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# Criterion

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## Historic cross on public property can stay, court rules

WASHINGTON (CNS)—In a 7-2 vote, the U.S. Supreme Court ruled in favor of preserving a historic cross-shaped memorial in Bladensburg, Md., saying the cross did not endorse religion.



Justice Samuel Alito

The June 20 ruling reversed a lower court decision last year.

“Although the cross has long been a pre-eminent Christian symbol, its use in the Bladensburg memorial has a special significance,” said the court’s ruling in an opinion written by

Justice Samuel Alito. He said the memorial, paying tribute to soldiers who died in World War I, should be seen in the same “historical context” as the white crosses marking the overseas graves of soldiers who had lost their lives in that war.

He also said removing the memorial “would be seen by many not as a neutral act, but as the manifestation of a hostility toward religion that has no place in our Establishment Clause traditions.”

Alito noted that for nearly a century, the 40-foot cross “has expressed the community’s grief at the loss of the young men who perished, its thanks for their sacrifice, and its dedication to the ideals for which they fought. It has become a prominent community landmark.”

Several justices wrote separate opinions in this case, dissented by Justices Ruth Bader Ginsburg and Sonia Sotomayor.

“This is a great victory for not only the American Legion and our veterans, but really this is a landmark decision on religious liberty,” said Kelly Shackelford, president and chief counsel to First Liberty Institute, a Texas law firm that represented the American Legion in this case.

Joining him for a news conference in front of Supreme Court on June 20 was Michael Moore, commissioner of the American Legion Post 136 in Greenbelt, Md., who first visited the memorial when he was 8 years old with his father and learned about the 49 men whose memories are enshrined there.

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Members of St. Barnabas Parish and Friedens United Church of Christ, both in Indianapolis, work together on June 12 in a garden on the grounds of the Friedens faith community. The produce from the garden, sponsored by St. Barnabas, will be given to people in need who come to a food pantry at St. Anthony Parish on the near west side of Indianapolis. Members of St. Barnabas help operate the pantry. (Photo by Sean Gallagher)

## Ecumenical gardening initiative will help brothers, sisters in need

By Sean Gallagher

Ivy Logsdon walks amid rows of sprouting vegetable plants in a garden on a warm June evening. He pulls weeds here, gives advice to other gardeners there.



He doesn’t let the fact that he’s 88 slow him down in doing something

that is close to his heart and a part of his faith.

“I have a passion for gardening. I love to see things grow,” Logsdon said.

For him, planting seeds, tending plants and harvesting what grows is also an act of faith.

“I see the works of God in creation. I really do,” Logsdon said. “When you plant a seed, it’s a creation. You take one little tomato seed and you can get bushels of tomatoes off of it. And then you have seeds for the next year if you save them.”

In addition to growing green beans, peas, cucumbers and peppers, Logsdon is also helping to nurture a community.

He and other residents of a neighborhood on the south side of Indianapolis are working together to grow a vegetable garden to help people in need.

Logsdon is a member of St. Barnabas Parish in Indianapolis, which sponsors the garden. It’s a cooperative project with the nearby Friedens United Church of Christ, where the garden is located.

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## Receive Communion every time at Mass as if it were the first time, Pope Francis says

VATICAN CITY (CNS)—Every time a Catholic receives Communion, it should be like his or her first Communion, Pope Francis said.

Marking the feast of the Body and Blood of Christ on June 23, the pope spoke about the gift of the Eucharist during his midday *Angelus* address at the Vatican and at the Rome parish of Santa Maria Consolatrice, where he celebrated an evening Mass and led eucharistic Benediction after a *Corpus Christi* procession.

The feast, he told visitors in St. Peter’s Square, is an annual occasion for Catholics “to renew our awe and joy for the stupendous gift of the Lord, which is the Eucharist.”

Catholics should concentrate on receiving Communion with gratitude every time they receive it, he said, rather than approaching the altar “in a passive, mechanical way.”

“We must get used to receiving the Eucharist and not go to Communion out of habit,” the pope said. “When the priest says to us, ‘The body of Christ,’ we say, ‘Amen.’ But let it be an ‘Amen’ that comes from the

See COMMUNION, page 2



Pope Francis leads Benediction as he marks the feast of *Corpus Christi* at the end of the *Corpus Christi* procession through the Casal Bertone neighborhood in Rome on June 23. (CNS photo/Yara Nardi, Reuters)



Ivy Logsdon, left, speaks with Rachel Titzer on June 12 while both work in a garden on the grounds of Friedens United Church of Christ in Indianapolis. Logsdon is a member of the nearby St. Barnabas Parish, which sponsors the garden. (Photos by Sean Gallagher)

## GARDEN

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Members of both faith communities work in the garden, as well as neighborhood residents that aren't members of either church.

The vegetables produced in the garden will be given out at a food pantry at St. Anthony Parish on the near west side of Indianapolis, a pantry that St. Barnabas Parish helps operate.

"We welcomed this opportunity to engage in a very practical way that benefits the common good," said Rev. Marc Hayden, Frieden's senior pastor. "We also have projects related to hunger relief. So, this was a natural for us."

"And the idea of partnering with St. Barnabas, for us, really warmed our hearts. We're glad to have St. Barnabas as a neighbor."

Phyllis Jensen, a longtime Frieden's member, spoke about the garden as she worked alongside Logsdon and other gardeners.

"I think it's great," said Jensen of the ecumenical cooperation between the two faith communities. "We're so proud that St. Barnabas is doing this."

While Logsdon oversees the work done in the garden, fellow St. Barnabas parishioner Connie Merkel makes sure that Logsdon has the supplies he and other gardeners need.

Merkel helped get the project off the ground. She lives near both St. Barnabas

and Frieden's, and saw that Frieden's had a garden plot on its campus that was unused.

She also helps lead St. Barnabas' efforts at the food pantry at St. Anthony, and wanted to offer its clients more fresh produce than it's able to do at present.

She spoke with Frieden's leadership about the possibility of using the garden. They were happy in their approval and invited Merkel to speak about the garden at two of Frieden's worship services. This led to members of the congregation volunteering to assist with the effort.

Merkel describes the various circumstances coming together to make the garden a reality as a "prompting of the Holy Spirit."

"It's been very exciting and rewarding from that perspective," she said.

The common faith in Christ that the St. Barnabas and Frieden's communities profess is reflected through rows of flowers in the middle of the garden that form the shape of a cross. Although adding beauty to the garden, the flowers also serve a practical purpose by attracting bees to help with pollination of the plants growing there.

Like Logsdon, Merkel is also pleased at the way the garden has become a way to bring people together in the south side neighborhood.

"We started because we wanted the produce," she said, "and that's still a valuable commodity of what we're doing. But I think what has become more exciting and more fulfilling in some ways is seeing the community." †



Connie Merkel digs on June 12 in a garden on the grounds of Friedens United Church of Christ in Indianapolis. A member of the nearby St. Barnabas Parish, Merkel helped start the garden, the produce of which will be given to people in need at a food pantry at St. Anthony Parish in Indianapolis. St. Barnabas parishioners help operate the pantry.



## Public Schedule of Archbishop Charles C. Thompson

June 29 – July 6, 2019

June 29 – 10 a.m.  
Archdiocesan Pastoral Council meeting at St. Bartholomew Parish, Columbus

July 6 – 5:30 p.m.  
Wedding at St. Boniface Church, Louisville, Ky.

June 30 10:30 a.m.  
Mass at St. Christopher Church, Indianapolis

(Schedule subject to change.)

## COMMUNION

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heart, with conviction.

"It is Jesus, it is Jesus who saved me; it is Jesus who comes to give me the strength to live," Pope Francis said. "We must not get used to it. Every time must be as if it were our first Communion."

Later, celebrating an evening Mass on the steps of the Rome parish of Santa Maria Consolatrice, about six miles east of the Vatican, Pope Francis' homily focused on the Gospel story of the multiplication of the loaves and the connection between the Eucharist and blessings.

"When one blesses, he does not do something for himself, but for others," like Jesus did when he blessed the five loaves and two fish before they were miraculously multiplied to feed the crowd, the pope said. "Blessing is not about saying nice words or trite phrases; it is about speaking goodness, speaking with love."

The Mass is "a school of blessing," the pope said. The people gathered for the Eucharist are blessed, they bless the Lord, and they, in turn, are sent forth to be a blessing to the world.

"It is sad to think of how easily people today speak words not of blessing but of contempt and insult," the pope said. "Sadly, those who shout most and loudest, those angriest, often appeal to others and persuade them."

"Let us avoid being infected by that arrogance," he said. "Let us not let ourselves be overcome by bitterness, for we eat the bread that contains all sweetness within it."

The miracle of the multiplication of the loaves also is a lesson in giving, a lesson Jesus taught in a supreme way by giving up his life and giving himself in the Eucharist, the pope said.

Taking the small basket of food offered by a boy and feeding a multitude with it shows that "whatever we have can bear fruit if we give it away—that is what Jesus wants to tell us—and it does not matter whether it is great or small."

"Being simple and essential, bread broken and shared, the Eucharist we receive allows us to see things as God does," the pope said. "It inspires us to give ourselves to others. It is the antidote to the mindset that says, 'Sorry, that is not my problem,' or, 'I have no time, I can't help you, it's none of my business.'" †



Pope Francis holds the Book of the Gospels as he celebrates Mass marking the feast of Corpus Christi at Santa Maria Consolatrice Parish in Rome on June 23. (CNS photo/Yara Nardi, Reuters)



### Pope Francis' prayer intention for July

- **The Integrity of Justice**—That those who administer justice may work with integrity, and that the injustice which prevails in the world may not have the last word.

(To see Pope Francis' monthly intentions, go to [www.archindy.org/popesintentions](http://www.archindy.org/popesintentions).) †

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# As raid threats stoke fears, Church leaders try to comfort immigrants

WASHINGTON (CNS)—The president's threats came and went in tweets, but priests, women and men religious, Church-affiliated organizations and even some bishops from around the country were left trying to dampen the fear those threats sparked among immigrant communities of faith.

Though President Donald J. Trump used the social media platform Twitter on June 17 to announce that U.S. Immigration and Customs Enforcement, known as ICE, would soon be removing "millions of illegal aliens who have illicitly found their way into the United States" and would do so "as fast as they come in," he called off the threat days later with another tweet. He said that at the urging of Democrats, he would delay the action for two weeks to see if they could arrive at an agreement over asylum. If they did not agree, "Deportations start!" he tweeted on June 22.

But by then, panic had set in among immigrant communities bracing for roundups that would target families and were set to begin on June 23, a Sunday. That day in Baltimore, Archbishop William E. Lori paid a visit to Sacred Heart of Jesus Church, a predominantly immigrant Latino parish, the *Baltimore Sun* newspaper reported in a June 24 story.

"I came to express my solidarity, my love, my care for the immigrant community," he told the *Sun* in an interview after Sunday Mass.

Father Bruce Lewandowski, the pastor, said that he found an immigrant family in a van outside as he was getting the day started, and they had slept in the vehicle outside the church out of fear, various news agencies reported.

