Archbishop-designate Thompson’s ‘whirlwind’ month concludes with receiving pallium from Pope Francis

By John Shaughnessy

Still, the archbishop-designate tried to savor everything surrounding the approaching moment when Pope Francis would give him a pallium—a woolen band worn over the shoulders that symbolizes his new, closer connection with the pope and his responsibility as the shepherd who will lead the Church in central and southern Indiana.

“I was paying attention to him wearing his pallium, and how he’s soon going to give one to me,” Archbishop-designate Thompson recalled. “I felt an awesome sense of responsibility. What really struck me was the Holy Father’s smile as I walked up to him. It was so reassuring, so affirming. That smile spoke volumes to me. I see him wearing his pallium, and I’m thinking about how he has the whole Church he’s responsible for. And he’s smiling. That just gave me a sense of tranquility.”

Pope Francis gave Archbishop-designate Thompson a pallium after the Mass on the feast day of SS. Peter and Paul. The pallium was folded up in a small wooden box tied with a brown ribbon. The symbol of authority and responsibility will be placed on the shoulders of Archbishop-designate Thompson during his installation Mass on July 28 at SS. Peter and Paul Cathedral in Indianapolis.

Cardinal Tobin reflects on his life since leaving archdiocese

(Editor’s note: During the national conference of U.S. bishops in Indianapolis in mid-June, The Criterion did one-on-one interviews with Cardinal Joseph W. Tobin of Newark, N.J., Archbishop Paul D. Etienne of Anchorage, Alaska, and Bishop Christopher J. Coyne of Burlington, Vt., prelates who all have strong ties to the Archdiocese of Indianapolis. The conversations with them are being featured, starting this week with Cardinal Tobin.)

By John Shaughnessy

The moment of joy and freedom came first for Cardinal Joseph W. Tobin of Newark, N.J.

It was followed shortly by a moment that surprised him—and almost left him in tears.

Both experiences occurred as the former archbishop of Indianapolis returned to Indiana’s capital for the spring general assembly of the U.S. bishops in mid-June. The Criterion did one-on-one interviews with Cardinal Joseph W. Tobin of Newark, N.J., Archbishop Paul D. Etienne of Anchorage, Alaska, and Bishop Christopher J. Coyne of Burlington, Vt., prelates who all have strong ties to the Archdiocese of Indianapolis. The conversations with them are being featured, starting this week with Cardinal Tobin.

Q. When you were named a cardinal in October, you said, “Perhaps the news after he parked the vehicle at the JW Marriott hotel in downtown Indianapolis where the conference was held.

“I got on the elevator with one of these car hops, these valet parkers—a young guy who all have strong ties to the Archdiocese of Indianapolis. The conversations with them are being featured, starting this week with Cardinal Tobin.”

“The moment of joy and freedom came first for Cardinal Joseph W. Tobin of Newark, N.J. It was followed shortly by a moment that surprised him—and almost left him in tears.

Both experiences occurred as the former archbishop of Indianapolis returned to Indiana’s capital for the spring general assembly of the U.S. bishops in mid-June. The Detroit-born Cardinal Tobin often enjoyed the pleasure of driving when he led the Archdiocese of Indianapolis for four years—a pleasure that has been severely limited since he became the archbishop of Newark in January. There, he has a driver to handle the congested traffic of that northern New Jersey city. So returning to Indianapolis for the bishops’ conference gave him the joy and freedom of getting behind the wheel again.

“I was allowed to use my old car here, which I was grateful and delighted to be able to do,” he said.

That feeling led to an emotional moment
Q. What have you found to be your additional duties as cardinal?  
A. "I get a lot of invitations to speak or do something in different parts of the country. I’ve turned down most of them. I’ve tried to carry out what I promised to do when I was the Archbishop of Indianapolis, and then be really selective because I need to show I’m there for the people in Newark. They’re happy—they have a cardinal for the first time, but they’re worried whether it means I’m going to be an absentee landlord. So I’ve been around most of the time in the archdiocese."  

Q. You mentioned being available. One of your most defining moments in the Archdiocese of Newark so far was when you stood by a Mexican immigrant—a 59-year-old grandfather—who was threatened with deportation. Your actions were in line with welcoming a Syrian refugee family to the Archdiocese of Indianapolis. Talk about the Church’s continuing commitment to refugees and immigrants at this point in American society, and your commitment to making it a priority in your ministry.  
A. "Let me give you my favorite Francis story right now. I have this from two very good sources. Shortly after his election in 2013, he called up the [Vatican] secretary of state at the time—Cardinal [Tarcisio Bertone]—and said, ‘I want to go to Lampedusa,’ the island in the Mediterranean that’s part of the Italian territory, but it’s actually closer to North Africa. ‘That’s where a lot of refugees have arrived when many of their thousands actually had died in shipwrecks. The cardinal tried to dissuade him, saying, ‘This is pretty quick for you to be making a trip like this, and this may not be the message you want to communicate, so why don’t you think about it.’  

‘A few days later, the cardinal got another phone call from the Holy Father. ‘I want to go to Lampedusa.’ The cardinal realized he was decided, so he said, ‘All right, but these trips can’t be planned overnight. It will take at least six months for us to put together the logistics, the media, the security and everything. Six months to a year, and then we’ll be ready to go.’”  

Well, the following week, the cardinal got a call from a vice president of Alitalia [the Italian airline] who said, ‘I think you want to know that a passenger by the name of Jorge Bergoglio [Pope Francis’ given name] has booked a seat on a flight from Rome to Lampedusa.’  

‘It’s consistent with the man I know. I was thinking about it. In Argentina, as archbishop of Buenos Aires, I don’t think he would have had any experience with refugees. And yet this has been so important to him after his election. I think it’s because he’s done what the [Second] Vatican Council asks the Church—and all of its disciples—to do: to read the signs of the times and places in the light of faith. From that standpoint, he realized, ‘I’ve got to address this. This is the great drama of our time.’ Because of subsequent events, our country, it’s become even more important for us.”

Q. During the USCCB meeting in Indianapolis, you and Archbishop Charles J. Chaput of Philadelphia will lead a discussion on the 2018 Synod of Bishops with its focus on young people, faith and vocational discernment. Talk about the importance of the synod, and what you hope to accomplish during the meeting of the bishops.  
A. “One is to ensure the bishops will engage in a consultative process so the real picture of young people, mission and vocation can be presented to the synod. Just as it is for any individual, self-knowledge is important for spirituality. For the Church in this process of discernment, you have to face reality as reality is. For example, here in the United States, many bishops are concerned with the growth of unbelief among the youngest groups in the United States. How can we challenge them to listen to the God who speaks to them, who calls them?”

