloved by God, that Jesus, Mary and the Apostles were all Jews, and that mutual understanding through “biblical and theological studies” and “fraternal dialogues” be pursued (#4).



Pope Benedict XVI greets Rabbi Elio Toaff, the former chief rabbi of Rome, during a visit to the main synagogue in Rome in 2010. (CNS photo/L'Osservatore Romano via Reuters)



St. John Paul II prayed in Jewish fashion by inserting the text of a prayer into the crevices of the Western Wall in Jerusalem in 2000. The bishops at the Second Vatican Council helped renew the Church’s relationship with the Jewish people, which has been furthered by St. John Paul II, Pope Emeritus Benedict XVI and Pope Francis. (CNS photo/Arturo Mari)

So began what Pope Francis has called the “journey of friendship” between Catholics and Jews. In the 1960s, it was a real question, given their religious differences and inimical history, if it was possible for Jews and Catholics to have any kind of dialogue. It would be a journey that would require a collective examination of conscience by Catholics.

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

This inescapable confrontation with history, begun in the 1960s, led on the First Sunday of Lent in 2000 to an unprecedented “Day of Pardon” Mass in St. Peter’s Basilica. St. John Paul II

prayed for God’s forgiveness of sins committed by Christians over the previous millennium, including sins “committed against the people of Israel,” the Jewish people.

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

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

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

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

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

The realization that Jews enjoy covenantal intimacy with a saving God raises new theological questions that continue to be studied by both Catholics and Jews, but there have also been

immediate consequences.

One is that the Catholic Church, as Pope Benedict has written, does “not concern herself with the conversion of the Jews” because “Israel (i.e., the Jewish people) retains its own mission” and “is in the hands of God.”

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

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

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

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

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

(Philip A. Cunningham is professor of theology and director of the Institute for Jewish-Catholic Relations of St. Joseph’s University in Philadelphia. He is immediate past president of the International Council of Christians and Jews and manages the online documentary library of the Council of Centers on Jewish-Christian Relations whose website is www.dialogika.us.) †



Pope Francis has recounted how his nearly 20 years of dialogue with fellow Argentine and friend Rabbi Abraham Skorka was “very important because my religious life became richer ... so much richer.” (CNS photo/Paul Haring)

Living Well/Maureen Pratt

Health care that blends medicine with a faith and family focus



As medical professionals become more aware of the importance of adult whole-patient care, pediatric specialists are also reaching greater understanding of the non-scientific, but very important “other” aspects that help children battle and often overcome significant, serious illnesses.

These aspects are perhaps nowhere as prominent as in the work of the caring professionals at SSM Health Cardinal Glennon Children’s Hospital.

Based in St. Louis, Cardinal Glennon was founded in the mid-1950s and named after Cardinal John J. Glennon, the late archbishop of St. Louis. Then as today, it blends faith and very special attention to a child’s “worldview” (think “Clowns on Call”) with cutting edge medicine throughout a young patient’s journey with illness, involving and ministering to the whole family.

“When Cardinal Glennon was opened, from the start it was dedicated to family-centered care,” said Steven Burghart, president for SSM Health Cardinal

Glennon Children’s Hospital. “The relation of our team to our patients is a home where faith and clinical excellence truly work together to effect outcome. Here, through exceptional health care, we reveal the healing presence of God.”

Along with a top-rated medical staff, which benefits from nearby Jesuit St. Louis University Medical School’s students and graduates, the pastoral care department has a deep bench of chaplains from different denominations and religions that is available at all hours, in myriad ways.

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

“We make initial visits every day to the new patients, those who are critically ill and dying. We are present at 100 percent of the deaths. One of us answers the critical calls that come in, one of us carries the trauma pager. We’re obligated to respond if there’s a major trauma, and we’re there to be a liaison, give information from the trauma room, offer the family prayer and comfort. We just minister to where they are.”

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

children.

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

The foundation also supports extended services, such as a school at the hospital.

“Many of our children stay 7 a.m. to 10 p.m. on multiple visits,” said Burghart. “We have two school teachers devoted to coordinating lesson planning. A number of Catholic chaplains can orient education [catechesis] toward Catholicism, too.”

In the mid-19th century, German nuns who had tended to the wounded during the Franco-Prussian War landed on the river bank at St. Louis, and immediately began to tend to the abject poor who lived there.

Led by Mother Mary Odilia Berger, the sisters eventually established a hospital that grew into today’s Sisters of St. Mary (SSM) Health System, of which Cardinal Glennon Children’s Hospital is a unique part—it is the only stand-alone, Catholic children’s hospital in the United States.

(Maureen Pratt’s website is www.maureenpratt.com.) †

Worship and Evangelization Outreach/Gabriela Ross

Practicing discipleship in the home

Parents are the primary educators of their children in all matters, especially in the Catholic faith. Our parishes and Catholic



schools assist parents in their noble calling, but the most effective way to help our young people to learn, practice and keep their faith is to teach them how to be disciples at home. Below are some ideas to get you thinking about what

that might look like in your own family.