Baltimore was one of 10 cities that would have been affected by the raids, according to news reports that also listed Atlanta, Chicago, Denver, Houston, Los Angeles, New Orleans, New York, San Francisco and Miami as potential targets.

Miami Archbishop Thomas G. Wenski, in a June 21 letter addressed to the archdiocese's pastors, gave advice for those tending to immigrant communities.

"The best response is to quietly remind people that they should remain vigilant, reduce public activities, refuse entry to anyone purporting to be law enforcement without a warrant," he wrote.

He also reminded them of an ICE policy that tells agents to avoid apprehending in a "sensitive" location, such as a church, and that undertaking such a major operation would prove difficult for the agency. He also reminded them to share information provided by organizations such as the Catholic Legal Immigration Network Inc., or CLINIC.

Bishop Joe S. Vasquez of Austin, Texas, chair of the U.S. Conference



A Central Americans child grabs the hand of his father at a Catholic-run shelter in Laredo, Texas on June 4, for asylum-seekers released by U.S. Immigration and Customs Enforcement and U.S. Customs and Border Protection due to overcrowded facilities. (CNS photo/Carlos Jasso, Reuters)

**'During this unsettling time, we offer our prayers and support to our brothers and sisters, regardless of their immigration status, and recognizing their inherent dignity as children of God.'**



—Bishop Joe S. Vasquez of Austin, Texas, chair of the U.S. Conference of Catholic Bishops' Committee

of Catholic Bishops' Committee on Migration, said in a June 22 statement that while the USCCB recognizes the right of nations to control their borders, the planned "broad enforcement actions instigate panic in our communities and will not serve as an effective deterrent to irregular migration."

"Instead, we should focus on the root causes in Central America that have compelled so many to leave their homes in

search of safety and reform our immigration system with a view toward justice and the common good. We stand ready to work with the administration and Congress to achieve those objectives," he said.

"During this unsettling time, we offer our prayers and support to our brothers and sisters, regardless of their immigration status, and recognizing their inherent dignity as children of God," he continued. †

## Welcome, new Catholics

St. Mary Parish in Lanesville welcomed two new members during its Easter Vigil on April 20. Catechumens Dennis Simcoe and

Misty Wheatley were received into the full communion of the Church during the liturgy. †



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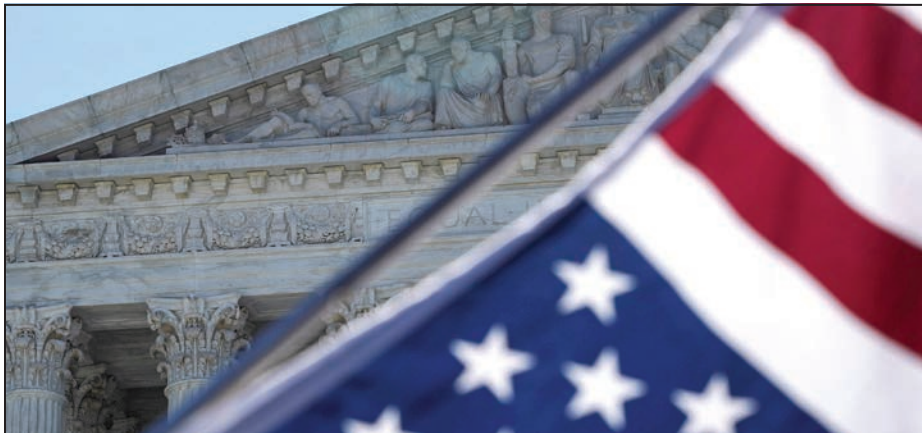


# The Criterion

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## Editorial



A U.S. flag is seen outside the Supreme Court building in Washington on June 25.  
(CNS photo/Toya Sarno Jorda, Reuters)

## Religious Freedom Week celebrates a fundamental human right

*Religious freedom gives us the space to carry out the mission that Jesus has entrusted to the Church. Religious freedom means that Catholics, and all people of goodwill, are free to seek the truth and to live in accordance with that truth, and so to strengthen our common life as a nation.*

Beginning on June 22, the Feast of Saints Thomas More and John Fisher, and concluding with the Feast of Saints Peter and Paul on June 29, the United States Conference of Catholic Bishops (USCCB) celebrates Religious Freedom Week. (USCCB announcement)

The USCCB defines religious freedom as “the freedom to think, act, and shape one’s life according to one’s faith or religious beliefs without fear of sanction or pressure from government authority. Christians believe that freedom of religion is a fundamental human right that has its source in the inviolable dignity of the human person” (see *Catechism of the Catholic Church* #2104–2109 and Second Vatican Council declaration *Dignitatis Humanae*).

According to Archbishop Charles C. Thompson, in his pastoral letter, “We are One in Christ: A Pastoral Letter on Fundamentals of Christian Anthropology,” our Church considers the dignity of the individual human person to be the fundamental principle of Catholic social teaching.

Religious liberty is also guaranteed by the Constitution of the United States of America. It is an American value as well as a universal human right. The American bishops have repeatedly said that religious freedom includes and goes beyond the freedom to worship. We Catholics believe it is a serious mistake to reduce religious freedom to something private or lived out only within a worshiping community one day a week.

Religion is deeply personal, but it is not private. It influences how we think and act—both as members of a community of faith (the Church) and as citizens of this great nation.

Religious freedom embraces both institutions and individuals. The history of Catholicism in the United States is the story of pioneering individuals and courageous communities who built churches, schools, hospitals and service agencies that are unparalleled in their service to their local communities and to our nation. To suggest that religious freedom only applies to congregations’ Sunday worship is to misunderstand totally the extensive impact of religious

life and commitment on every aspect of American life.

The United States Supreme Court strongly affirmed this conviction in its ruling on June 20 in favor of a war memorial in Bladensburg, Md., that for the past 90 years has stood as a reminder of the ultimate sacrifice made by local soldiers in World War I. In 2014, the American Humanist Association sued to remove the memorial simply because it includes a cross. The Supreme Court was asked to decide if historic symbols like these must be scrubbed from the public square simply because they are religious.

The Supreme Court’s opinion reversed the Fourth Circuit’s decision against the Peace Cross and stated that, for many, “destroying or defacing the Cross that has stood undisturbed for nearly a century would not be neutral and would not further the ideals of respect and tolerance embodied in the First Amendment.”

American values of respect and tolerance are celebrated by religiously based public symbols such as the Peace Cross. Rather than dividing or excluding people of different faiths (or no faith), these symbols speak to people from all walks of life because they call attention to our absolute right as human beings to “shape one’s life according to one’s faith or religious beliefs without fear of sanction or pressure from government authority” (USCCB open letter).

As Archbishop Thompson writes in “We Are One in Christ,” “When religious liberty is threatened or denied, all human rights are jeopardized and the inalienable dignity of every human being is called into question.”

Quoting Pope Emeritus Benedict XVI, the archbishop says, “The Church lives to make others sharers in the one thing she possesses, which is none other than Christ, our hope of glory [cf. Col 1:27]. To carry out this duty, she must count on basic religious freedom, which consists in her being able to proclaim and to celebrate her faith also in public, bringing to others the message of love, reconciliation and peace which Jesus brought to the world.”

We Americans believe that one of the reasons our government exists is to ensure that religious freedom is safeguarded for both institutions and individuals. We take our religious freedom seriously.

Let’s call on all local, state and federal officials to make sure that religious liberty remains an integral part of our American way of life.

—Daniel Conway

Be Our Guest/Hosffman Ospino

## Hispanics and the 2018 bishops’ letter against racism

At the end of 2018, the Catholic bishops of the United States approved “Open Wide Our Hearts: The Enduring Call to Love,” a pastoral letter against racism.



Have you read this important letter? Did you know that such a document existed? Have you heard about it in homilies and catechetical sessions? Do you know what it says about Hispanics?

These sound like facetious questions. However, in the past few months, I have brought them to the attention of a good number of Catholics in different parts of the country. The answer to most questions was “no.”

I heard several Catholics, including some Hispanics, fairly surprised that the letter speaks of racism and the Hispanic experience. “I thought that it was only about injustices against black people, not Hispanics,” someone commented.

Perhaps this is where the crux of the matter is. Our society, the larger Catholic community, and many Hispanics in particular, continue to define racism in binary terms: black and white. Yet, racism is more complex and it affects everyone.

About 24 percent of Hispanics in the U.S. self-identify as Afro Latinos, Afro Caribbean or Hispanics with direct roots to a specific African country; hundreds of thousands are indigenous; millions are *mestizos* and *mulatos*.

It is not that Hispanics are oblivious to racism and its effects. In fact, many of us have experienced this evil. Hispanic Catholics, however, need to do much better to engage in this urgent conversation and educate ourselves about racism.

Pastoral leaders working with Hispanic Catholics have a responsibility to speak explicitly of racism in their engagements with this community.

Many Hispanics do not see themselves or their children affected directly by racism, which reveals a lack of awareness of how pervasive this social ill is in our midst, not to mention a lack of historical memory.

This is why reading the letter “Open Wide Our Hearts” may be a good exercise in the context of Catholic Hispanic ministry. Many events occurring in our society, including persistent anti-immigrant sentiments, clearly embody racist attitudes against Hispanic people and Hispanic ways of life.

To counter such trends, Hispanics need to take this letter, and other resources against racism, and discuss them in our churches, schools and homes. The bishops’ letter, grounded in key insights from the Scriptures, theology and Catholic social teaching, deserves to be more widely known.

The fact that many Hispanic Catholics have not read the letter and not even heard of it in their churches or catechetical programs worries me. It would be a shame that its message never reached the ears of a community in which many struggle precisely because of racial biases.

“Open Wide Our Hearts” gives more attention to the Hispanic experience than previous documents by the U.S. bishops on racism by dedicating a section to it.

The letter names the fact that Hispanics “have experienced discrimination in housing, employment, health care and education,” been called derogatory names, been denied just labor opportunities and access to political participation, just for being Hispanic. Hispanics often endure racially motivated immigration raids and mass deportation policies.

Hispanics “have experienced discrimination in housing, employment, health care and education,” been called derogatory names, been denied just labor opportunities and access to political participation, just for being Hispanic.

The document highlights that “there have been [more than] 550 documented cases of Hispanics being lynched, and experts estimate that the number could actually be twice as large.” It is no secret that far too many people in our society, including some Catholics, consider Hispanic cultures inferior.

Racism will not be uprooted from our society, homes and faith communities unless we confront it in a direct and informed way. Hispanic Catholics at all levels must engage in this conversation. We have no choice if we want to build a just society and a

welcoming Church.