Q. What do you think the Church needs to do to reach young people?  
A. “The first thing the Church can do is be with young people. Pope Francis uses the word ‘accompaniment.’ It’s sharing the road with young people, and having something to share with them. ‘I think if you enter their world, they’re curious, at least about why you would even bother. I think young people today face challenges that I didn’t face when I was in my teens and 20s. There is incredible pressure, and the pressure is translating into some really bad things like substance abuse and suicide. And many of them are coming from parents who weren’t maybe catechized themselves, and they don’t have the spiritual resources to fall back on.”

Q. Here’s a question that many people in the archdiocese want to know: How is your mom doing?  
A. “She’s doing fine. She turned 94 in March. I was able to go there the weekend before, and the clan gathered. We had Mass at the house. Thank God, she’s doing well.”

Faith Alive! takes vacation  

The weekly Faith Alive! religious education feature, produced by Catholic News Service, takes its annual break from now until Sept. 8.
Pope invites people to share views on young people, vocations

By John Shaughnessy

Consider it a heartfelt invitation from Pope Francis.

The pope has extended the invitation as the Church prepares for a meeting of the Synod of Bishops on young people, the faith and vocational discernment in October 2018. In a letter to young people earlier this year, Pope Francis noted, “The Church wishes to listen to your voice, your sensitivities and your faith, even your doubts and your criticism. Make your voice heard, let it resonate in communities, and let it be heard by your shepherds of souls.”

As part of that invitation, young people—and actually all Catholics and non-Catholics—are asked to share their thoughts on a survey that is available in the archdiocese through the website, www.archindy.org/listens.

The opportunity for people to share their responses to the survey’s questions about “young people, the faith and vocational discernment” will be available until July 31.

Four surveys have been created, each individually designed to be answered by youths, young adults, priests and all other people.

“There’s an old saying, ‘Feedback is the breakfast of champions,’ “ says Ken Ogorek, director of catechesis for the archdiocese who will be involved in processing the results of the surveys from members of the Church in central and southern Indiana.

“This is Church leadership at the highest levels saying, ‘We want your feedback, we want your input. We’re in a sense willing to be vulnerable and ask very open-ended questions, and we want to hear what you have to say about God, about faith, about the Church, about the culture you’re living in.’”

Ogorek believes that Pope Francis’ invitation for young people to share their thoughts and insights reflects the pope’s desire to give youths an opportunity that they don’t often have in the modern world—the opportunity to be heard.

“He’s pointing out that young people aren’t the future Church or the Church of the future. Young people are part of the Church today,” Ogorek says. “There are challenges, generally speaking, in our modern culture. It’s difficult for some people to feel they’re really being heard in an authentically human way.”

“I think what Pope Francis is saying, to young people especially, is ‘Your thoughts matter, and the Church loves you. And as a part of a relationship that we want all people to have with the Body of Christ, we want to listen as well as fulfill our responsibility to teach.’”

Information from the surveys will be compiled at the archdiocesan level, Ogorek notes. In compiling the responses, members of the archdiocesan staff will be looking “to get the gist of the patterns and trends in the replies”—all with the goal of trying to “capture the spirit of what people are feeling and thinking.”

Archbishop-designate Charles C. Thompson will then have the opportunity to share the results of the surveys from the archdiocese with the U.S. Conference of Catholic Bishops. There, the information will become part of the conference’s contribution to the Synod of Bishops that will meet at the Vatican in October of 2018.

That desire to get feedback from the faithful reflects the history of synods in the Church, Ogorek says.

“Pope Francis is following in a long line of Holy Fathers who have convened these regular synods and tried to find ways for the faithful to weigh in and be involved in the conversation,” Ogorek says. “In addition to teaching, which is part of her responsibility, the Church really does want to listen. Processes like these are great opportunities for the faithful to make their voice heard.”

Survey for synod open to July 31

Have you always wanted the opportunity to share your thoughts about the Church—even your doubts and criticisms?

You now have that opportunity as the Church prepares for a meeting of the Synod of Bishops on young people, the faith and vocational discernment in October 2018.

Just visit www.archindy.org/listens, to respond to a survey about “young people, faith and discernment.” The survey is available until July 31.

“Other than some basic demographic information, people shouldn’t feel like they have to answer every question,” says Ken Ogorek, director of catechesis for the archdiocese.

“People should feel free to address as many of the questions, or as few of the questions as they want to.”

The responses from the surveys will become part of the archdiocese’s contribution to information that will be shared with the synod of bishops and Pope Francis in 2018.
Be Our Guest/Richard Doerflinger

An unsung champion for life

It's widely agreed that the greatest pro-life legislative success since the Supreme Court's 1973 abortion decision is the Hyde Amendment. First enacted in 1976, it remains in the law today to prevent federal funding of abortion. Threatening provision and others like it have reduced abortions in the U.S.—a recent study estimates that Hyde has saved the lives of 2 million unborn children. It saw millions of taxpayers from supporting a practice they abhor, and helped stop the "private choice" of abortion from being elevated into a public mandate.

Less well-known is what it took to get the amendment into law and keep it there. Top kudos go to the late Rep. Henry Hyde, R-Illinois, and other sponsors from both parties. But they could not have done it without the help of a lobbyist unknown to the public named Mark Gallagher.

Gallagher was assassuated by a mentally ill man at the age of 75. He retired a decade before, while continuing his ministry as a permanent deacon. Because his lobbying was never about himself, about children and mothers, he would not have welcomed this tribute while alive. But this is my first opportunity to express what his example meant to me and many others.

Mark advocated pro-life public agenda in Congress—as lobbyist for the National Committee for a Human Life Amendment, a distinct organization assisting the Catholic bishops—then for the National Conference of Catholic Bishops. He was one of the most effective advocates Capitol Hill has seen.

How effective? Well, his "decisive influence" on approval of Hyde was cited by the American Civil Liberties Union in its lawsuit to overturn the amendment as a "great political victory." He worked as lobbyist for the National Committee for a Human Life Amendment, a distinct organization assisting the Catholic bishops—then for the National Conference of Catholic Bishops. He was one of the most effective advocates Capitol Hill has seen.

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Getting into a political discussion in Washington these days is about as hard as finding a fighting Irishman for a Notre Dame football game. In the era of #MeToo, #BlackLivesMatter and #DiscardedLives, those who dislike the president are as obsessed with him as his strongest supporters—the real challenge is extricating oneself from such discussions.