Remember your baptism—You’ve been especially anointed with the Holy Spirit that you received in baptism and confirmation to share the faith. In the sacrament of marriage, you receive the grace to raise and educate your children, especially in the faith. This is your mission! You can do this!

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

Practice your own faith—You can’t give what you don’t have. Practice your own faith by praying every day, going to Mass every Sunday, and living the faith on all the weekdays in between. Children imitate the faith of their parents, so make yours worth imitating. Pray for your children daily. Pray as a family. Pray for individual children who have something important coming up or are struggling. Teach your children to pray for you as their parent.

Share what God is doing—Can you think of a very faith-filled person in your life? Maybe you saw them practicing their faith quietly, but there’s a good chance they also spoke easily about God. If God is important in our lives and we want him to be important to our kids, we have to overcome the awkward feelings we sometimes get and use our words to share what we see God doing in our lives and the lives of others. This makes faith personal.

Teach the faith—When children see their parents “doing Catholic things” (practicing their faith) and they hear them “saying Catholic things” (sharing what God is doing), it will be natural to “learn Catholic stuff” from their parents. Children listen more willingly to witnesses than teachers, and if they listen to teachers, it’s because they were witnesses first (Pope Paul VI).

Be a mentor—You are doing the work of teaching your children, but God is doing the work of reaching out to his children, too. Mentoring is about helping your kids respond to God, who is always calling out to us. You can mentor by teaching your kids how to be silent (for age-appropriate amounts of time) and listen for the voice of God in their hearts. Teach them what happens in the Mass: what God does, what the priest does, what the people do. Jesus said the kingdom of heaven belongs to “such as these,” so trust that even little ones (especially the little ones!) are capable of knowing, loving and following God.

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

For more resources related to marriage and family life, visit www.archindy.org/marriageandfamily.

(Gabriela Ross is the coordinator of the Office of Marriage and Family Life for the archdiocese. She can be reached at gross@archindy.org or 317-592-4007.) †

That All May Be One/Fr. Rick Ginther

The ‘less traveled road’ of ecumenical and interreligious ministry

A one-man show. A one-woman show. Going it alone. You are on your own.

Ecumenical and interreligious ministry at times can conjure such pithy sentences.



Even though these ministries are rooted in two documents of the Second Vatican Council ... even though there are Vatican Councils for the Promoting of Christian Unity and Interreligious Dialogue ... even though successive popes from St. John XXIII through Francis have made these ministries priorities. Still, the road can seem “less traveled.”

Being alone in this ministry is not my current experience in the archdiocese.

Successive bishops and archbishops – Daniel M. Buechlein, Christopher J. Coyne, Joseph W. Tobin and Charles C. Thompson—have clearly endorsed and encouraged this ministry.

Since April 2017, I have had the privilege of working with a group of clergy, religious and lay folks. They support this ministry as an advisory board.

Membership initially was small: Fathers Nicholas Dant and Michael Hoyt, Msgr. Paul Koetter, Franciscan Sister Norma Rocklage, Matt Hayes and Ed Mitchell. Each had expressed to me or through another their interest in this ministry.

Defining who we were as a board was not an immediate priority. Rather, I was seeking their wisdom wrought from

experience and interest.

Our initial concerns were for our priests, deacons and parish life coordinators (PLCs). What are the challenges they face in being ecumenical and interreligious leaders?

In the fall of 2017, a survey instrument for our priests and PLCs was sent out. The response was gratifying—54.5 percent.

We learned of a basic hope for ecumenical connections, but a loss of how to make those connections. A lack of other religions in much of the rural part of our archdiocese was cause for less interreligious interest. Indianapolis, Columbus and the New Albany area were exceptions.

A permanent deacon retreat last June afforded an opportunity for some formation. The focus was on “A Spirituality of Ecumenism.” It was well received.

Discussions with Saint Meinrad Seminary and School of Theology in St. Meinrad led last fall to engaging first-theologian seminarians there. I introduced them to the basics of “why we do ecumenical relations.”

Such outreach encouraged the board to urge that more be done among the clergy and PLCs. Thus, we are embarking upon offering options for how to build greater local ecumenical connections through clergy associations and relationship building.

Connection with high schools’ experiences of interreligious and ecumenical student bodies is another step. That work began with initial conversations with Brebeuf Jesuit Preparatory School and Bishop Chatard High School, both in

Indianapolis. More will follow.

How are our grade schoolers introduced to other Christians and other religions? That is a current focus of the office and the board. With the help of the archdiocesan offices of Catholic Schools and Catechesis, we are beginning to understand and lay some groundwork for collaboration.

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

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

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

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

We are blessed. I am grateful for such companions.

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

The Human Side/Fr. Eugene Hemrick

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

When my barber David Knight who worked in the U.S. Senate building died, it felt like losing a beloved family member.