(Hosffman Ospino is professor of theology and religious education at Boston College.) †

## 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.

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# Christ the Cornerstone

## Sacred Heart of Jesus comforts, heals and protects

*“O most holy heart of Jesus, fountain of every blessing, I adore you, I love you, and with lively sorrow for my sins I offer you this poor heart of mine. Make me humble, patient, pure and wholly obedient to your will. Grant, Good Jesus, that I may live in you and for you. Protect me in the midst of danger. Comfort me in my afflictions. Give me health of body, assistance in my temporal needs, your blessing on all that I do, and the grace of a holy death. Amen.”* (Prayer to the Sacred Heart of Jesus)

The publication date for this column is Friday, June 28, the Solemnity of the Most Sacred Heart of Jesus. Devotion to the Sacred Heart first became popular in France, then spread to Poland and other countries, including, at a later period, the United States. The month of June is appointed for this devotion, and since 1929 the feast has been one of the highest rank and is celebrated on the Friday after the Solemnity of the Body and Blood of Christ.

Devotion to our Lord under the auspices of his “most holy heart” was

strongly promoted by St. Margaret Mary Alacoque, a 17th-century French member of the Visitation Order. The devotion to the Sacred Heart was officially recognized 75 years after St. Margaret Mary’s death in 1690. In his encyclical “*Miserentissimus Redemptor*,” Pope Pius XI stated that our Lord had “manifested himself” to St. Margaret Mary and referred to the conversation between Jesus and this saintly woman several times.

According to St. Margaret Mary, Jesus assured her that “sinners shall find in my heart the source and the infinite ocean of mercy.” The heart is a physical symbol of human love. God’s divine love and forgiveness, which are as boundless as the ocean, are made manifest in the Sacred Heart of Jesus, an icon or image of divine mercy incarnate.

Mercy has been a consistent theme of recent popes—including St. John Paul II, Pope Emeritus Benedict XVI and Pope Francis—because forgiveness is an absolute prerequisite in the pursuit of peace. Without mercy, warring factions cannot be reconciled. Without an open heart, differences in ideas,

beliefs and customs among individuals and groups cannot be resolved in positive ways. Without love, which demands mercy, hatred festers and then explodes into violent words and actions that further divide us from one another.

We Christians believe that the holy heart of Jesus offers comfort, healing and hope to all who turn to him. As St. Margaret Mary writes, the Sacred Heart “will make up for what is wanting in your imperfect actions and sanctify your good ones if only you conform yourself to everything in his holy will.” When we are hurting, afraid or ashamed of our sinfulness, we have only to gaze on the image of Jesus Christ, with his heart open and vulnerable to all, including his enemies, and offer him “this poor heart of mine.”

Jesus welcomes us in spite of our unworthiness. He opens his heart to us—not to condescend to us or punish us for our sins, but to forgive us and show us a better way to live. That’s why we pray: *Give me health of body, assistance in my temporal needs, your blessing on all that I do, and the grace of a holy death.* The holy heart of Jesus

overflows with life-giving grace to guide us, protect us from all evil and open for us the gates of heaven. What’s required of us is *openness* to God’s will, and the readiness to accept the gifts of divine mercy and tenderness that Jesus offers us unconditionally.

God’s boundless mercy does not condemn us, but it does make demands on us. It requires us to change our minds and hearts and to strive to follow Jesus without counting the cost. None of us is perfect in our discipleship, but devotion to the Sacred Heart can encourage us to encounter the person of Jesus Christ and grow spiritually in our baptismal vocation to know, love and serve God the Father, Son and Holy Spirit.

Devotion to the Sacred Heart of Jesus should not be just a superficial or sentimental expression of piety. It should be a genuine openness to the Lord’s tender mercy and a commitment to changing our minds and hearts in conformity to God’s will.

Let’s pray for the grace to meet Jesus where we are—in need of his love and forgiveness, and confident in his boundless mercy. †



## Cristo, la piedra angular

## El Sagrado Corazón de Jesús consuela, sana y protege

*“¡Oh, Sagrado Corazón de Jesús, fuente de toda bendición, yo te adoro, te amo y con verdadero arrepentimiento por mis pecados, te ofrezco este pobre corazón! Conviértete en humilde, paciente, puro y completamente obediente a tu voluntad. Concédeme, buen Jesús, que pueda vivir en ti y para ti. Protégeme en medio del peligro. Consuélame en mis aflicciones. Dame salud de cuerpo, asísteme en mis necesidades temporales, bendíceme en todo lo que hago y dame la gracia de una muerte santa. Amén.”* (Oración al Sagrado Corazón de Jesús)

La fecha de publicación de esta columna es el 28 de junio, la Solemnidad del Sagrado Corazón de Jesús. La devoción al Sagrado Corazón se popularizó inicialmente en Francia y luego se diseminó a Polonia y más adelante a otros países, entre ellos, los Estados Unidos. El mes de junio se dedica a esta devoción y desde 1929 la festividad ha sido una de las más importantes y se celebra el viernes después de la Solemnidad de Corpus Christi.

La devoción a Nuestro Señor en su forma de “sagrado corazón” fue promovida intensamente por santa francesa Margarita María de

Alacoque, quien perteneció a la Orden de la Visitación durante el siglo XVII. La devoción al Sagrado Corazón fue reconocida oficialmente 75 años después de la muerte de santa María Margarita en 1690. En su encíclica “*Miserentissimus Redemptor*,” el Papa Pío XI expresó que Nuestro Señor “se le manifestó” a santa Margarita María y aludió varias veces a la conversación entre Jesús y esta mujer santa.

Según santa Margarita María, Jesús le aseguró que “los pecadores encontrarán en mi corazón la fuente y el océano infinito de la misericordia.” El “corazón” es un símbolo físico del amor humano. El amor y el perdón divino de Dios, tan infinitos como el océano, se manifiestan en el Sagrado Corazón de Jesús, un icono o imagen de la divina misericordia encarnada.

La misericordia ha sido un tema recurrente de los papas recientes, incluido san Juan Pablo II, el papa emérito Benedicto XVI y el papa Francisco, ya que el perdón es un prerequisite indispensable para buscar la paz. Sin la misericordia, las facciones enfrentadas no pueden reconciliarse. Sin un corazón abierto, las diferencias en ideas, creencias y costumbres entre personas y grupos no

pueden resolverse de manera positiva. Sin el amor, que requiere misericordia, el odio se encona y luego explota en palabras y acciones violentas que nos dividen aún más.

Los cristianos creemos que el santo corazón de Jesús nos brinda consuelo, sanación y esperanza a todos los que acudimos a él. Tal como escribe santa Margarita María, el Sagrado Corazón “compensará aquello de lo que carecen tus acciones imperfectas y santificarán las buenas si te entregas a todo en su santa voluntad.” Cuando sufrimos, tememos o nos avergonzamos de nuestra naturaleza pecadora, solo tenemos que mirar la imagen de Jesucristo con su corazón abierto y vulnerable a todo, incluso a sus enemigos, y ofrecerle “este pobre corazón.”

Jesús nos da la bienvenida a pesar de ser indignos; nos abre su corazón, no por condescender ni castigarnos por nuestros pecados, sino para perdonarnos y mostrarnos una mejor forma de vivir. Por eso rezamos: *Dame salud de cuerpo, asísteme en mis necesidades temporales, bendíceme en todo lo que hago y dame la gracia de una muerte santa.* El santo corazón de Jesús rebosa de gracia dadora de vida para guiarnos

y protegernos de todo mal, y abrimos las puertas del cielo. El requisito para nosotros es estar abiertos a la voluntad de Dios y estar listos para aceptar los dones de la divina misericordia y la ternura que Jesús nos ofrece incondicionalmente.

La misericordia infinita de Dios no nos condena pero sí nos exige que cambiemos nuestras mentes y corazones, y que nos esforcemos por seguir a Jesús sin tomar en cuenta el costo. Ninguno de nosotros es perfecto en su discipulado, pero la devoción al Sagrado Corazón nos puede alentar a encontrar la persona de Jesucristo y a crecer espiritualmente en nuestra vocación bautismal de conocer, amar y servir a Dios el Padre, el Hijo y el Espíritu Santo.

No debemos considerar esta devoción como una simple expresión superficial o sentimental de piedad, sino como una apertura genuina a la misericordia tierna del Señor y un compromiso de cambiar nuestras mentes y corazones conforme a la voluntad de Dios.

Oremos por la gracia de encontrar a Jesús en el lugar en el que estamos: en la necesidad de su amor y misericordia y la confianza de su misericordia infinita. †

# Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to [www.archindy.org/events](http://www.archindy.org/events).

## 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

Fairbanks Park, 1110 Girl Scout Lane, Terre Haute. **Wabash Valley Rubber Duck Regatta**, benefitting Catholic Charities Terre Haute, adopt rubber ducks for \$5 each 8:30 a.m.-5:30 p.m. Mon.-Fri. through July 3 at Catholic Charities, 1801 Poplar St., Terre Haute, or at participating locations, winner receives \$10,000 and chance to win additional \$1 million. Information, participating locations and downloadable mail-in entry form available at [www.duckrace.com/terrehaute](http://www.duckrace.com/terrehaute), or contact Jennifer Buell at 812-232-1447, ext. 7107, or e-mail [jbuell@ccthin.org](mailto:jbuell@ccthin.org).

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](mailto: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, [www.womenscarecenter.org](http://www.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](mailto: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](mailto: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 8-16

Carmelite Monastery, 59 Allendale, Terre Haute. **Our Lady of Mt. Carmel Annual Novena**, Dominican Father Emmerich Vogt presenting each evening on spiritual healing, 7 p.m., rosary, prayer and Mass. Reconciliation available 6-7 p.m. Information: 812-299-1410, [carmelth@heartssawake.org](mailto:carmelth@heartssawake.org).

## 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](mailto: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](mailto: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](http://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.

## July 12-13

St. Benedict Parish, 111 S. 9th St., Terre Haute. **Community Festival**, 5 p.m.-midnight, church tours, live music, children's games, poker, food booths, beer garden, 50/50 raffle, silent auction, quilt drawing, capital prize raffle, \$3 admission for ages 12 and older. Information: 812-232-8421, [www.stbenedictth.org](http://www.stbenedictth.org).

## July 14

Harrison County Fairgrounds, 341 S. Capital Ave., Corydon. **St. Joseph Tri-Parish Picnic**, 10 a.m.-3 p.m., chicken and ham dinners with homemade noodles, dressing and pie, \$11 adults, \$5 children, Kubota and big money raffle, quilts, bingo, instant bingo, cake wheel, games, dinner tickets \$11 adults, \$5 children.

Information: 812-738-2742.

St. Lawrence Parish, 542 Walnut St., Lawrenceburg. **Chicken Fest**, 11 a.m.-5:30 p.m., chicken dinners, \$12 adults, \$10 ages 10 and younger, major raffle, split the pot, bid-n-buy. Information: 812-537-3992.

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

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

## July 16

Mount St. Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **"Abide" Adoration Service**, sponsored by Catalyst Catholic, 7-8 p.m., every third Tues. of the month, featuring guest speaker, praise band, silence and confessions, child care available. Information and child care reservations: Chris Rogers, [chris@nadyouth.org](mailto:chris@nadyouth.org), 812-923-8355. †

## Fatima Retreat House to host retreat for past pilgrims to the Holy Land

"A Holy Land Retreat—Savoring the Graces" is the theme of an overnight retreat planned at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis, starting at 7 p.m. on July 26 and concluding at 2:30 p.m. on July 27.