But a recent panel on "Popes Francis, Catholic Social Thought and U.S. Public Life" was an opportunity to think about our political era from a Catholic vantage point.

Political columnists Mark Shields and Michael Gerson with The Atlantic's Emma Green did not focus so much on Pope Francis as on Catholic social thought and where it is now. Gerson could find a home in today's political environment.

For some, perhaps for Catholics, choosing a political party may have more to do with one's upbringing, political inclinations or economic self-interest than one's religion. For those people, Green's assessment that Catholics are in a difficult position with no political party might be hard to understand.

The Church does have social and moral teachings that help us to judge how we evaluate the political choices we face, however, and neither party fully satisfies the Church.

For Gerson, an evangelical Christian and a former speechwriter for President George W. Bush, the social principles that make up Catholic social thought are something that evangelicals lack. We don't have "if-then teachings," he said, such as if we believe in the sanctity of human life, then we care for the unborn and do not support abortion.

He also worries that where once "there were two contending visions of the world, now seems to be an argument about whether there is a common good at all." But the thoughtful Democrat and Catholic, there is much to bemoan in both parties. He expressed particular concern for the polarization that divides Washington, and he expressed concern that some Democratic Party leaders go so far as to say that the party should not support any candidate who is pro-life.

"This is a dismal time," he said.

For Green, a Georgetown University graduate from 2012 and a certified millennials, the glass was at least half full. She noted that at the March for Life in Washington this year, there were signs proclaiming that "Black lives matter, immigrant lives matter, unborn lives matter." While many young people are "politically homeless," she said, new coalitions may be emerging.

The conversation was moderated by John Carr, who heads Georgetown's "Institute for Catholic Social Thought and Public Life," which sponsored the gathering of academic centers for Catholic social thought.

For a Trump supporter, of course, most of the evening's conversation would have felt like the right thing and the political half that now divides so many Americans certainly didn't get any narrower.

Locally, the continuing growing red-blue segregation that keeps us from ever being able to empathize with those we disagree with. Perhaps we need to borrow an idea from the Cold War and establish cultural exchanges where Democrats...
Pope tells archbishops not to be ‘armchair Catholics,’ but Apostles

VATICAN CITY (CNS)—The Catholic Church’s new cardinals and new archbishops must be willing to risk everything, patiently endure evil and bear crosses like Jesus did, Pope Francis said.

“The Lord answers our prayers. He is not only our Shepherd, but also the Good Shepherd,” he said.

Archbishop Paul D. Etienne of Anchorage, Alaska, shakes hands with Pope Francis after the new archbishops received their palliums from the pope at the conclusion of a Mass marking the feast of SS. Peter and Paul in St. Peter’s Square at the Vatican on June 29. New archbishops from around the world received their palliums from the pope. The actual imposition of the pallium will take place in the archbishop’s diocese. (CNS photo/Paul Haring)

The actual imposition of the pallium will take place in the archbishop’s diocese.

In the archdiocese, he said, “I’ve put my trust in the grace of God and the grace of the Holy Spirit.”

(For more information about the appointment of Archbishop Charles T. Thompson to lead the Archdiocese of Indianapolis and his upcoming July 28 installation Mass on July 28, visit www.archindy.org/archbishop/appointments2017.html)

Pope Francis presents a box containing a pallium to Cardinal Joseph W. Tobin of Newark, N.J., at the conclusion of Mass marking the feast of SS. Peter and Paul in St. Peter’s Square at the Vatican on June 29. New archbishops from around the world received their palliums from the pope. Cardinal Tobin is the new archbishop of Indianapolis. (CNS photo/Paul Haring)

Archbishop Charles C. Thompson walks away after receiving his pallium from Pope Francis at the conclusion of a Mass marking the feast of SS. Peter and Paul in St. Peter’s Square at the Vatican on June 29. New archbishops from around the world received their palliums from the pope. The actual imposition of the pallium will take place in the archbishop’s diocese. (CNS photo/Paul Haring)

July 11 Church of the Immaculate Conception, 1 Sisters of Providence, St. Mary-of-the-Woods. Monthly Taizé Prayer Service, theme “Praying for Peace in the World and in Our Hearts.” 7-8 p.m., silent and spoken prayers, simple music, silence. Information: 812-535-2952 or projecte@usp.com.

Mission 27 Resale, 132 Leota St., Indianapolis. Senior Discount Day, every Tuesday, seniors get 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: 317-687-8200.

July 12 Best Rail Brewery, 5301 Winthrop Ave., Indianapolis. Theology on Tap Catholic Speaker Series: “Community and Authentic Friendships,” Jake Teigen presenting. 7 p.m. free admission, food and drink available for purchase, registration not required. Information: www.indycatholic.org/indycath or myindycatholic.org.

July 13-15 St. Christopher Parish, 5301 W. 16th St., Indianapolis. Mid-Summer Festival, Thurs., 5-10 p.m., Fri., 5-11 p.m., Sat. noon-11 p.m., food, carnival games, rides, bingo, Monte Carlo. Information: 317-241-6314.

Holy Spirit Parish, 7245 E. 10th St., Indianapolis, Festival, Thurs. 6-11 p.m., Fri., 6 p.m.-midnight, Sat. 1 p.m.-midnight, food, rides, games, entertainment. Information: 317-353-9040.

July 15 Helpers of God’s Precious Infants, Indianapolis, Mass and Divine Mercy Chaplet at 8:30 a.m. at St. Michael the Archangel Church, 3354 W. 30th St., followed by prayer at a local abortion center, and continued prayer at the church for those who wish to remain.

July 17 St. Joseph Chapel, 2605 W. 46th St., Indianapolis. First Friday Mass, 8 a.m.-9 a.m., Mass, rosary, recitation of the rosary. Information: 317-545-6819 or stjosephindy.org.


July 19 St. Joseph Church, 1404 E. 21st St., Indianapolis. Third Thursday Adoration, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m. Information: 317-574-8898 or www.catholiccemeteries.com.

July 21 Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. Executive Director of the Catholic Youth Oratory, Bruce Scifres, presenting, Mass, breakfast and program, 7-9:30 a.m., members, $21 non-members, breakfast included. Reservations and information: www.catholicbusinessarche.org.

July 23-29 St. Ambrose Parish, food booth at Jackson County Fair on S.R. 250, Brownstown, 2-10 p.m. Information: 317-522-5304.