One meaning of family is a group of people in the service of an individual. For years, Dave and his partners were family to me. The moment I entered the barber shop, their greeting had the familiar sound of my mom and dad when coming home; a joyful sound of friendship and a feeling of being at a home away from home.

As I would get into the barber chair, Dave would ask, “How are you doing?” This usually led to discussions about parish life and topics like both of us being

left-handed baseball players. Sometimes he would check my fingertips to see if my violin playing had created grooves that reflected hours of practice.

Haircuts were never rushed. When I thought he was finished, he would say, “Let’s sharpen this up a little bit more, you got to look your best for your people.” He echoed my mom who was forever encouraging me to look dressed up.

American journalist Charles Kuralt once said, “The love of family and the admiration of friends is much more important than wealth and privilege.” As I mourn Dave’s death, I now realize more than ever how important his friendship was and how honored I have been.

It is sad that it takes the death of a friend to realize the privileges of life we enjoy. Anglican Bishop Desmond Tutu

sums this up beautifully, “You don’t choose your family. They are God’s gift to you, as you are to them.”

Dave was not only a gift from God, but the gift of a gentleman. In the book *The Idea of a University*, Cardinal John Henry Newman wrote that a gentleman “makes light of favors while he does them, and seems to be receiving when he is conferring.” Dave exuded this gentlemanly spirit par excellence.

I counsel young people to cherish their parents while they are still alive because you don’t have them forever. Dave may have departed from us, but thanks to cherished memories, his spirit will live on in all of us who knew him.

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

The Most Holy Body and Blood of Christ, Corpus Christi/
 Msgr. Owen F. Campion

The Sunday Readings

Sunday, June 23, 2019

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

This weekend, the Church celebrates the feast of the Body and Blood of Christ, or *Corpus Christi*, as it is in Latin. On



all its feast days, the Church has a threefold purpose. The first purpose, of course, is to call us to worship Almighty God in the sacrifice of the Mass. The second is to be joyful in the specific reality observed by the feast. The third

purpose is to teach us.

The Church serves these objectives as it calls us to celebrate this feast of the Body and Blood of Christ, the feast of the Holy Eucharist, the greatest of Christ's gifts to the Church.

The first reading for this weekend is from Genesis, which powerfully and explicitly reveals to us that God is the Creator. In this reading, Genesis also tells us that after the creation of the universe, including humanity, and indeed after human sin, God did not leave us to our fate. Instead, God reached out in mercy, sending figures such as Abraham and Melchizedek, mentioned in this reading, to clear the way between himself and us.

Melchizedek, the king of Salem, better known as Jerusalem, was a man of faith, as was Abraham. In gifts of bread and wine symbolizing their own limitations, but also representing the nourishment needed for life itself, they praised God's mercy.

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

The words are unambiguous. "Bread ... my body ... cup ... my blood" (1 Cor 11:23-24).

The epistle is valuable in that it gives us this insight into the first Christians' lives and into how they practiced their faith. It takes us back to the very beginnings of Christianity. No one can say the Church is wrong in its teaching regarding the Eucharist, that it has strayed from the oldest Christian understandings.

St. Luke's Gospel supplies the last reading. A great crowd has gathered to hear Jesus. Mealtime comes. The Apostles have little to give the people: five loaves and two fish. In the highly symbolic use of numbers in the time of Jesus, when scientific precision was rarely known, five and two meant something paltry and insufficient.

Jesus used gestures also found at the Last Supper, part of Jewish prayers before meals. He then sent the disciples to distribute the food. All had their fill. Twelve baskets were needed for the leftovers. Twelve symbolized an over-abundance.

Reflection

The Church calls us to focus our minds on the Holy Eucharist and our hearts on God.

The first reading reminds us that all through history God has reached out to people to nourish their starving, fatigued souls. The second reading, from Paul's First Epistle to the Corinthians, takes us back to the Last Supper and to the beliefs of the Christians who lived a generation or so after the Last Supper. For them, the reality of the Eucharist was clear. "This is my body" (1 Cor 11:24). "My blood" (1 Cor 11:25).

Clearly, the Gospel tells us of God's immense love. It is the great lesson of the feeding of the multitudes. When our souls hunger, God supplies, not in any rationed sense, but lavishly.