The retreat will be led by former Holy Land pilgrims Msgr. Paul Koetter, pastor of Holy Spirit Parish in Indianapolis, and Father Eric Johnson, archdiocesan vicar for clergy, religious and parish life Coordinators.

The retreat is intended for those who have experienced a pilgrimage to the Holy Land. The retreat will be a time of reflection and revisiting the graces of walking in the footsteps of Jesus.

Through Scripture, prayer and group discussion, attendees will be given the opportunity to bring to life and deepen the graces received from their pilgrimages, and to consider how the experience influences the living out of the Christian faith.

The cost to attend is \$150 per person or \$275 for married couples. It includes overnight accommodations, and breakfast and lunch on Saturday.

To register, go to [bit.ly/31vCMXp](http://bit.ly/31vCMXp) or call Khristine Meyer at 317-545-7681. For additional information, call the number above or e-mail [kmeyer@archindy.org](mailto:kmeyer@archindy.org).

For a listing of all retreat offerings, go to [www.archindy.org/fatima](http://www.archindy.org/fatima) and choose "Calendar of Events" from the menu. †

## Courage and EnCourage annual conference near Chicago on July 18-21

"Courageous Friendship: Inspiring Hope and Renewal" is the theme of the 2019 Courage and EnCourage conference at the University of St. Mary of the Lake Seminary and Conference Center, 1000 E. Maple St., in Mundelein, Ill., on July 18-21.

Courage is an apostolate of the Catholic Church. It provides spiritual guidance, community prayer support and fellowship to those who experience same-sex attraction and strive for chastity in order to live out the Gospel call to holiness and the Church's teachings about the goodness and purpose of human sexuality. EnCourage offers support to family and friends of those experiencing same-sex attraction.

The conference begins with registration from 2-4:30 p.m. on

Thursday and concludes at 1 p.m. on Sunday.

Mass will be offered each day. The cost to attend is \$425 per person, which includes accommodations for three nights and all meals from Thursday dinner through Sunday lunch.

A commuter package is available as follows: Thursday, \$75; Friday, \$110; Saturday, \$125; and Sunday, \$55. Meals are included.

A complete conference agenda, including breakout session topics, along with the registration link can be found at [www.couragerc.org/annualconference2019](http://www.couragerc.org/annualconference2019).

The deadline to register is July 3. For information on the archdiocesan Courage chapter, contact Deacon Stephen Hodges at 317-439-8089 or [IndyCourage@yahoo.com](mailto:IndyCourage@yahoo.com). †

## VIPs



**Anthony and Patricia (Merkel) Moster**, members of St. Anthony Parish in Morris, celebrated their 60th wedding anniversary on June 20.

The couple was married in the St. Anthony Church in Morris on June 20, 1959.

They have 10 children: Gloria Brelage, Bernadette Huber, Geraldine Kuntz, Regina Siefert, Stephanie, Dominic, Eric, Sebastian, Vincent and the late Charlet Moster.

The couple also has 31 grandchildren and eight great-grandchildren. †



**Roy and Carol (Kuhn) Keller**, members of St. Jude Parish in Indianapolis, will celebrate their 50th wedding anniversary on July 5.

The couple was married in the former St. James the Greater Church in Indianapolis on July 5, 1969.

They have five children: Jessica Engle, Jenny Smith, Jeff, Jeremy and Joe Keller.

The couple also has eight grandchildren. †



## Supporting Safe Haven Baby Boxes

Monica Kelsey, center, poses with Mark and Pam Richardt of Mary, Queen of Peace Parish in Danville at the parish on May 5. Kelsey is the founder of Safe Haven Baby Boxes, an organization that offers specially designed, temperature-controlled boxes to be installed at hospitals, fire stations and police stations as a last resort for women in crisis pregnancies to safely and anonymously surrender their baby. Kelsey, who was abandoned as an infant, spoke about Safe Haven Baby Boxes as a pro-life option at the parish's Ladies Club Spring Luncheon. The parish's Knights of Columbus Council 11896 donated \$250 to the organization. The parish matched the gift for a total donation of \$500. (Submitted photo)

# CROSS

continued from page 1

"I feel vindicated. The legion is just gratified at the decision. We're very, very happy that the memory, sacrifice and the service of past members will not be destroyed," he told reporters.

Shackelford said that for nearly 50 years the Lemon test—based on a 1971 Supreme Court case *Lemon v. Kurtzman* and used to determine if a law violates the First Amendment—has caused confusion and attacks on veterans' memorials, menorahs, Nativity scenes and more.

"The Lemon test is not useful in this context, it's not helpful," he said. "We are a country that has a religious heritage and history, so you're going to see monuments that are secular and those that are religious."

Charlie Russo, director of the University of Dayton's doctoral program in Educational Leadership and Research and a law professor at the University of Dayton School of Law in Ohio, said the decision "shakes the Establishment Clause jurisprudence to its very foundation."

"Of course, it remains to be seen what happens in later litigation, but religious symbols may well be OK in public education and elsewhere," he told Catholic News Service, saying this ruling could have "an impact on the many cases in schools where religious symbols such as the cross, a creche and student-painted religious murals have been banned."

But the court ruling also left some wiggle room. Abner Greene, a professor at

Fordham Law School in New York, said the court "did not adopt the more coercive position that only government coercion violates the Establishment Clause."

He said the court specifically focused "on the history of the specific religious symbol on state property" and "did not adopt a more categorically permissive rule."

In late February, the justices heard oral arguments about the 93-year-old cross, which stands on a grassy median strip in an intersection of a Washington suburb. Opponents said it endorsed religion, and supporters viewed it as a secular monument.

Known as the Bladensburg Cross or the Peace Cross, the cement and marble memorial was erected by the Snyder-Farmer Post of the American Legion of Hyattsville, Md., to recall the 49 men of Prince George's County who died in World War I. The cross, whose construction was funded by local families, was dedicated on July 13, 1925.

Last year, the 4th U.S. Circuit Court of Appeals based in Richmond, Va., ruled 2-1 that the monument is unconstitutional and must be removed or destroyed because it has the "primary effect of endorsing religion and excessively entangles the government in religion."

The American Humanist Association, a Washington-based group that represents atheists and others, filed suit against the memorial, saying its cross shape on public property violates the Establishment Clause of the First Amendment.

The monument's supporters stress that its message is secular: to commemorate war victims. They also have argued that its cross shape was not intended for religious

reasons but to look similar to cross-shaped grave markers in Europe used for American soldiers who died there.

"Figure out where you want to draw the line," Justice Elena Kagan said during oral arguments about markers with religious connotations.

She also pointed out some distinctions about this memorial, saying it was put up when crosses were a common way to honor those who died in World War I; it is located near other war memorials and does not include religious language.

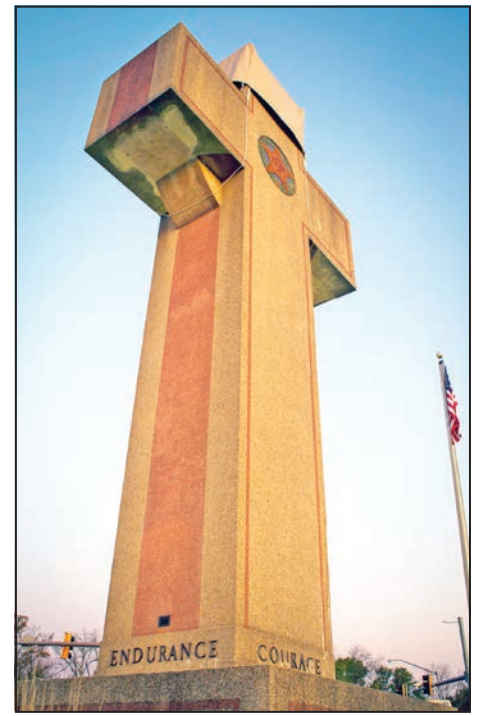
Other justices pointed out the strong Christian symbolism that comes across even in a plain cross. Ginsburg pointed out that it is "the pre-eminent symbol of Christianity."

Alito had cautioned against a general ruling against all war memorials with crosses, telling the attorney representing those opposed to the memorial: "There are cross monuments all over the country, many of them quite old. Do you want them all taken down?"

The Trump administration had joined dozens of religious, municipal and veterans' groups defending the cross monument and complaining that the court's mixed messages about religious symbols have forced legal battles on a case-by-case basis.

The Thomas More Law Center, a nonprofit law firm with a focus on religious liberty, said in a friend-of-the-court brief that the monument's purpose was not to advance or inhibit religion but to "honor the dead using a historical symbol of death and sacrifice."

"The decision to destroy this memorial, which existed without complaint for nearly a



A cross-shaped World War I memorial, a landmark in Bladensburg, Md., is pictured in this 2017 photo. In a 7-2 vote, the U.S. Supreme Court ruled on June 20 in favor of preserving a historic cross-shaped memorial, saying the cross did not endorse religion. (CNS photo/Chaz Muth)

century, simply because the plaintiffs, passing motorists, claim to be offended by the memorial's use of the Latin cross, evidences an intolerance to religion, and Christianity in particular, that is wholly inconsistent with our nation's history and with the purpose and meaning of the First Amendment's Religion Clauses," it said. †

## Court overturns conviction of death-row inmate for jury selection bias

WASHINGTON (CNS)—The U.S. Supreme Court, citing racial bias in the prosecutor's jury selection, overturned the death sentence of a Mississippi African American man who had been tried six times for a quadruple murder charge.

In the 7-2 decision on June 21, the court reversed the 2010 conviction of Curtis Flowers, who had argued that the prosecutor, who is white, had prevented African-Americans from serving as jurors in his case. Prosecutors will now have to decide if Flowers should be tried again.

"The state's pattern of striking black prospective jurors persisted from Flowers's first trial through Flowers's sixth trial," Justice Brett Kavanaugh wrote in the court's majority opinion. "Equal justice under law requires a criminal trial free of racial discrimination in the jury selection process," he added.

Justices Clarence Thomas and Neil Gorsuch dissented. Thomas was critical of the decision and said its only "redeeming quality" was that Flowers could again be brought to trial.

Sister Helen Prejean, a Sister of

St. Joseph of Medaille, who is a longtime opponent of the death penalty, said in a June 21 tweet that this case "pulled the curtain back on racism that persists in jury selection in Mississippi and across the country. This form of discrimination costs people their freedom and, in capital cases, their lives."

She also said the case was hardly unusual but reflected "a serious problem all across the United States, and especially in death penalty cases" and was "an extreme example of the kind of discrimination that happens in courtrooms all the time."

In late March, the court heard oral arguments in the case of Flowers, who had been charged with the shooting deaths of four people in a furniture store in Winona, Miss., in 1996.

He was convicted in his last trial on June 18, 2010, by a jury with only one black juror. Flowers claimed the jury selection violated his constitutional right to an impartial jury, especially since the lead prosecutor, District Attorney Doug Evans, had a long history of eliminating

potential black jurors from the jury pool.