July 24 Fatima Retreat House, 5355 E. 56th St., Indianapolis. Serra Club Dinner Meeting, followed by reflection by Father Joseph Motyja, 6 p.m. Information: 317-546-0658 or mkeveys@indy.com.

July 24-28 St. Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. A Step 1 Retreat for Recovering Alcoholics and Alcoholics, Dave Malone presenting, $255 single, $425 double. Information: 812-237-6855 or mroever@stmeinrad.edu.


July 15-16 All Saints Parish, Dearborn County, St. John the Baptist Church, 25743 State Rte. 1, Guifford. Summer Festival, Sat., Sat. 9 a.m.-11 a.m., Noon-5 p.m., chicken dinner, lunch stand, music, kiddie land, big money and grand raffles, country store, beer gardens. Information: 812-576-4302.

July 18-21 Renaissance Hotel and Convention Center, 1551 Thourae Dr. N., Schaumburg, Illinois. Catholic Writer’s Conference, workshops, presentations, trade fair, $175 and up. Information: 812-237-3188 or Advocacy Training, presented by Sidewalk Advocates of Indianapolis, 9 a.m.-3 p.m., $10 fee includes lunch register by July 10. Information: 317-709-1502 or debra@asaplegals.org.


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

Catholic charismatic renewal of Indianapolis offer 8-week ‘Life in the Spirit’ seminar

The criterion. Thursday, July 7, 2011


Hearts & Hands of Indiana dinner and fundraiser set for Aug. 5

The Hearts & Hands of Indiana’s “House to Homes” dinner and fundraiser event will be held at Primo Banquet Hall, 2615 National Ave., in Indianapolis, from 6-10 p.m. on Aug. 5. “House to Homes” is the leading fundraiser for Hearts & Hands of Indiana, a Catholic-founded organization that rehabilitates houses in the Hawthorne and Haughville neighborhoods surrounding St. Anthony Parish in Indianapolis. These rehabilitated homes provide low-income families with a place to call home while revitalizing the near west side community.

For more information, visit www.heartsandhandindy.org or call Janet Angeloni at 317-503-6146, or plangermarie@heartsandhandindy.org or 317-353-7369.

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The Hearts & Hands of Indiana’s “House to Homes” dinner and fundraiser event will be held at Primo Banquet Hall, 2615 National Ave., in Indianapolis, from 6-10 p.m. on Aug. 5.

In honor of the Marian apparitions to three shepherd children in Fatima, Portugal, on the 13th of May-Oct. in 1917, several parishes have reported monthly Fatima Commemoration events to The Criterion.

These events will occur on 13th of July, August, September and October.

• St. John Paul II Parish, Sellersburg, 100th Anniversary of Fatima activities will vary from month to month, including talks, recitation of the rosary, singing hymns and possibly a film. The event for July 13 will include a talk on the events of July 13, 1917, and recitation of the rosary. It will take place at St. Joseph Chapel, 2605 St. Joe Road W. in Sellersburg, at 6 p.m. Information: Phyllis Burkholder, 812-246-2252.

• Immaculate Heart of Mary Parish, 5692 Central Ave., Indianapolis. Recitation of the rosary at the outdoor Fatima shrine at the corner of E. 57th St. and Washington Blvd. 6 p.m. Information: nkbaghecht@gmail.com.

• St. Luke the Evangelist Parish, 2757 Holliday Dr. E. Indianapolis, Fatima Holy Hour in the Daily Chapel after Mass, includes recitation of the rosary. The event on Aug. 13 will take place after the 11:30 a.m. Mass at St. Michael the Archangel Church, 71st St., Indianapolis. Information: 317-259-4373.

‘In Her Own Words’

Providence Sisters Joanne Cullins, left, from Smith and Flossy O’Keefe present on S.R. 250, 19115, 9001 Haverstick Road, Indianapolis. Monthly Mass, 2 p.m. Information: 317-546-0658 or mkeveys@indy.com.
Family is a gift, and our most precious treasure

Pope Francis recently spoke to participants in a meeting promoted by the Federation of Catholic Family Associations in Europe. Although his audience was European, the implications of his remarks are universal.

The pope began his remarks by calling the family Europe’s most precious treasure. “This image of ‘treasure’ was present in your meeting yesterday, which brought families from many countries of Europe to Rome,” the Holy Father said. “It is an image that well reflects the esteem that all of us must have for the family. In effect, families are not museum pieces, but through them, the gift is made concrete. Families are thus a kind of leaden help that makes to work the world more humane and more fraternal. In fact, as Pope Francis sees it, the gift that family life is absolutely essential for the health and well-being of human society.”

In ‘Amoris Laetitia’ ["The Joy of Love"], I emphasized how, on the basis of the family, we can make the gift concrete through the beauty and the joy of mutual love,” the pope told the conference participants. “Seen in this light, your activity indeed helps remind everyone that there is no better ally for the integral progress of society than to favor the presence in the families of the social fabric. Today too, the family is the foundation of society, and it remains the most suitable structure for ensuring for people the integral good necessary for the flourishing of a just and united society. It is a ‘capital familial’ called to impregnate the economic, social and political relationships of the European continent. The way of ‘being family’ that you want to spread is not subject to any contingent ideology, but grounded in the inviolable dignity of the person.”

Of course, what is right for Europe in its efforts to ‘impregnate’ its economy and all of its socio-political structures is also right for the Americas and for the rest of the world. The family transcends all ideologies and all political philosophies. It unites women and men of faith with all people of good will. The family is a ‘treasure’ that has the unique and irreplaceable role. It is a gift, humanity’s most precious treasure.

May the Holy Family serve as our model always, helping us transform society for the good of all.

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

El rostro de la misericordia/Daniel Conway

La familia es un don y nuestro tesoro más precioso

El papa Francisco habló recientemente a los asistentes a la reunión promovida por la Federación de Asociaciones Católicas de Familias en Europa, y aunque su público era europeo, las implicaciones de sus comentarios son universales.

El papa inició su disertación calificando a la familia como el tesoro más precioso de Europa. “La imagen del ‘tesoro’ estuvo presente en vuestra reunión de ayer que atrajo a Roma a familias procedentes de muchos países de Europa,” expresó el Santo Padre. “Se trata de una imagen que refleja a la perfección el valor que todos debemos dar a la familia. En efecto, las familias no son piezas de museo sino que a través de ellas se concretiza el don, el empeño recíproco en la apertura generosa a los hijos, así como en el servicio a la sociedad. Por lo tanto, las familias son la levedura que ayuda a hacer crecer un mundo más humano y fraterno, donde nadie se sienta rechazado, ni abandonado.”