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

Daily Readings

Monday, June 24

The Nativity of St. John the Baptist
 Isaiah 49:1-6
 Psalm 139:1b-3, 13-15
 Acts 13:22-26
 Luke 1:57-66, 80

Tuesday, June 25

Genesis 13:2, 5-18
 Psalm 15:2-5
 Matthew 7:6, 12-14

Wednesday, June 26

Genesis 15:1-12, 17-18
 Psalm 105:1-4, 6-9
 Matthew 7:15-20

Thursday, June 27

St. Cyril of Alexandria, bishop and doctor of the Church
 Genesis 16:1-12, 15-16
 or Genesis 16:6b-12, 15-16
 Psalm 106:1b-5
 Matthew 7:21-29

Friday, June 28

The Most Sacred Heart of Jesus
 Ezekiel 34:11-16
 Psalm 23:1-6
 Romans 5:5b-11
 Luke 15:3-7

Saturday, June 29

St. Peter, Apostle
 St. Paul, Apostle
 Acts 12:1-11
 Psalm 34:2-9
 2 Timothy 4:6-8, 17-18
 Matthew 16:13-19

Sunday, June 30

Thirteenth Sunday in Ordinary Time
 1 Kings 19:16b, 19-21
 Psalm 16:1-2, 5, 7-11
 Galatians 5:1, 13-18
 Luke 9:51-62

Question Corner/Fr. Kenneth Doyle

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

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



A Both are true. The Church has always believed in a twofold judgment by God: a particular judgment

at the moment of death and a general judgment at the end of time.

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

In the words of the *Catechism of the Catholic Church*: "Each man receives his eternal retribution in his immortal soul at the very moment of his death, in a particular judgment that refers his life to Christ" (#1022). That particular judgment will be private.

But then at the end of the world, when Jesus returns in glory, there will be a public "general" judgment at which each one's particular judgment will be confirmed and revealed to all. Again, in the words of the *catechism*: "The Last Judgment will reveal even to its furthest consequences the good each person has done or failed to do during his earthly life" (#1039).

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

In other words, if a film contains occasional sinful action—bad language, impure jokes, sexual content (no nudity), violence—is it

OK for me to attend, or is my own presence scandalous since it might encourage attendance by others for whom the same scenes might be more troublesome? (Oklahoma)

A Since 1936, the Catholic Church in America has been rating and reviewing movies to help people determine which films might be suitable for their viewing in accord with Catholic values.

As Catholic News Service explains on its website, the material provided by its Media Review Office is intended "to provide the public with a spiritual, moral and artistic evaluation ... based on the standards of faith and morals presented in Scripture and transmitted by the Church's teaching authority."

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

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

To your question, I think you needn't worry that your own presence at an A-I, A-II or A-III movie might be scandalous to someone else; that person needs to make his own decision. What I would not do, though, is bring anyone else to see a problematic film if I were not sure how that other person might react.

(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

When I Feel Down I Look Up

By Anthony Haywood

When I feel down, I look up

And see people having fun

When I feel down, I look up

And see the sun shining

When I feel down, I look up

And hear the church bells ringing

When I feel down, I look up

And see God all around!



(Anthony Haywood, age 9, is a member of Our Lady of the Greenwood Parish in Greenwood. Photo: The sun shines on a sunflower on a summer day in Indianapolis.) (Photo by Natalie Hoefler)

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.

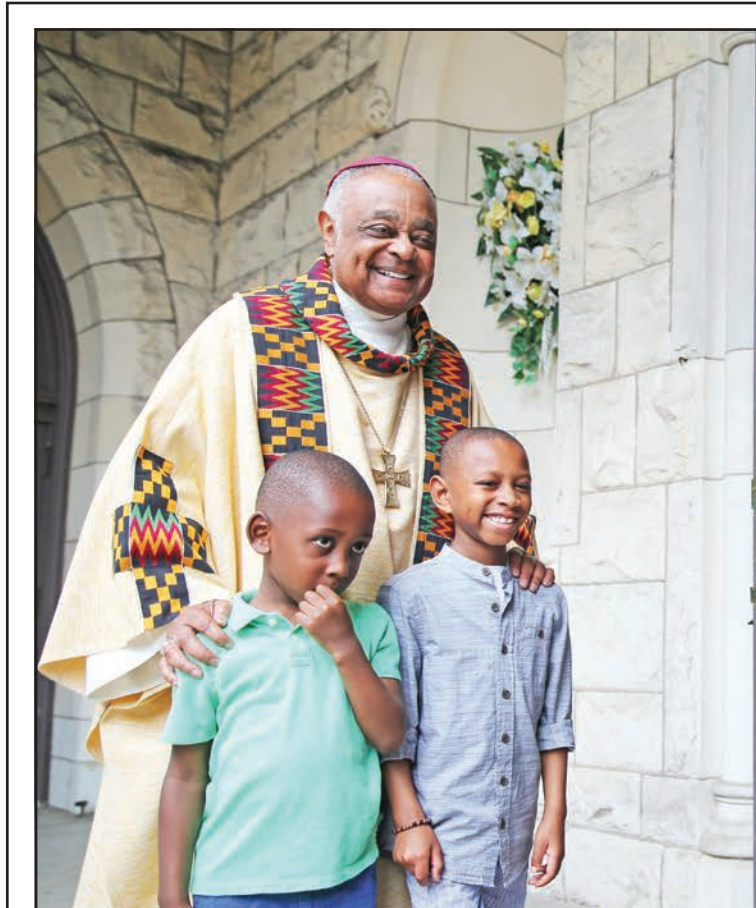
BAECHLE, Donald J., Sr., 88, St. Louis, Batesville, June 6. Husband of Darlene Baechle. Father of Deborah Zielinski, Donald, Jr., Jeffrey and Timothy Baechle. Grandfather of 11. Great-grandfather of 12.