"The history of this case, prior to this trial, is very troubling," Justice Samuel Alito said during oral arguments.

The justices zeroed-in on the Supreme

Court's 1986 decision in *Batson v. Kentucky*, which said the peremptory challenges used by prosecutors and defense attorneys to strike potential jurors could not be used because of race. †

## SUMMER PROGRAMS



**Silent Directed Retreats**  
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July 12 - July 19, 2019

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**Divine Wine & Art with Heart**  
Thursday, August 1, 2019  
5:30-9:00pm

Hayley Mosson will prayerfully guide a creative and relaxing experience with wine and painting.

**Angels Among Us**  
Day of Reflection  
Monday, August 19, 2019  
8:30am-2:30pm

Come spend the day with Fr. Jim Farrell and reflect on the topic of Angels.

**Angels Among Us**  
Evening of Reflection  
Wednesday, August 28, 2019  
5:30-9:00pm

Repeat program of day of reflection offered as an evening of reflection with Fr. Jim Farrell

Check our website for more information on all summer programs  
To register go to [archindy.org/fatima](http://archindy.org/fatima) and click "register" or contact Kristine Meyer at [kmeyer@archindy.org](mailto:kmeyer@archindy.org), (317) 545-7681

Our Lady of Fatima Retreat House

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Do not give in to discouragement and do not lose hope...  
If you have not already done so, give yourselves over with humility and trust to repentance. The Father of mercies is ready to give you his forgiveness and his peace ...  
~Saint John Paul II, The Gospel Life

# Archbishop praises CYO honorees for letting God's grace shine through them

By John Shaughnessy

It was an evening marked by joy—a celebration of a special group of youths, men and women who make a difference to the young people who participate in the Catholic Youth Organization (CYO) in the archdiocese.

During the CYO's Volunteer Awards Ceremony on May 7, Archbishop Charles C. Thompson stressed that the joy of the Easter season should be embraced by all Christians.

"We are celebrating the risen Christ,

the power of the Holy Spirit, and having that risen Christ in our midst. That's always a reason to rejoice," the archbishop said during his homily at SS. Peter and Paul Cathedral in Indianapolis.

"That's what this ceremony and these awards are all about. That sense of rejoicing in the Good News of those who bring us hope, who bring us a great witness in our midst, young and old. And also to recognize that no matter what age we get, we are all children of God, and to never lose sight of that."

The archbishop also praised the volunteers for focusing on "an inner sense of satisfaction" in their efforts to make a difference in the lives of others.

"What we do tonight is a wonderful thing—to recognize volunteers who have exemplified what we're about in the CYO, exemplifying how we hold up one another—the dignity of the person, and the well-being of all persons. But I would guarantee you that every one of the people receiving an award tonight, they didn't get into this saying, 'Someday, I want one

of these awards.'

"They did it for that inner sense of satisfaction, of knowing they're living out their faith in this very unique and special way."

In closing, the archbishop said, "We pray in thanksgiving for God's grace, and for the gift of those who allow that grace to shine through them for the sake of the lives of others they touch." †



## CYO recognition highlights volunteer efforts of adults and youths

### 2019 St. John Bosco Award recipients

- Christ the King Parish—*John Sullivan*
- Immaculate Heart of Mary Parish—*David Gorden*
- Nativity of Our Lord Jesus Christ Parish—*Paul Jennings*
- St. Luke the Evangelist Parish—*Barbara Hasbrook*
- St. Mark the Evangelist Parish—*John Hibner*
- St. Roch Parish—*Stephen Schaefer*
- St. Susanna Parish in Plainfield—*Rick Rosner*

### 2019 Msgr. Albert Busald Award recipients

- Holy Name of Jesus Parish in Beech Grove—*Kathy Ramsay*
- Immaculate Heart of Mary Parish—*Marc Frost and Jonathan Jones*
- Nativity of Our Lord Jesus Christ Parish—*Maureen Hutt and Doug Young*
- St. Barnabas Parish—*Mary Eiland, Tracy Miller, Toni Music and Mike Perry*
- SS. Francis and Clare of Assisi Parish in Greenwood—*Brian Bischoff*
- St. Jude Parish—*Cary Davis*
- St. Lawrence Parish—*Keith Minch*
- St. Mark the Evangelist Parish—*Chris Becher and Megan Davis*

- St. Matthew the Apostle Parish—*Scott Frank and Paul Wissler*
- St. Pius X Parish—*Mike Behringer and Melinda Nash*

### 2019 Spirit of Youth Award recipients

- Good Shepherd Parish—*Celia Ward*
- Holy Name of Jesus Parish in Beech Grove—*Mychal Allen and Margaret Schoening*
- Nativity of Our Lord Jesus Christ Parish—*Olivia Baumberger, Ronnie Phillips and Sara Wiley*
- St. Charles Borromeo Parish in Bloomington—*Teddy Lashley*
- St. Elizabeth of Hungary Parish in Cambridge City—*Olivia Meeker*
- SS. Francis and Clare of Assisi Parish in Greenwood—*Jeffrey Amodeo, Jr., and Anthony Kovacs*
- St. Jude Parish—*Katie McNulty and Chad Shumard-Supple*
- St. Mark the Evangelist Parish—*Aubrey Fuhrman and Terra Klonne*
- St. Roch Parish—*Joe Gibson, Beau Laeufer, Olivia Noone and Riley Prewitt*

### 2019 Edward J. Tinder Official of the Year Award

- St. Pius X Parish—*Donald Nester* †



## Coach sets foundation for focus on teamwork

By John Shaughnessy

At the beginning of each season, David Gorden shared his primary goal with the coaches on the teams he coached.

"I have no idea what your relationships are off the court," he'd begin. "But when we're on the court and off the court, we're part of a team. No drama here, no reality show. We need to be friends. We need to be family. We need to support each other."

It was a clear message that solid relationships would be the foundation of any success the players would have in a sport that demands teamwork—volleyball.

It was also a defining indication that Gorden was striving for something more in his 18 years of coaching the sport at Immaculate Heart of Mary Parish in Indianapolis. Now 60, he was known for taking the time to mentor younger coaches. At the same time, he always saw the importance of bringing back former players to help with his teams.

"I loved bringing them back when they were in high school and college to provide a challenge for our girls in practice and be role models for them," says Gorden, a recipient of a 2019 St. John Bosco Award, the highest honor from the archdiocese's Catholic Youth Organization (CYO).

Another thrill dates back to his earliest coaching days when he coached his two daughters, Carrie and Claire.

"Once Carrie was out of school and living here in town, she was an assistant on my teams until the end," notes Gorden, who retired from coaching a year ago. "To see the transformation from a fourth-grade player to a 29-year-old assistant coach was a lot of fun."

Coaching at the highest level of CYO, Gorden thrived on preparing his seventh- and eighth-grade players for high school sports, trying to develop the seriousness and focus they would need, "while at the same time to have fun."

He also stressed that his players respect referees and show their appreciation to their parents for their support—more parts of his focus on relationships.

"Winning a city championship, nothing beats that. But some of the most fun moments were off the court, driving to the match and listening to the girls chatter about their friendships, like you're a fly on the wall. Seeing how they relate to each other and interact are some of my favorite moments." †



## Living life with a song in her heart

By John Shaughnessy

As someone whose life has always been touched by music, it seems natural that there's a certain harmony to the way Barbara Hasbrook lives.

The defining notes of her life have always been measured by the joy she tries to bring to the lives of other people, dating back to her eighth-grade year when she was the full-time organist at Immaculate Heart of Mary Parish in Indianapolis, playing at three Masses each day.

And that love of bringing music into people's lives has continued during the years she taught music in Catholic schools in Indianapolis—and in the private lessons she still gives.

Then there's the joy the mother of five and grandmother of soon-to-be 13 gets from coaching and volunteering. Her dedication to those pursuits has led her to be a recipient of a 2019 St. John Bosco Award, the highest honor from the archdiocese's Catholic Youth Organization (CYO).

Hasbrook started her career in coaching kickball with teams at Immaculate Heart of Mary in the 1960s and '70s, followed by coaching at St. Luke the Evangelist Parish in the 1980s and '90s. And for the past six years at St. Luke, she's coached her granddaughters' teams.

At the same time, she has served St. Luke Parish in numerous other ways, including as a teacher's aide, the chairperson of the newcomers' committee, the vice president of the board of education, and the team mom for CYO football and wrestling teams.

It's a journey she has shared with her husband of 51 years, Dan, who is also a longtime CYO coach. She says they've also shared the blessing of their Catholic faith.

Hasbrook notes that her friends sometimes ask her about her continuing involvement in coaching, teaching and volunteering: "Why are you still doing this at your age? Why don't you retire?"

Here's her answer: "I just have this energy and positivity I want to share. I feel happy when I'm with other people."

"I try to live every single day to the fullest. I begin every day by asking God to please bless my day with what he wants me to do and be a positive impact on everybody with whom I come in contact." †



## Volunteer follows God's master plan

By John Shaughnessy

John Hibner reveals a lot about his approach to life as he shares the story of what happened to a troubled child.

The story involves a boy "who had a rough time growing up," being raised by a single parent in low-income housing.

When the child was struggling in middle school, his mom searched for a way to redirect his life and got him involved in a Boy Scouts troop where Hibner was the scoutmaster. Through that relationship, Hibner helped guide the youth to become an Eagle Scout, scouting's highest honor. And the once-troubled youth is now in college, doing well in his astrophysics program.

"I attribute that to all his experiences in scouting," Hibner says, downplaying his personal impact.

That humility reflects the life of Hibner, who recently earned a 2019 St. John Bosco Award, the highest honor from the archdiocese's Catholic Youth Organization (CYO).

"I place a lot of trust in God. He's got the master plan," says the 61-year-old father of four and grandfather of three. "Faith-wise, I'm trying to do what I would want done for myself—the Golden Rule kind of thing."

That approach has led to a long list of volunteer efforts. Beyond his more-than-25-year commitment to Scouting—where he has also served as the chairman of the Catholic Committee on Scouting in the archdiocese—Hibner has coached girls' volleyball, girls' basketball and boys' basketball at St. Mark the Evangelist Parish in Indianapolis.

"I've done things out of love of kids. I love to teach the kids how to play, to help them improve. Winning is low on my priority."

He is also extensively involved in other ways at St. Mark—leading the men's group, serving on the pastoral council and helping start a young adult ministry.

"I just find it all to be a calling. It's something somebody has to do, and I'm more than happy to do it. And I'm not the only one. It gets done through teamwork. That's what our Church and St. Mark do. It's a beautiful thing when everyone pitches in and gets the work done." †



## Keeping time leads to timeless experience

By John Shaughnessy

When his family moved into a new parish 23 years ago, Paul Jennings decided that the best way to meet people and make friends was to head to the parish's gym and volunteer as the timekeeper at Catholic Youth Organization (CYO) basketball games.

The gym at Nativity of Our Lord Jesus Christ Parish in Indianapolis has become a second home for Jennings ever since.