En este sentido, las familias no son estructuras sociales antecuadas cuyas funciones han pasado en la época moderna a manos del gobierno, de las instituciones educativas, los medios noticiosos y de ocio, o a cualquier otra expresión de la cultura seglar. La familia conserva una función única e irreplaceable en la vida humana, esa ‘levedura’ que ejerce una influencia transformadora sobre las personas y las comunidades y los ayuda a convertirse en algo más grandioso de lo que normalmente son.

Sin la familia, la sociedad humana se vería sumamente disminuida y menos humana y fraterna. De hecho, tal como el papa Francisco lo concibe, el don que representa la vida familiar es algo completamente esencial para la salud y el bienestar de la sociedad humana.

“En ‘Amoris Laetitia’ [‘La alegría del amor’], subrayé cómo a partir de las familias podemos volver concreto el don a través de la bondad y la alegría del amor recíproco,” señaló el papa a los participantes de la conferencia. “Al contemplarla desde esta perspectiva, su actividad debe servir de recordatorio para todos de que no existe un mejor aliado para el progreso integral de la sociedad que favorezca la presencia de familias en la trama social. La familia también es hoy en día la base de la sociedad y sigue siendo la estructura más idónea para garantizar el bienestar integral de los pueblos, tan necesario para su sostenido desarrollo. Debe hacer énfasis en que la unidad de todos los miembros de la familia y el compromiso fraterno de esta con la sociedad son los aliados del bien común de la paz.”

En la familia aprendemos a trabajar en pos del bien común y para alcanzar la paz en todas las naciones y los pueblos; ella nos enseña que todos somos hermanos unidos en una sola familia humana, que las personas de fe reconocen como la familia de Dios.

“La familia es la relación interpersonal por excelencia puesto que es una comunidad entre personas,” afirma el papa Francisco. “Sus relaciones como cónyuges, padres y madres, hijos, hermanos y hermanas, permiten que cada persona encuentre el lugar que le corresponde en la familia humana. La comunidad determina la manera de vivir estas relaciones y es la fuerza que impulsa la verdadera humanización y evangelización.”

“Por lo tanto, hoy más que nunca es necesaria una cultura del encuentro que se valoriza la unidad en la diferencia, la reciprocidad, la solidaridad entre las generaciones. Esta ‘capital familiar’ está llamada a permear en las relaciones económicas, sociales y políticas de todo el continente europeo. Esta forma de ‘ser familia’ que deben transmitir no está sujeta a la ideología de moda sino que encuentra sus raíces en la inviolable dignidad de la persona.”

Por supuesto, lo que resulta adecuado para Europa en su labor de ‘permear’ en la economía y en todas las estructuras sociopolíticas, también resulta apropiado para el continente americano y para el resto del mundo. La familia trasciende todas las ideologías y filosofías políticas y une a hombres y mujeres de fe con todas las personas de buena voluntad. La familia no es una pieza de museo anacrónica; es un don y el tesoro más precioso de la humanidad.

Que la Sagrada Familia nos sirva de guía siempre y nos ayude a transformar la sociedad para el bien de todos.

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

Beloved friar known for cures, wise counsel to be beatified on Nov. 18

DETROIT (CNS)—Father Solanus Casey, a Capuchin Franciscan “who would provide soup for the hungry, kind words for the troubled and a healing touch for the ill,” will be beatified on Nov. 18, the Capuchin Franciscan Province of St. Joseph in Detroit has announced.

The ceremony will take place at Ford Field in Detroit, which the province said would be configured to accommodate 60,000 people. A member of the Detroit-based province and one of the co-founders of the city’s Capuchin Soup Kitchen, Father Solanus was born on Nov. 25, 1870, and died on Jan. 31, 1957.

“We are filled with joy at receiving the final date of the beatification of Father Solanus,” said Capuchin Franciscan Father Michael Sullivan, provincial minister of the Province of St. Joseph. “It is a beautiful way to celebrate the 60th anniversary of his passing.”

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The criterion involved the healing—unexplained by medicine or science—of a woman with an incurable genetic skin disease. The woman was visiting friends in Detroit and stopped at Father Solanus’ tomb to pray for others’ intentions. After her prayers, she felt the strong urge to ask for the friar’s intercession for herself, too, and her condition showed an unusual and visible healing.

(from Pope Francis’ papal bull ‘Misericordiae Vultus’)

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The Catholic who signed the Declaration of Independence

Since this is the week during which Independence Day falls, I thought I would write about Charles Carroll of Carrollton. We American Catholics should be familiar with him because he was one of the most ardent patriots in the history of the United States. He undoubtedly was the wealthiest Catholic of this period of American history.

He was the only Catholic to sign the Declaration of Independence. Since he was the wealthiest man in the colonies at that time, he was often referred to as the “First Citizen.” On July 4, 1776, the day the Declaration was signed, he was then a senator from Maryland at the Great College. He went with his cousin John, who was two years his elder. (John would become the first archbishop in the United States.)

After studying law in London for several years, he returned to the country in 1765 to take over an estate in Carrollton, Md. Within a few years, he expanded his estate to become one of the wealthiest men.

At that time, Maryland’s laws prohibited Catholics from entering politics, practicing law or voting, “to prevent the growth of Popery in this Province.” Nevertheless, Charles wrote in the Maryland Gazette against taxation without representation, which was to become a battle cry of the Revolutionary War.

He became a leading opponent of British rule. In 1774, he was elected to the provincial convention where he successfully swung a hostile Maryland governor to agree to move toward independence supported by the Continental Congress. He was elected to the Continental Congress in 1776 and signed the Declaration of Independence. In 1777, too, he was one of three, along with Benjamin Franklin, Samuel Chase and Father John Carroll, to a mission to seek its support in the Revolutionary War. The mission failed, mainly because the United States invaded Canada, but it allowed Carroll to become friends with Franklin.

After the Revolutionary War, Charles was appointed a United States senator from Maryland. He was a supporter of George Washington and the Federalist Party. In 1788, when a new law made it impossible to hold two political posts at the same time, he resigned as a U.S. senator to return to his Maryland seat.

He served his state in that capacity until 1801. After his retirement that year, he continued to comment on public events. Charles became the last surviving signer of the Declaration of Independence. He was highly esteemed throughout the country.

He died at age 95 on Nov. 14, 1832. A bronze statue of him is in the crypt of the U.S. Capitol, representing the state of Maryland.