BECHER, Rosemary, 92, St. Lawrence, Indianapolis, June 6. Mother of Anne Barton, Rena Becher Scott, Maureen Sage, Ed, Jerry and Joseph Becher. Sister of Franciscan Sister Dominica and Thomas Doyle. Grandmother of 17. Great-grandmother of 18.

BURGER, Robert J., 90, St. Bartholomew, Columbus, June 10. Father of Susan Curry, Ann Sterling, Laura and Wayne Burger. Brother of Mary Ann Turnispeed. Grandfather of five. Great-grandfather of three.

CURRY, C. Joseph, 72, St. Roch, Indianapolis, June 10. Husband of Caroline Curry. Father of Anne Coleman, Christina Mathis and Donald Curry. Brother of Judy Hufford. Grandfather of five. Great-grandfather of two.

GRIFFEY, Helen M., 95, St. Joseph, Shelbyville, May 12.



Black Catholic celebration

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

(CNS photo/Andrew Biraj, Catholic Standard)

Mother of Cindy Gruesser, Jan Itce and Greg Griffey. Grandmother of eight. Great-grandmother of 19.

HARTMAN, Pamela S., 66, St. Mary, Greensburg, June 11. Wife of David Hartman. Mother of Barbara Ashley and David Hartman. Sister of Kathy Hess, Vella Reiman, Ken and Mark Westrich. Grandmother of four.

HOBBS, Ralph, 89, St. Christopher, Indianapolis, May 9. Grandfather of one.

KNECHT, Jeffrey P., 58, St. Mary, Rushville, June 7. Son of Anthony, Jr., and Velma Knecht. Brother of Darlene

and Julie Spaeth, Brenda, Jerry and Jim Knecht. Uncle and great-uncle of several.

LAUGLE, Billie, 88, St. Louis, Batesville, June 5. Mother of Jenny Brebberman, Janice Cleary, Julie Donahue, Jill Konradi, Jane Narwold, Bob, Jack, Paul and Tom Laugle. Sister of Betty Ricci and Ace Moorman. Grandmother of 18. Great-grandmother of 18.

MARTINEZ, Consuelo, 61, Christ the King, Indianapolis, May 30. Daughter of Norma Martinez. Sister of Maria Howbert, Federico Gempesaw,

Dulce and Theresa Martinez. Aunt of several.

MCNULTY, Thomas P., Sr., 79, Our Lady of Perpetual Help, New Albany, June 7. Husband of Judith McNulty. Father of Carolyn Berry and Thomas McNulty, Jr. Brother of Joy Patterson, Margaret Shero and Richard McNulty. Grandfather of five. Great-grandfather of four.

MCSHERRY, Patrick M., 81, St. Barnabas, Indianapolis, June 6. Husband of Ellen McSherry. Father of Pamela Sandler, Jeffrey and Michael McSherry. Grandfather of 10.

O’NEILL, Terry L., 72, St. Christopher, Indianapolis, May 18. Husband of Wilma Jean Mullis. Father of Teresa Duke, Rhonda Jones, Debra Riggs, Jerry Mullis, Sr., David and Joey O’Neill. Grandfather of 17. Great-grandfather of 17.

RANCOURT, Ralph C., 96, St. Christopher, Indianapolis, June 5. Father of Theresa Frey, Mary Hunter, James and Robert Rancourt. Brother of Shirley Dexter. Grandfather of six. Great-grandfather of three.

RUST, Alice, 78, St. Mary, Greensburg, June 12. Wife of Richard Rust. Mother of Lee Gonzalez, Christopher and

Thomas Rust. Sister of Ruth Johnson and Helen Quinn. Grandmother of seven. Great-grandmother of two.

STENGER, Eileen, 91, St. Elizabeth Ann Seton, Richmond, June 11. Mother of Vickie David, Kathy Hunt III and Linda Stenger. Grandmother of two. Great-grandmother of one.

THRASH, Helen, 95, St. Christopher, Indianapolis, May 15. Mother of Debbie Poole and Judy Yost. Sister of Ruth Brown. Grandmother of five. Great-grandmother of one. †

CHARITIES

continued from page 3

“I started to tell him, ‘I was thinking I could ...’ and he told me, ‘No, I want you to sit here.’ I was like, ‘Oh, man.’”

Disappointed, Deacon Slinger told himself he’d go back one more time to volunteer, and if things weren’t any better, he’d look for something else.

“When I came back, everybody on the staff was like, ‘Oh, you’re back. It’s so good to see you again! You wouldn’t believe how much we got done because you were here to take care of the phone and the door, and do this and that.’ ... It really made me feel valued, just being present.”