Consider that Jennings has coached all four of his children in CYO sports, that he has served as the parish's athletic director for three years and its gym manager for 10 years, and that he and his wife of 29 years, Jane, have coached a volleyball team together for the past three years.

That commitment continues long after their now-grown children have left the program. And it has led to Paul Jennings being honored as a recipient of a 2019 St. John Bosco Award, the highest honor from the archdiocese's CYO.

Similar to all of this year's recipients, Jennings isn't sure why he was honored for doing something he enjoys.

"It's still my largest connection to the parish," he says about his role as the co-manager at Nativity's gym with his friend Doug Young. "We talk to everybody who comes in. It's so much fun socializing and talking to people. You've watched their kids grow up, and now it's their grandchildren. I truly enjoy it."

At the same time, Jennings considers all his time and dedication through the years as a way of paying back all the people who coached and mentored him in CYO sports as he was growing up.

"Part of our Catholic faith is stewardship—giving of your time, talent and treasure. And part of that is being involved in the parish, finding that part of the parish that excites you and interests you, and then getting involved."

"CYO sports is what's important to us as a family. We made a conscious decision to send our kids to Catholic schools for the religious aspect. The CYO is part of that."

While Jennings is honored by the St. John Bosco Award, he says the true honor for him is being associated with the CYO.

"As a parent, you can send your child to a practice or a game knowing they're going to be safe and respected. It's very positive and worthwhile. I say nothing but great things about the CYO system." †



## A life of putting his faith into practice

By John Shaughnessy

In a lighthearted moment, Rick Rosner explains the great benefit that serving as the athletic director and gym manager of St. Susanna Parish in Plainfield has had upon his marriage of 31 years to his wife, Mary Ann:

"I stay out of trouble because my wife knows exactly where I am and what I'm doing," says a laughing Rosner, who has served for 24 years in those roles.

Turning serious, the 64-year-old father of two adds, "For me, the perfect day is a Saturday in the gym. I just love watching the games, being around the kids and being around people."

Then there is the deeper level to all the volunteering that Rosner does.

It's his way of honoring the spirit of his mother, who always made time to volunteer at the summer festival of St. Christopher Parish in Indianapolis, even as she was raising six children. He also sees his dedication as a tribute to the late Fred Fath, his basketball coach in eighth grade who never lost his "love for the game and helping kids out."

"I just admired the way he did things, that he gave that much time of himself," he says. "It resonated with me that this is something I needed to do."

What he has done through the years has led him to receiving the 2019 John Bosco Award, the highest honor from the archdiocese's Catholic Youth Organization (CYO).

Beyond being athletic director at St. Susanna, Rosner has coached boys' basketball and girls' kickball, basketball and volleyball. The retired middle school teacher has been a member of the parish council, a leader of the parish festival, and a founding member of the men's club. He also started an intramural program at the school for students in the first-through fourth grades. And he serves on the CYO board.

For Rosner, it's all a matter of living his faith.

"I don't preach. I'm not that kind of person. I practice it through my actions. I know what I'm supposed to do, and I do it. You're supposed to volunteer. You're supposed to be a good person."

"I enjoy what I'm doing. I've made a lot of friends through my volunteering." †



## 'He was the best coach I ever had'

By John Shaughnessy

As the awards ceremony honoring his father approached, Joe Schaefer thought it would be a bittersweet moment—a reminder of how much he missed his dad, who had died two years ago.

Yet as his mother Mary Anne accepted the St. John Bosco Award on behalf of his father Steve Schaefer, Joe was surprised by his reaction.

"It was complete joy," Joe Schaefer says about witnessing that moment on May 7 during the Volunteer Awards Ceremony of the archdiocese's Catholic Youth Organization (CYO). "CYO sports were something my father lived for. So to see him honored for something he loved was total elation."

Steve Schaefer's love of CYO sports began when he played football for his father and uncle. It flourished when he also coached his four children—Santina, Joe, Dodie and Terese—and their teams during the 1970s and '80s at St. Roch Parish in Indianapolis.

"My dad brought a very God-centered, positive and fun approach to his teams," Joe says about what he, his siblings and his teammates learned from his father as a coach. "We knew that winning and losing wasn't the difference for a successful season. The journey was more important than the results. He felt it was OK to compete and fail as long as you practiced and prepared as best as you could."

Even after heart operations in 1986 and 1988, Steve Schaefer stayed involved in sports at St. Roch where his daughter Terese has been a longtime coach of kickball and volleyball. He also enjoyed watching Joe coach at St. Barnabas Parish in Indianapolis, and the two teamed up for a few years coaching youth soccer.

"It's continuing the family tradition," Joe notes. "Coaching together was just an extension of our relationship as father and son. He just had such joy spending time with youth."

Beyond the joy that Joe felt for his dad earning the CYO's highest honor, he also felt the love and the pride he has always had for his dad, who died in 2017 at the age of 75.

"My father was my hero. He was the best man at my wedding, and he was the best coach I ever had. I cherish every moment with him." †



## Coach is team player on field, at festival

By John Shaughnessy

It's fitting that John Sullivan's involvement in coaching has its roots in the other source of joy and commitment that has marked his longtime contributions to Christ the King Parish in Indianapolis.

About 20 years ago, Sullivan was once again doing all he could to help with the parish's summer festival that his parents helped start when he saw fellow parishioner Ken Blackwell, the coordinator of the parish's football teams in the archdiocese's Catholic Youth Organization (CYO).

Hoping to make a difference in the lives of the youths who play the sport, Sullivan told Blackwell that whenever the program needed another coach, he was ready.

Eighteen years later, the 57-year-old Sullivan's love for the game and the youths he coaches is still going strong.

"I wasn't expecting to do it this long, but it's been fun," says Sullivan, a recipient of a 2019 St. John Bosco Award, the highest honor given by the archdiocese's CYO. "I just enjoy being around the kids, helping them in life. You want them to learn about teamwork and sportsmanship. It's all about helping them be better men when they grow up, to help them go in the right direction."

Sullivan's favorite memories from coaching include when the parish's football program took a new direction.

"In my second year of coaching, it had been a long time since Christ the King was in the playoffs—about 20 years. It was the last game of the season and we were down 6-0 in the fourth quarter with less than a minute left. We won the game and made the playoffs. We only had 14 players on the team that year."

One of the best parts of coaching for Sullivan is hearing former players greet him, "Hey, Coach!"

"We tell them that even after we're done coaching them, we'll always be their coach. If they need anything in life, we'll be there for them. You hope someday they'll take over the coaching."

For now, Sullivan still looks forward to being on the field with his players. He also looks forward every year—this was his 37th—to helping at the parish festival, where that talk with Blackwell added another rewarding dimension to his life.

"It's what God wants me to do. I'm just lucky I am able to help with everything." †



# World Refugee Day 2019

**W**orld Refugee Day on June 20 was marked by a festive combination of music, food and dance during a celebration at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis.

At the same time, the event celebrated the spirit of refugees from around the world who have found new homes in the archdiocese and who have enriched the communities where they have settled.

"We wanted to bring the whole community together to celebrate the courage and the resilience of refugees—and what they bring to our community," noted Heidi Smith, director of the archdiocese's Refugee and Immigration Services of Catholic Charities Indianapolis. †

Below, a directional sign at the World Refugee Day celebration marks the native countries from which refugees have fled to make a new home and a new life in the Archdiocese of Indianapolis.

(Photos by John Shaughnessy)



Above, Joshua Hlawnmual holds his daughter Irene during the celebration of World Refugee Day on June 20 at the Archbishop Edward T. O'Meara Catholic Center. Hlawnmual, a refugee who fled Burma (now Myanmar) in 2010, now helps other refugees as a case manager for the archdiocese's Refugee and Immigration Services.

Sandy Esparza, left, Kinda Ake and Sofia Ake enjoy sampling food from around the world. They drove two hours from their homes in Charleston, Ill., to take part in the World Refugee Day celebration.



Maria Manalang performs a dance that is representative of the Muslim community in the Philippines during the June 20 World Refugee Day celebration. Manalang is the artistic director of Sayan, the Philippine Cultural Dance Company.

## Migration situation requires a humane, Christian response, official says

VATICAN CITY (CNS)—The Vatican recognizes how difficult it is for nations to manage the flow of migrants and refugees, but one thing is certain: "We must respond in a humane manner, a Christian manner, and we must try to help people, not harm them," said the Vatican foreign minister.

Archbishop Paul R. Gallagher, whose formal title is Vatican secretary for relations with states, spoke with Vatican News on June 19, the eve of the U.N.'s World Refugee Day.

While the Vatican obviously respects the sovereignty of individual nations to determine how best to respond to

the needs of migrants and refugees, the archbishop said, "the numbers are what they are, and we must face that and we must help."

In connection with World Refugee Day, the U.N. Refugee Agency released its annual report on "forced displacement" around the world.

At the end of 2018, it said, there were 70.8 million people forcibly displaced worldwide, and 25.9 million of those people were officially recognized as refugees, which means they were found to have fled their homelands because of persecution, war or violence and they have a "well-founded fear of persecution" if they return home. At year's end, another 3.5 million people were asylum seekers in the process of applying for protected status.

Children under the age of 18 make up one half of the world's refugee population, the report said. And, in what the U.N. said was surely an "underestimate," it counted 27,600 unaccompanied and separated children who sought asylum on their own, and another 111,000 unaccompanied and separated children who had refugee status.

More than two-thirds (67 percent) of all refugees were from five countries: Syria, Afghanistan, South Sudan, Myanmar and Somalia.

The five countries hosting the most refugees, the U.N. said, were Turkey with 3.7 million refugees; Pakistan with 1.4 million; Uganda with 1.2 million; Sudan with 1.1 million and Germany with 1.1 million.

Archbishop Gallagher told Vatican News, "It's obvious that conflicts in the world, difficulties with the environment and extreme poverty are elements that will not change from one day to the next, so we must continue—probably for many years—to act in solidarity and with fraternal love for these people."

While the situation is dire for the migrants and refugees, the archbishop said that people in wealthier nations must acknowledge the contributions of newcomers, and not just in terms of cultural enrichment, but also in offsetting the declining birthrate in many European countries and the need in many nations for factory and farmworkers.

"So, it is necessary to have a balanced approach, but also try to humanize ourselves," he said. "In fact, if one treats others badly, we are the ones who are diminished." †



Archbishop Paul R. Gallagher



Afghan refugee children walk along a road in Lahore, Pakistan on June 20, World Refugee Day. Children under the age of 18 make up one half of the world's refugee population, a U.N. report said. (CNS photo/Mohsin Raza, Reuters)

## God's providential care exists alongside human freedom

By Jana M. Bennett

Divine providence names how God interacts with us and our universe: "God cares for all, from the least things to the great events of the world and its history" (*Catechism of the Catholic Church*, #303).

Yet this belief in God's care and plan for us leads us to ask important questions like, "If God is so present, why is there evil?" "Do I really have free choices if God has planned my life?"

Christian tradition suggests that if God really is who God has revealed himself to be, his presence is compatible with our free will and even with the fact that evil exists. First, though, it's important to name three contemporary approaches that are distortions of Christian divine providence.