Are not two sparrows sold for a small coin? A violent windstorm ripped through my town Saturday, July 4, 2020, and it seems you messed yourself up a bit. Your powerlessness, and the damage nearby, with 76,000 homes left without power and 80 mph winds were the norm. We were lucky at my house. Some bushes were partially damaged, but the roof was intact. I was able to sink them back into the soil and they’re doing well.

The morning after the storm, I strolled to the elm tree to check on a robin’s nest I was watching. Expecting it to have vanished in the maststorm, I was amazed to see the mother robin sitting there, resolutely doing her duty.

Her nest was saved? What architectural brilliance anchored that nest to the branch? I know that after storms, nests and dead birds can blanket the landscape. How much wind could this nest take?

Recently, the Gospel reading saw Jesus criticizing people on fear and anxiety. “Fear no one,” he tells his followers. “Are not two sparrows sold for a small coin? Yet not one of them falls to the ground without your Father’s knowledge” (Mt 10:28-29).

As I read those words, I thought of my robin’s nest. What kind of God do we have, who is conscious of a little robin? What kind of God preserves our lives and our world with such care and concern?

With such a God, how can I ever feel unloved or unappreciated? He often, like many of us, wants to be acknowledged, to be recognized for my gifts, my aches and my pains, my needs. Instead, I choose to focus on the goodness and lack of importance in this world.

On better days, I turn this realization toward God and ask for His help in my pain, my needs, their need, their effort. I seek compassion rather than honor. I rest in the assurance that as God watches the sparrows, God watches me.

But why would someone want to buy two sparrows for a small coin? What was he wondering? A little research augmented my best guess. People might find a sparrow easier to feed than a hummingbird, a meager meal with a little protein. Similarly, in a world where offerings were scarce, a small bird could be a treat for example, or a lamb or larger animal if you were wealthy—two sparrows might be a sacrificial offering from the Poor.

So, the little sparrow of which the Creator is so aware meets his end just like all of us. It’s not that we believe in a God who saves us from everything we fear. It’s that we believe in a God who is with us through all things, and therefore we need fear nothing. There’s a big difference there, and it’s where we make our leap of faith.

It’s not because we don’t believe in God, the good friend who was part of a program called “No One Dies Alone.” He was on call to the Tallahassee Hospice if someone was in imminent danger of death and had no loved ones. Perhaps homelessness or discrimination prevented access.

My friend witnessed many a death, sometimes saying a rosary with a dying Catholic, sometimes saying it aloud with the stranger’s hand as he left this life.

But what happens, I wondered. What is this mystery of a sparrow? “I don’t know,” responded my friend. “All I know,” he said with certainty, “is that one day people fall into the hands of a merciful God.”

The honors and attention and wealth of the Creator are not beyond the reach of the presence and mercy and love of God remains. This belief sustains us through life’s storms.
The Sunday Readings

Sunday, July 9, 2017

- Zechariah 9:9-10
- Romans 8:9, 11-13
- Matthew 11:25-30

They become part of Jesus. Christian discipleship forges this strong a bond. The last reading is from St. Matthew’s Gospel. Jesus continually encountered people well educated in the Scriptures who often opposed the Lord. Yet, in the minds of many at the time, they were the wisest and most learned in the society. Understandably, Jesus had to insist that the wisest in popular consensus were not the wisest after all. By contrast, the Lord says that humble and innocent children often can better see the most profound of truths. Jesus, however, does not abandon people to drown in the sea of their own pride and ignorance. Rather, the Lord calls them. He reaches to them. Confronting all the obstacles of life is not easy, but it is a barrier lightened by the fact that support comes from Jesus, the Son of God.

Reflection

The Gospel this weekend presents facts indispensable to Christian doctrine and to achieving Christian holiness. None of us, in the last analysis, understands all things. Original sin, in the traditional phrasing, has darkened our intelligences. We all look at a world with blurred vision, out of focus. Everything is distorted and unclear. We are myopic.

In this fog, we are afraid. Uncertain, nervous, we think only of ourselves. In our inadequacy, even though not identified, we exaggerate ourselves. We make ourselves greater than we are. We deceive ourselves. We trick ourselves into thinking that we can find the way on our own. We cannot. Only God can show the way.

Mercifully, happily for us, God shows us the way in Jesus. Justice not only leads us, but also gives us life divine itself. As true believers, we live in Jesus, and the Lord lives in us.

The key to attaining this relationship is our humility, our trust in God. We do not have to yeart for God without relief. God awaits our call. He reaches to us. Confronting all the obstacles of life is not easy, but it is a burden lightened by the fact that support comes from Jesus, the Son of God.

The Church continues to carry out its mission despite sins of its members

My husband was brought up a Catholic and has always been very committed to the Church. I am a convert, and we have raised children in the Catholic faith. Two of my sons (who are now young adults) and my husband have watched the Netflix series “The Keepers,” and I am deeply concerned about the effect this may have on their faith.

My sons have started making negative comments about the Church, and even my husband has said that the series’ portrayal of how the Church systematically covered up abuse has made him not want to go to Mass. He further commented that the most important things are God and the sacraments, and so he will continue to attend.

I hear a lot of other people talking about the series, too. How do I convince my children that they should still be proud to be Catholics? (Virginia)

A

Since 2002, the Catholic Church in the United States has had a universal zero-tolerance policy on sexual abuse of minors—meaning that any priest, deacon, religious or lay person credibly accused of such an act can never again be permitted to serve in public ministry. “The Keepers,” to which the question refers, is a seven-episode Netflix series based on the still-unsolved 1969 murder of a Catholic religious sister in Baltimore. The series examines the theory that Sister Catherine Cesnik was killed because she knew that the chaplain at her school, Father Joseph Mackl, had sexually abused students—and that civil and Church authorities interfered with the criminal investigation in order to cover up that connection.

The Archdiocese of Baltimore has issued a response entitled “Frequently Asked Questions Based on ‘The Keepers.’” That document is available online at www.archbal.org, and I recommend it to interested readers.

It indicates that the archdiocese had no knowledge of any accusation against Father Mackl until 1992 when an alleged victim came forward. That person was encouraged to file a report with civil authorities, offered counseling assistance, and Father Mackl was removed from ministry and referred for evaluation and treatment. When the archdiocese was unable to corroborate the allegation, Father Mackl was returned to ministry the following year, but when additional accusers stepped forward in 1994, the priest was permanently prohibited from public ministry.