Since being ordained in 2012, Deacon Slinger has also

been able to assist through his ministry of charity at the shelter.

“A lot of people have come through who’ve had rough times, and so while I’m sitting at the desk I’ve been able to offer counseling through my diaconate training.”

Through its mission of assisting people in need, Holy Family Shelter “is a wonderful place that does so much good for people that are struggling, helps them get back on their feet, and gets them moving in a good direction, and that’s always heartwarming to see,” Deacon Slinger said.

Retired and Senior Volunteer Program (RSVP) volunteers Ron and Paula Russell have turned their outreach into a family affair: Ron’s sister Patti Merrill and her husband Bob also volunteer through RSVP, a Senior Corps program of the Corporation for National & Community Service that is managed in Marion County through Catholic Charities Indianapolis.

A recent retiree, Paula said, “It’s always good to give back to the community.”

“We enjoy meeting and helping people,” added Ron.

The Russells volunteer at the Cathedral Soup Kitchen, while the Merrills offer a helping hand at Gleaners food pantry. Both agencies are in Indianapolis.

“We love giving,” Patti Merrill said.

“And serving those who could use the help,” Bob added.

Catholic Charities Indianapolis program volunteers are a committed group who take the Gospel mandate of loving their neighbors to heart, noted David Bethuram, archdiocesan executive director of Catholic Charities.

In thanking the volunteers for their commitment, Bethuram mentioned the appreciation dinner’s Hawaiian theme, and also

cited the Disney-based children’s movies and TV show “Lilo & Stitch.”

“In one of their movies, they talk about family. ‘Ohana’ is the word they use for family,” he said. “It’s not just immediate family. It’s kind of the idea of family beyond that—it includes cousins and nephews, in-laws, neighbors and community.”

“The reason I think you do what you do [through your volunteer efforts] is because you think of our community as family,” Bethuram said. “Not only is your family your Church community and your neighborhood, but your wider community of Indianapolis. And what we do here, and how we go about doing the things that we do at Catholic Charities, you’re part of that. You’re part of our family, giving to the family that is also in need.”

(To learn more about volunteer efforts with Catholic Charities Indianapolis, please visit its website, www.archindy.org/cc/indianapolis.) †



David Bethuram

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



Deacon Michael Slinger, left, and his wife Paula of Holy Spirit Parish in Indianapolis volunteer at Holy Family Shelter, also in Indianapolis. (Photo by Mike Krokos)

Synod document raises possibility of married priests in Amazon

VATICAN CITY (CNS)—While the upcoming meeting of the Synod of Bishops on the Amazon aims to highlight the damage wrought by climate change and exploitation, the possibility of ordaining married men to minister in remote areas of the rainforest continues to garner more attention.



Cardinal Lorenzo Baldisseri

Among the suggestions proposed in the 45-page working document for the Synod of Bishops on the Amazon, published by the Vatican on June 17, was the request “to study the possibility of priestly ordination for elders—preferably indigenous, respected and accepted by the community—even if they have an established and stable family.”

The document also said the Church should consider “an official ministry that can be conferred upon women, taking into account the central role they play in the Amazonian Church.”

The document, drafted after input from bishops’ conferences and local communities, acknowledged that in the Church “the feminine presence in communities isn’t always valued.”

Those responding to a synod questionnaire asked that women’s “gifts and talents” be recognized and that the Church “guarantee women leadership as well as increasingly broad and relevant space in the field of formation: theology, catechesis, liturgy and schools of faith and politics,” the 45-page document said.

The synod gathering in October 2019 will reflect on the theme “Amazonia: New paths for the Church and for an integral ecology.”

When asked why the document did not use the standard Church term “*virii probati*” (“men of proven

virtue”) to describe married candidates for the priesthood, Cardinal Lorenzo Baldisseri, general secretary of the Synod of Bishops, told journalists on June 17 that he was perplexed at the media’s continued use of the phrase.

“It’s a different thing,” the cardinal said regarding the document’s proposal. “For me, I think [the term ‘*virii probati*’] is a bit abused.”

In drafting the working document, he said, the secretariat of the Synod of Bishops wanted to emphasize that while the subject of ordaining married men would be studied, the Church continues to affirm the importance of celibacy for priests.

Responding to a journalist’s question about ordaining married men, Bishop Fabio Fabene, undersecretary of the Synod of Bishops, said the call for a study on the matter was a direct response “to the suffering of the people, above all those in the most remote areas, due to the lack of the Eucharist.”

“The working document responds to this suffering by recalling, first of all, the principle that the Eucharist makes the Church and the Church makes the Eucharist,” Bishop Fabene said.

He also reminded journalists of what Pope Francis said about ordaining married men of proven virtue during his news conference in January with journalists flying back to Rome from Panama with him.