One approach denies God's interactions (atheism). Christopher Hitchens, a well-known contemporary atheist who died in 2011, dismissed any concept of God's plan: "I suppose that one reason I have always detested religion is its sly tendency to insinuate the idea that the universe is designed with 'you' in mind or, even worse, that there is a divine plan into which one fits whether one knows it or not."

For Hitchens, there are at least two problems with a divine plan. One is the arrogant and individualistic focus on "me." Another is that "a god" has a plan, because "gods" are human-made attempts to hold power over others.

A second approach is called "moralistic therapeutic deism."

Sociologists Christian Smith and Melinda Lundquist Denton have observed that many people today express beliefs such as:

"A god exists who created and ordered the world and watches over human life on Earth"; that God basically wants people to be nice to each other; that life's purpose is to be happy, which means feeling good about one's self; that God is not involved with us unless he is invited to be, and that good people go to heaven.

Moralistic therapeutic deism suggests that we have maximum choices in our lives. We may even have some control over "god," since all we need to do

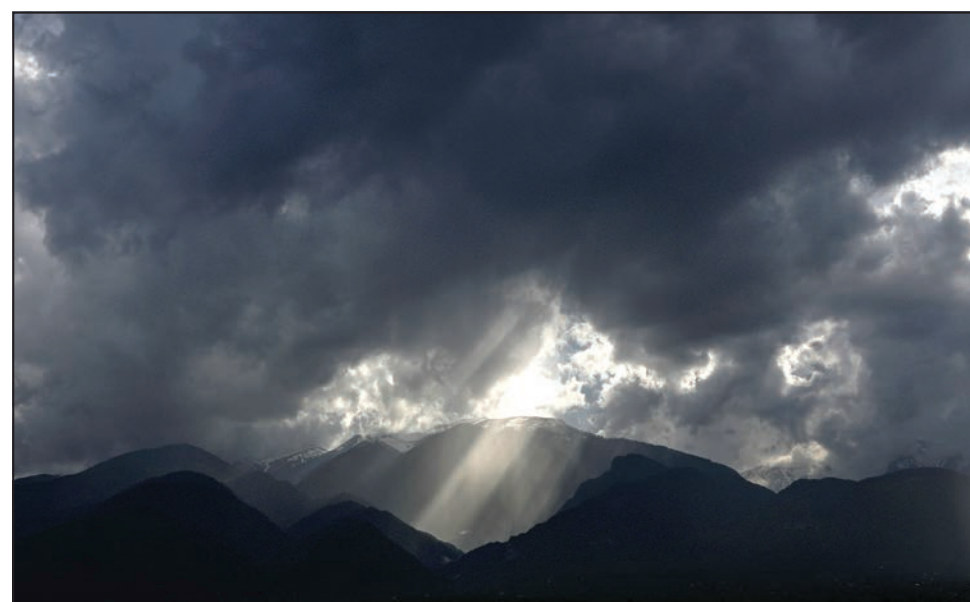


is call upon "god" in moments we perceive as troubling. God has no overall plan for us other than happiness.

A third approach describes God's interactions in terms of fate.

Fate suggests we have a predetermined outcome, with few or no choices. Some of our favorite contemporary stories feature strong aspects of fate. A person might be fated to be king or to take up a difficult task that will save the world.

The ancient Greek tragedy *Oedipus Rex* describes Oedipus' fate: He will kill his father and marry his mother, despite trying desperately not to do those things. Popular novels and films, including the *Harry Potter* series and *Game of Thrones*, feature aspects of fate that enables people to save the world.



Sun rays appear through heavy clouds over Mount Olympus in Greece on May 17. Divine providence names how God interacts with us and our universe. (CNS photo/Alkis Konstantinidis, Reuters)



Michelangelo's painting of the Last Judgment is seen in the Sistine Chapel at the Vatican. God's mysterious workings in human history lead toward the consummation of the world in Christ's glorious second coming. (CNS photo/Paul Haring)

The stories tell about how fate shapes our sense of the degree of choice that we have. These stories indicate that it is we humans who save the world—if we follow our fated path.

Christian thinking assents to none of these paths. In contrast, Christians insist that God is not a mere being among others. God cannot be fully described by any object outside of him—including human imagination.

All time and space, the smallest atom, the largest living being, everything known and unknown, is God's. We don't fully know who God is, but Christians do not dismiss him simply because we cannot see or understand all of who he might be.

Though God is mysterious, he reveals himself to us. Many people have testified to his real and direct presence in their lives. Some have written down these encounters, through the power of the Holy Spirit, in Scripture.

Scripture names God's whole history with us: He creates, redeems and draws us toward Christ's second coming, when God will be "all in all" (1 Cor 15:28). Scripture reveals that God cares deeply for us (Ps 139:13-14).

How can God do this for every single being? If he was a mere object in the universe, we would quickly dismiss his presence. Precisely because God is not a mere object, that means he is for me, you and for the smallest atom, too.

God exists entirely as God, while we exist entirely as ourselves, too. So our free will and God's will co-exist. We are part of his real, everlasting love. Yet love is not coercive, but frees us to be ourselves and make decisions even as God constantly seeks us.

His presence in our history exists even despite



Ashley Steffes, a student at Franciscan University of Steubenville in Steubenville, Ohio, kneels to pray in the Basilica of the National Shrine of the Immaculate Conception in Washington. The interworking of human freedom and God's providential working in this world is a mysterious aspect of the Church's teaching about salvation history. (CNS photo/Mike Crupi, Catholic Courier)

human suffering and the presence of evil. (Read the Book of Job or stories of Christian martyrs.) Christians believe that God stands directly with us and for us, even in the midst of pain and suffering. The lack of happiness does not mean a lack of God.

So, as we navigate a world that proposes three distorting approaches to God's presence, we Christians are asked to think quite differently.

We are asked to name God's real and direct presence in our own lives, even as we proclaim that he is mysterious. Our God loves us utterly and deeply, and without end.

(Jana M. Bennett is a professor of moral theology at the University of Dayton in Ohio. She is co-author, along with David Cloutier, of the book *Naming our Sins: How Recognizing the Seven Deadly Vices Can Renew the Sacrament of Reconciliation.*) †

## Corrections Corner/Fr. Jeremy King, O.S.B.

## 'Tails' and stories of men and women incarcerated

Spike is his name. He is a pit bull who was rescued from a puppy mill where he was born. He was adopted by a loving couple.



Spike's personality was typical of his breed, but he was treated with great care and gentleness. He learned to play well with other dogs and kids. He was very protective of those who took care of him and never caused any trouble. His owners

allowed him to mate with Pepper, and together they had a litter of six pups.

Jake is his name, and he was one of the six born of Spike and Pepper. Jake's owner gave him a great home and treated him well, but Jake did not play well with others and got loose and ran with a pack of hounds. They taught him to fight and resist the love his owners showered on him.

Police were called many times by neighbors, and eventually Jake was

impounded by authorities. Jake's owners bailed him out and kept him in a cage at home, letting him out only when he was guarded and on a leash.

They walked him, and every time he pulled on the leash they jerked him back and punished him even when he was just wanting to play with another dog or child. They no longer trusted him, and from then on Jake started to lose all interest in anything. Sadly, he died because he got his leash caught on his cage and was strangled.

Teska, another of Spike and Pepper's litter, was never adopted because she was born with one leg shorter than the other. She lived a quiet life, and Pepper's owners were good to her. She never played with her other litter members, and she did not get attached to the children who lived in the house. In fact, she was annoyed by their attention. One day, the youngest child reached out to pet her while she was eating and she bit the toddler on the face. Her owners euthanized her.

These three pups' tales are not so different from the stories of men and

women who end up being incarcerated across our country. Many of them come from families who are good and solid, and yet circumstances arise that change the course of their destinies.

Some are born into extremely toxic and disastrous family environments and don't have much chance to escape the inevitable. Many of the men and women I have met in prison and jails during the past eight years are extremely talented and gifted people. In fact, I can say that I have met some of the most talented, gifted and articulate people I have ever met in my life in jail and prison.

They have impressed upon me that they possess qualities to be outstanding citizens and members of society. It is our challenge to help them see that before it is too late.

*(Benedictine Father Jeremy King is a member of the archdiocese's Corrections Advisory Committee, and is a frequent visiting chaplain in the Indiana Department of Correction.) †*

## Faith and Family/

Sean Gallagher

## Finding hope in the passing nature of this world

I don't get to Columbus very often nowadays. But when I do get there, I sometimes drive by the church building



where my wife, Cindy, and I exchanged our wedding vows on June 9, 2001.

It was one of the last wedding Masses at St. Bartholomew Church before the parish dedicated later that same year a new and larger worship

space on the north side of Columbus to accommodate its membership, which had grown considerably since the church near its downtown was built.

The old church building was eventually sold, and subsequent owners have not kept the structure in good shape. Seeing the church in a state of disrepair is bittersweet for me.

That was the place, after all, where Cindy and I pledged before God and the Church to join together with the help of his grace in a covenant of life and love until death do us part.

The current state of the building where something very holy happened in my life tangibly reminds me that our world, as beautiful as it is and as permanent as it may seem to be, is passing away.

Even the precious sacraments that Christ gave to the Church will fade away when he returns in glory. The sacrament of marriage, which has defined my life since that beautiful day in 2001, will be no more at the resurrection of the dead where "they neither marry nor are given in marriage but are like the angels in heaven" (Mt 22:30).

The sacraments, after all, in all their beauty and goodness are but fleeting shadows of the fullness of God's life into which we will be fully immersed if, by the aid of his grace, we share in his friendship at the moment of our death or when Christ returns again.

When we love our spouses and the sacraments of the Church with all our hearts, it can be difficult to imagine life without them. But Christ has promised us in heaven a happiness that infinitely exceeds the limits of our minds.

C.S. Lewis poetically presents this attractive yet challenging reality in *The Last Battle*, the culmination of the books that make up his *Chronicles of Narnia*.

Narnia is a fantastic world peopled by talking beasts and dancing fauns and trees in which various children from our world are magically drawn. There they encounter Aslan, a great lion that is a Christ-like figure who lives in his own country across the sea but mysteriously comes and goes in Narnia to right wrongs.

In *The Last Battle*, one of these children, Jill Pole, speaks to Jewell, a unicorn, as they make their way to a battle that they know they will lose and which will mark the end of Narnia.

After Jewell tells her of the centuries of happiness that have filled Narnia's history, Jill sadly says it would be "lovely if Narnia just went on and on." The unicorn answers wisely, "Nay, sister, all worlds draw to an end; except Aslan's country."

Over the years, I've been blessed to read to my boys this book and the others of the *Chronicles of Narnia*. Yet I have to say that there's something in me that doesn't like reading *The Last Battle*. Maybe I'm like Jill, just wishing that Narnia would go on and on.

It doesn't, of course, but it is succeeded by a far greater world, by Aslan's country, in a way that couldn't be foreseen in that terrible final battle.