Undeniably, there were priests and others in the Church who abused children. Those actions, as Pope Francis has said, were “crimes” and “sins,” and this represents a sad and regrettable chapter in the Church’s history. But because certain individuals were unfaithful to their vows, I would not deprive myself of the strength of the sacraments, and it is encouraging that your husband is able to make that distinction.

As regards being proud to be Catholic, you might discuss with your sons and others who speak about the series the many positive ways that so many of the faithful every day carry out the saving mission of Christ in the Church through the sacraments, proclaiming the word of God and helping those in need.

(Questions may be sent to Father Kenneth Doyle, S.J., at askfatherdoyle@gmail.com or 30 Columbus Circle Dr., Albany, New York 12203.)
VATICAN CITY (CNS)—Proclaiming his innocence after being charged with sexual abuse, Australian Cardinal George Pell said, “I’m looking forward finally to having my day in court.”

“I’m innocent of these charges. They are false. The whole idea of sexual abuse is very important to me,” he said on June 29 during a brief news conference in the Vatican press office.

Greg Burke, director of the Vatican press office, said Pope Francis had granted Cardinal Pell a leave of absence from his position as prefect of the Secretariat for the Economy so that he can work on his defense.

“Cardinal Pell, Burke added, will not participate in any public liturgies while his case is being considered.

“Due to the nature of the case, there has been no further comment investigation now for two years,” Cardinal Pell told the press. “There’s been relentless character assassination, a relentless character assassination, and for more than a month claims that a decision on whether to lay charges was imminent.”

Without giving specifics about the number of charges or the incidents, police in Australia’s Victoria state announced on June 29 that charges had been filed against the cardinal and that he has been called to appear in court on July 1.

Victoria Police Deputy Commissioner Shane Patton told reporters on June 29, “This is obviously a very serious situation and Cardinal Pell will be facing multiple charges in respect of historic sexual offenses and there are multiple complainers relating to those charges.

Patton also told reporters, “It is important to note that none of the allegations have been made against Cardinal Pell have obviously been tested in an Australian court.

“Cardinal Pell, like any other defendant, has a right to due process and so therefore it is important that the process is allowed to run its natural course,” Patton added.

In his statement, Cardinal Pell said he had kept Pope Francis informed during these “long months” when police and the Australian media were talking about the possibility of charges being made.

“‘I have spoken to him on a number of occasions in the last week. I think most recently on a day or so ago.’ Cardinal Pell said of Pope Francis. “And we talked about my need to take leave to clear my name and I’ve been very grateful to the Holy Father for giving me this leave to return to Australia.

Cardinal Pell said he had spoken to his lawyers about the timing of his return to Australia and also had consulted his doctors about the trip.

In February 2016, Australia’s Royal Commission into Institutional Responses to Child Sexual Abuse allowed Cardinal Pell to testify by video link from Rome because a heart condition prevented him from traveling to Australia.

A year ago, in July, allegations surfaced in a report by the Australian Broadcasting Corp. featuring several people who accused Cardinal Pell of sexual assault; at least one of the accusations had been found to be unsubstantiated by an Australian court in 2002. Some accusations dated to the late 1970s, when Cardinal Pell was a priest in Australia.

Speaking to reporters at the Vatican on June 29, the cardinal said, “All along I have been completely consistent and clear in my total rejection of these allegations. News of these charges strengthens my resolve. And court proceedings now offer me an opportunity to clear my name and then return here, back to Rome, to work.”

When the allegations surfaced last year, Cardinal Pell dismissed them as “nothing more than a scandalous smear campaign,” and a statement issued by his office said that “claims that he has sexually abused anyone, in any place, at any time in his life are totally untrue and completely wrong.”

In October, Australian police questioned Cardinal Pell in Rome regarding the accusations.

While Burke, the Vatican spokesman, told reporters that the Vatican respects the Australian justice system, he also said people should remember that Cardinal Pell “always readily and repeatedly denounced as immoral and intolerable the acts of abuse committed against minors” and, as a bishop, “introduced systems and procedures both for the protection of minors and to provide assistance to victims of abuse.”

Archbishop Anthony Fisher of Sydney, in a statement released shortly after the cardinal’s news conference, said, “Many people will be shocked, as I have been, by the news that Victoria Police have issued charges against Cardinal George Pell in relation to sexual abuse allegations.

“Cardinal Pell has repeatedly and vehemently rejected these allegations and insisted that he is completely innocent,” the archbishop said. “He will now have the opportunity to put his case in court and is determined to clear his name.

“The George Pell I know is a man of integrity in his dealings with others, a man of faith and high ideals, a thoroughly decent man,” the archbishop added.

Archbishop Fisher said the Archdiocese of Sydney will “assist with the cardinal’s accommodation and support, as it would for any of its bishops or priests” as the legal process unfolds. However, he said, “It is not responsible for the cardinal’s legal bills arising from these matters.”

“Where complaints of abuse are made, victims should be listened to with respect and compassion and their complaints investigated and dealt with according to law,” Archdiocese Fisher said. At the same time, “no one should be prejudged because of their high profile, religious convictions or positions on social issues.”

VATICAN CARDINAL CLAIMS INNOCENCE AFTER BEING CHARGED WITH SEXUAL ABUSE
Convocation: Combination pep rally, retreat inspires leaders

ORLANDO, Fla. (CNS)—From July 1-4, the main floor of the Hyatt Regency Hotel in Orlando was the center of a pep rally for 3,500 Catholic Bishops, and he urged the faithful to go to the peripheries of society, to share their faith boldly with the world at large and within their own families and parishes. The numerous breakout sessions provided the working aspect of the gathering: closely examining what the Church is doing and where it can do more.

More than 155 bishops attended the gathering, sitting with their delegations for meals and breakout sessions. Cardinals and bishops who spoke at keynote sessions encouraged participants that this was their time, their moment, stressing the urgency to bring God’s love to all and be a part of a different world. At the final Mass, described as a “Mass of Sending,” Cardinal Daniel N. DiNardo of Galveston-Houston said the Church is called to achieve great things in the future, for meals and breakout sessions. Cardinals and bishops who spoke at keynote sessions encouraged participants that this was their time, their moment, stressing the urgency to bring God’s love to all and be a part of a different world. At the final Mass, described as a “Mass of Sending,” Cardinal Daniel N. DiNardo of Galveston-Houston said the Church is called to achieve great things in the future.

Convocation delegates urged to take Gospel to struggling people everywhere

ORLANDO, Fla. (CNS)—Being Christian is more than accepting Jesus as Savior, but requires the faithful to speak their faith to others sugarcoated the challenges for work ahead. Catholic Bishops, and he urged the faithful to go to the peripheries of society and sharing the good news of God’s love with whomever they find.