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

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

However, on the flight as well as in a previous interview, Pope Francis also said he was open to studying the possibility of ordaining married men for very remote

locations, such as the Amazon and the Pacific islands where Catholic communities seldom have Mass because there are no priests.

Pope Francis made headlines in 2017 when he raised the possibility of studying the ordination of married “*virii probati*,” even though his response fell clearly in line with the thinking of his predecessors.

In an interview with German newspaper *Die Zeit*, published in early March 2017, the pope was asked if allowing candidates for the priesthood to fall in love and marry could be “an incentive” for combatting the shortage of priestly vocations.

“We have to study whether ‘*virii probati*’ are a possibility. We then also need to determine which tasks they could take on, such as in remote communities, for example,” the pope told *Die Zeit*.

Expressing a willingness to discuss the possibility of allowing married men to become priests was hardly groundbreaking; the topic has come up repeatedly at meetings of the Synod of Bishops—especially those held in 1971 and 2005—and has been discussed by both Pope Benedict XVI and St. John Paul II.

In addition, the Church already has married priests—thousands of them.

Most of the Eastern Catholic Churches always have ordained married men in their traditional homelands. In 2014, the Vatican granted permission for such ordinations to be celebrated anywhere the Eastern Catholic Churches were present.

In the Latin-rite Church in 1981, St. John Paul issued a “pastoral provision” allowing former Anglican priests who were married to be ordained as Catholic priests. Pope Benedict expanded that provision with his 2009 apostolic constitution, “*Anglicanorum coetibus*,” establishing personal ordinariates for former Anglicans, including married priests. †

SERRA CLUB VOCATIONS ESSAY

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

By Anna Marie Norris

Special to *The Criterion*

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



Two of the most wonderful people I have ever known lived right next door to me. Having no grandchildren of their own, Phil and Joanne loved spending time with my siblings and I. We baked cookies before Christmas, planted flowers in the spring and picked apples in the fall. But my favorite activity was swinging on the front porch and talking.

Anytime my mother could not find

me, I would be over there chatting away. Constantly, Phil and Joanne would invite people over. Whether it was college students for a Bible study, relatives for a family gathering or neighbors for a cookout, Phil and Joanne were always seeking out ways to bring people together. They were never afraid of sharing their love for Jesus.

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

My grandmother found an engineer from Rose Hulman Institute of Technology in Terre Haute who drew up plans to fix up the house. Together, they found others to help with the restoration.

A few years ago, I was interested in visiting people in nursing homes.

Upon hearing this, my grandmother invited me over and brought me along with her on one of her trips. I met a lady with Alzheimer’s disease and I sang Christmas carols with a woman who could still play songs on a piano, even though she was nearly blind. I also received flowers from an elderly gentleman.

My mom says I was bubbling over with joy when I came home. Now I visit a lady in my own town who incredibly just turned 100 years old. At present, my grandmother’s energy is being used to take care of my grandpa. Through caring for him and others, she has shown me how to love.

Jesus instructed, “If anyone wants to be a follower of mine, let him deny himself and take up his cross daily and follow me” (Lk 9:23). This verse reminds me of my father who has been an iron worker for 25 years.

Iron workers are called “cowboys of

the sky” because they sit on steel beams as a crane lifts them off the ground and carries them high into the air.

Through sweltering heat and bitter cold, he has worked to support his family. His job is difficult, dangerous and demanding. Continuously, he works overtime, yet he never misses Mass.

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

(Anna and her parents, David and Heather Norris, are members of St. Paul the Apostle Parish in Greencastle. She is homeschooled and completed the ninth grade this spring. She is the ninth-grade division winner in the Indianapolis Serra Club’s 2019 John D. Kelley Vocations Essay Contest.) †

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FATHER'S GIFTS

continued from page 9

else had said good night to him, and he had fallen asleep. There in the darkness, as I held his hand, I told him again that I loved him and that he was the best role model I've ever had as a husband, a father, a grandfather, a son, a brother and a friend.

I didn't expect him to hear me because he was sleeping. And I never expected him to respond because he had hardly communicated with words during those past few days. Yet he opened his eyes, smiled at me and shared several sentences, reaffirming his love and his pride in me. And, almost as if he sensed my haunting feeling, he smiled again and added, "No regrets."

Even in his weakest state, he was lifting up one of his children again.

The gift of family

Five days before my father died, most of our family crowded into his hospice room in the home of one of my sisters. We came together to watch a video that was made seven years ago to celebrate the 60th wedding anniversary of my parents. The video starts with moments from both of their childhoods—where they grew up on the same street—and proceeds through their then six decades together.

As my father watched it with my mother by his bedside, it was one of the last lucid moments of his life. He took in all the images, all the scenes, all the memories with a smile and a light in his eyes.

He saw again his parents and his four older sisters who adored him. He saw some of his friends. He saw himself and my mom on their wedding day and during their honeymoon,

both of them beaming with joy. He saw himself as a young man on a beach—with his wavy dark hair, broad shoulders and chiseled chin—an image that led my mom to smile and say, "And he was all mine."