“We're being challenged that we don't wait for people to come to us, but we've got to go out to them,” said one delegate.

For many delegates, seeing the Church's diversity—an example of the Gospel in America—was an inspiration, helping them better understand the idea of the Church as family.

Archbishop Jose H. Gomez, president of the U.S. Conference of Catholic Bishops, admitted some of the Church’s problems have “chilled” the Church and the faithful, through being a presence to those in need to help bridge the widening gaps between people. The Church should “not just go out the doors on Sunday,” he said. That message inspired Sister Kathleen Burtnett, a Sister of St. Joseph who is co-director of the Office of Faith Formation, Family Life and Lay Ministry Formation in the Diocese of Camden, N.J., who said: “The walls need to come down. This is a new sense of evangelization and re-evangelization.”

Vanessa Griffin Campbell, director of the Office of Ministry to African American Catholics in the Diocese of Cleveland, said the key to embracing diversity and going to the peripheries will be teamwork among laypeople, clergy and diocesan staff.

“The Church should ‘not just open the doors on Sunday,’ she said, “but make sure our doors are open Sunday to Sunday.” At the end of the closing Mass, Archbishop Christophe Pierre, apostolic nuncio to the United States, who attended all four days of the convocation, congratulated attendees for the invigorating discussion.

He called it a “kairos,” or opportune moment, in the life of the Church in the United States and said he would tell Pope Francis: “the Spirit is alive in the Church in the United States.”

“I will tell him of the commitment of many missionary disciples, and their love for the Church,” he added.

Archbishop Jose H. Gomez

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Use gift of freedom well, archbishop tells convocation delegates

ORLANDO, Fla. (CNS)—In the July 3 closing Mass for the Fortnight for Freedom, Baltimore Archbishop William E. Lori called on Catholics to thank God for the gift of freedom and to pray that they “use this gift well and wisely.”

“It’s too easy to let this gift lie dormant or be neglected,” he said in his homily at the Mass celebrated during the “Convocation of Catholic Leaders: The Joy of the Gospel in America” in Orlando.

Archbishop Lori, chairman of the U.S. bishops’ Committee for Religious Liberty, had celebrated the fortnight’s opening Mass on June 21 at the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary in Baltimore.

— This is the sixth year of the U.S. Conference of Catholic Bishops’ Fortnight for Freedom—a two-week period of prayer, advocacy and education on religious freedom. It starts on the vigil of the shared feast day of St. John Fisher and St. Thomas More—martyrs who fought religious persecution—and ends on Independence Day.

In his homily, the archbishop urged convocation delegates to advocate for those whose freedoms have been denied and to seek better laws and engage political leaders, but he also stressed that nothing is more important that bearing witness to Catholic teaching and “fulfilling our mission to love.”

He did not list current challenges to religious freedom, but he noted that before “religious liberty is a political or legal issue it is first and foremost a matter of human dignity.”

He said for Catholics to fully embrace this understanding of religious freedom they might need to “undergo a process of conversion” not unlike St. Thomas, whose feast was celebrated on July 3. The Apostle would not believe Christ had risen until he touched his wounds and saw it was true.

The archbishop urged Catholic leaders attending Mass in the hotel ballroom to go back to their dioceses and parish settings with a renewed sense of mission and a deeper understanding of religious freedom, which he said is “entangled in the DNA of responsive faith.”

When Catholics understand how they are spiritually set free, he said, they are able “to witness to those alienated from their faith or those who are lukewarm or on the cusp of vocation or mission.”

Isn’t that why we came here and what we are praying for, he asked the convocation delegates.

At the start of his homily, he told the congregation delegates of his own “doubting Thomas” experience. When he was about 10 years old, the family TV set in their house broke down and was “pronounced unfixable.”

During this time, he was visiting a friend, “allegedly doing homework” but he confessed to the congregation he was watching “Mutual of Omaha’s Wild Kingdom.” While he was there, his parents got a call from the parish that they had won a raffle prize of a portable Zenith TV.

When I got back, my parents told me but I didn’t believe it. I thought it was terrible they would make up such a story knowing how I felt,” he said.

Only later, when the TV was delivered, did he believe it.

The archbishop then spoke of the experience of disbelief on the grander scale of Thomas, whose lack of faith was described by St. Gregory the Great as doing more than the other Apostles to rekindle faith. Tradition holds that he spread the Gospel message to present-day India.

His encounter with the risen Lord “changed him forever,” and prompted him to “go far beyond his comfort zone,” the archbishop said, echoing a theme of the four-day convocation that all Catholics are called to be missionary disciples.

And all of this came second to his family—his loving wife Kathy, nine children, 19 grandchildren and one great-grandchild. His grown children testified at his funeral that, no matter what was happening in Congress, he was there for every major event in their lives and gave his undivided attention when they needed help or advice. Too many people involved in public policy cannot say the same.

This was Mark’s legacy to those who knew him: Faith and family above all; the most knowledgeable person in the room, sharing that knowledge humbly and freely; never forget that you’re working for the most vulnerable, not yourself.

If there were more people like him in Washington, that partisan swap would be a different place. Church leaders would do well to encourage this. (Richard Doerflinger worked for 36 years in the Secretariat of Pro-Life Activities of the U.S. Conference of Catholic Bishops. He wrote from Washington State.)

VOTER

continued from page 4

If you vote early or by mail, check the law on whether you can vote for local and/or state candidates. (The Archdiocese of Indianapolis does not support any political party.)

For your information:

Aging: As we approach age 80, many of us are facing the challenges of aging, including health issues, loneliness and isolation. The Archdiocese of Indianapolis is doing its part to help meet those challenges by providing resources and support to those who need it.

The Archdiocese of Indianapolis is committed to creating a community that values and respects all ages. We believe in the dignity and worth of every person, regardless of age.

Support your local seminary with a renewed sense of mission and a deeper understanding of religious freedom, which he said is “entangled in the DNA of responsive faith.”

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from California would come live with a Republican family in Indiana for two weeks and vice versa.

The challenge for the Church is that Catholic social teaching is not well understood and is often seen as code for a liberal agenda. This is not helped by the fact that at times it is.

Whatever happens next week or next year or in 2020 may matter less for the Church than finding a way to communicate effectively the entire ecology of Catholic moral teaching. It may not make political discussions any less energetic, but at least we’d have a shared framework, a shared language and a fighting chance of understanding even those with whom we disagree.

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