He saw the photos of his children on Christmases, Easters and trips to the ocean. He saw their graduations from high school and college, and their weddings. He saw the first of his eight grandchildren, as a baby, riding on his shoulder. And he saw the picture of him and my mom wearing T-shirts that declared, "Together since 1952."

It was a visual celebration of a shared life of love, faith and family. He savored it all. And we savored watching him enjoy the short summary of their life together.

Five days later, in the early morning darkness of May 29, he died peacefully with his wife by his side, and his children and grandchildren surrounding him. At 94, he made his journey of hope toward heaven.

The gifts of love and loyalty

A sea of small American flags flutters in the breeze across the cemetery as the young U.S. Navy officer in his dress white uniform lifts a gold trumpet to his lips and begins to play *Taps* in honor of my father.

When he finishes, the officer with the cherub face places his trumpet in its black case and sets it beneath a lush green tree on this sun-kissed, blue-sky day. Then he strides silently toward the bronze casket of a man who served his country during World War II and the Korean War.

At the casket, which is covered with an American flag, the young officer takes hold of the flag's edges and begins folding it into a series of triangles. Before completing each tight fold, he

meticulously removes any speck of lint or dirt and softly smooths that section of the flag.

When the last fold is made, the young officer presents the flag to an older Navy officer at the other end of the casket. The older officer examines the flag, tucks in the last fold and approves of its worthiness to honor a man's commitment to his country.

The flag is then presented reverently to my mother, the love of my father's life for nearly 67 years. In fact, their union was so complete that on a recent Valentine's Day they sang the love ballad "Always" to each other. As she accepts the flag, tears fill her eyes and the hands of her five children are either already on her shoulders or reaching out to comfort her.

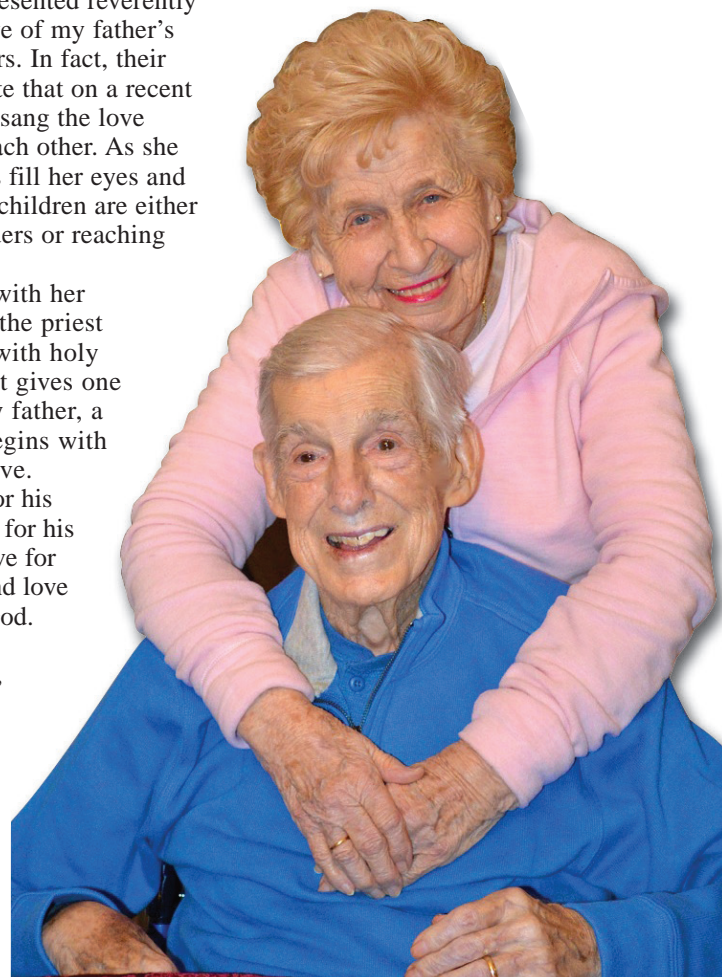
Our touch is still with her moments later when the priest sprinkles the casket with holy water. Then the priest gives one more blessing for my father, a man whose legacy begins with his loyalty and his love.

Loyalty and love for his wife, loyalty and love for his family, loyalty and love for his country, loyalty and love for his faith and his God.

As we leave the cemetery as a family, I know in my heart that my father—and we—have been blessed beyond measure by the years he had, by the time we shared, and by the love he gave and received. And I know he is in us and with us. No regrets.

Still, later that day, I find a touching note that a friend has sent. His words about my dad include this thought, "Even though you were fortunate to have him here on Earth many years, I'm sure you will miss him."

In the toughest times of our lives, it's a gift to have friends who understand. †



Married nearly 67 years, the couple sang the love ballad "Always" to each other on a recent Valentine's Day.



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