Living the Gospel today is a battle just as it was in the earliest days of the Church. And when so often it seems like we're on the losing side of the struggle, perhaps the Church's teaching of the passing nature of this world can actually be a source of hope. †

## Intellect and Virtue/John Garvey

## Religious freedom will only matter if religion matters

Last month, California's Senate passed a bill (S.B. 360) that would require priests to report crimes of child abuse they



hear in confession. It doesn't apply to all penitents—only, roughly speaking, to other priests or Church employees. Failure to report would be punishable by a fine or imprisonment. The lower house of the

legislature is expected to take the bill up in September.

The *Code of Canon Law* forbids a priest to betray the confidence of a penitent for any reason, even to save his own life. The penalty for doing so is automatic excommunication. S.B. 360 thus puts priests to a stark choice: Separate yourself from the Christian community or go to prison.

To be sure, it is difficult to see how the law could be enforced. It applies to a small subset of child abusers. And those, if they seek the sacrament at all, can confess anonymously, behind a screen. Even if the penitent were known to the priest, only the two of them would know of the communication, and both would have reason to keep it secret.

If it were enforced, I trust the courts would hold it unconstitutional. The First

Amendment says that the government may not prohibit the free exercise of religion, and it is hard to imagine a more obvious violation than this. It's as close as a constitutional democracy can get to behaving as the Islamic State group does ("renounce your faith or die") toward Christian and Yazidi captives.

I have been thinking, though, about how we got to this surprising turn of events. It is dismaying that the California Senate has so little concern for the sacrament of reconciliation. But in that regard it is not unlike most Catholics.

The Center for Applied Research in the Apostolate reported in 2008 that three-fourths of all Catholics never go to confession, or go less than once a year. Many of the 30 parishes in Sacramento, where the California legislature sits, offer the sacrament just 30-45 minutes per week, or only by appointment.

The decline is similar to the fall-off in Mass attendance, but even steeper. Fifty years ago, two in three Catholics attended Mass weekly. Today it's fewer than four in 10.

I can only speculate about why the sacrament of reconciliation has fallen into greater disfavor. One likely reason is that Catholics today, like other Americans, have lost our sense of sin. We make mistakes. We have addictions. We mix up our priorities. We address our problems

with 12-step programs and self-help manuals. But we don't weep because we have offended God and seek his forgiveness.

We have also lost our sense of the sacred. There was a time, not so long ago, when confession and Communion were connected. The rites of Saturday prepared us for Sunday because, like the centurion, we worried about having a fitting abode to receive the Lord. For many Massgoers today, reception of the Eucharist is a more informal thing, sort of like a business casual self-serve brunch.

Catholics and other serious believers have worried a lot this past decade about religious freedom. I share their concern, and S.B. 360 is a good example of what we are worried about. But in the long run religious freedom will only matter if religion matters. We have ourselves to blame for the direction the law is heading.

This is what the Lord said to Jeremiah. "And when they ask, 'Why has the Lord our God done all these things to us?' say to them, 'As you have abandoned me ..., so you shall serve foreigners in a land not your own'" (Jer 5:19).

*(John Garvey is president of The Catholic University of America in Washington. Catholic University's website is [www.cua.edu](http://www.cua.edu).) †*

## Emmaus Walk/Debra Tomaselli

## The month of weddings and remembering a very special marriage

My stomach was in knots as I dialed my beloved daughter, Lynn, who was away at graduate school.



"Can we talk?" I asked. "It's about Justin."

My husband and I had concerns about her boyfriend. Right from the start, we could tell there was something special between them, and we weren't thrilled about it.

"You don't like him, do you?" she asked. Emotion rose in her voice.

"I wouldn't say that," I said. "We have concerns."

Justin was a nice guy, but I didn't like that he'd dropped out of college. I didn't like that he was working in a dead-end job as a waiter. I didn't like that he wasn't Catholic. I didn't like his public school education compared to Lynn's Catholic school culture. ... Did she consider these things?

Lynn burst into tears.

"Yes, yes, I understand your concerns," she said. "But I like him so much! I can't help it. I really like him."

Then, composing herself, she added,

"You never know what God is going to do."

I didn't want to make decisions for her, and I told her that. I just wanted to voice those concerns. Besides, she could be right. You never know what God is going to do.

After that, we discussed an upcoming football game, the semester's classes, and an upcoming spring break before hanging up.

The next morning, I was the lector at Mass. Oddly enough, my reading was from the Book of James: "Do not complain, brothers, about one another, that you may not be judged. Behold, the Judge is standing before the gates" (Jas 5:9). (Let him do whatever criticizing must be done.)

I cringed, remembering last night's conversation with my daughter. After Mass, I raced home and e-mailed the passage to her.

"OK," I said, "This message is meant for me. I addressed our concerns about your boyfriend, but I'm done now. I get it. I won't say anything again. Just be sure of what you are doing."

From then on, I kept my mouth shut. My feelings didn't miraculously change, but I kept my opinions to myself. I revisited the Scripture passage often, and pushed myself to trust God with the outcome of their relationship. It wasn't easy.

The following year, they married. Shortly afterward, Justin decided to be received into the full communion of the Church and invited me to be his sponsor. We attended weekly Rite of Christian Initiation for Adults sessions, sharing God's action in our daily lives. We grew in devotion for God and love and respect for each other.

Then, Justin followed what he believed to be God's call to start his own business. It flourished!

This June marks their 12th wedding anniversary.

Faith is central to their lives. They have seven children on Earth and a stillborn in heaven. Lynn loves being a stay-at-home mom. We love Justin like a son. They are one big happy Catholic family, and they bring much joy into our lives.

Who would have guessed?

Thanks be to God for directing me with that Scriptural passage delivered long ago: "Do not complain, brothers, about one another, that you may not be judged. Behold, the Judge is standing before the gates" (Jas 5:9).

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

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

# The Sunday Readings

Sunday, June 30, 2019

- 1 Kings 19:16b, 19-21
- Galatians 5:1, 13-18
- Luke 9:51-62



The first reading for Mass on this weekend is from the First Book of Kings. While the focus, at least in terms of the books' titles, is upon the kings of Israel, prophets play a major role. Such is the case in this weekend's reading. The king is not mentioned in this selection. Rather, the chief figures are the prophets Elijah and Elisha.

As the Hebrew people gradually were formed into the nation of Israel, and as Moses and his lieutenants passed from the scene in the natural course of events, figures emerged to summon people to religious fidelity.

They were the men whom generations of Jews and then Christians have called the prophets. The English definition of "prophet" is too narrow. Most often, English-speaking persons associate prophecy with predicting the future.

The broader definition, which fits the roles of these Old Testament prophets, was that they spoke for God, proclaimed his law and called the people to religious devotion.

Although the prophets (at least those of whom we have records, and we have records of only a few) often faced rebuke and even outright hostility from the Hebrew people, as a class they were admired.

In this reading, the prophet Elijah calls Elisha to follow and succeed him in the prophetic mission. Elisha followed Elijah, forsaking everything else.

For the second reading, the Church presents a passage from St. Paul's Epistle to the Galatians. The theme of this reading is freedom. It expresses Paul's as well as the classic Christian understanding of freedom.

Popular conversation would suggest that persons who are truly free live lives of utter abandon. The more outrageous and extreme the departure from standards, the greater the freedom.

Christian wisdom has another opinion. Yielding to instincts and feelings without question is not a sign of freedom but of slavery. The person who

has the perception to see the outcome of certain behavior and the strength to subordinate actions to an accepted goal, seen as a higher motive, is the person who is free.

St. Luke's Gospel supplies the last reading. Even today the route from Galilee to Jerusalem passes through Samaria. Much of Samaria is included in that contested part of the region occasionally mentioned today in news reports as the West Bank.

At the time of Jesus, pious Jews universally despised Samaritans. Centuries before Christ, when many Jews had died during repeated conquests of their land rather than tolerate the conquerors' paganism, many in Samaria not only had tolerated the conquerors and their paganism, but they had intermarried with the foreigners.

Intermarriage was a supreme outrage for Jews. The Samaritans had defiled the pure ethnic line of the chosen people by bringing alien blood into their midst.

Jesus spoke with Samaritans, a gesture that caused many Jewish eyebrows to lift. Hearing the disciples' complaints, Jesus reminded them that the kingdom of God was not of this world. In God's kingdom, ethnicity and settling old scores mean nothing.

## Reflection

The message this weekend is about the plan of God to give eternal life to all people, who sincerely seek this life, through Christ. First Kings sets the stage. From the oldest periods of history, God reached out to people through the prophets.

References to freedom and to scorn for whomever come together as advice for us now but also for humans in any age.

We must liberate ourselves from the fears and angers that can overtake us. No Christian can hold anyone in contempt because of accidentals such as race or even earnestly held belief.

The kingdom of God is not of this world. It has its clear realities and demands. Are we free enough to see them and respond to them? Or, are we entrapped in our preconceptions, animosities, personal insecurities and nearsightedness? †

## Daily Readings

### Monday, July 1

St. Junipero Serra, priest  
*Genesis 18:16-33*  
*Psalm 103:1b-4, 8-11*  
*Matthew 8:18-22*

### Tuesday, July 2

*Genesis 19:15-29*  
*Psalm 26:2-3, 9-12*  
*Matthew 8:23-27*

### Wednesday, July 3

St. Thomas, Apostle  
*Ephesians 2:19-22*  
*Psalm 117:1b-2*  
*John 20:24-29*

### Thursday, July 4

*Genesis 22:1b-19*  
*Psalm 115:1-6, 8-9*  
*Matthew 9:1-8*

### Friday, July 5

St. Anthony Zaccaria, priest  
 St. Elizabeth of Portugal  
*Genesis 23:1-4, 19; 24:1-8, 62-67*  
*Psalm 106:1b-5*  
*Matthew 9:9-13*

### Saturday, July 6

St. Maria Goretti, virgin and martyr  
*Genesis 27:1-5, 15-29*  
*Psalm 135:1b-6*  
*Matthew 9:14-17*

### Sunday, July 7

Fourteenth Sunday in Ordinary Time  
*Isaiah 66:10-14c*  
*Psalm 66:1-7, 16, 20*  
*Galatians 6:14-18*  
*Luke 10:1-12, 17-20*  
 or *Luke 10:1-9*

Question Corner/Fr. Kenneth Doyle

## The Church has taught the perpetual virginity of Mary from its earliest days

Several weeks ago in your column, you stated that Mary remained a virgin after Jesus' birth and for the rest of her life. The Bible states otherwise. Matthew 1:24-25 says that Joseph "did not know her until she had brought forth her firstborn Son."



Other passages reveal that Jesus had other siblings, born to Joseph and Mary after the birth of Jesus. (James is named as one of the half-brothers of Jesus). It would be helpful if you were to make this correction in a future column. (Missouri)

According to the consistent and centuries-old teaching of the Church, no correction is needed. As the *Catechism of the Catholic Church* states, quoting St. Augustine from the fifth century, Mary "remained a virgin in conceiving her Son, a virgin in giving birth to him, a virgin in carrying him, a virgin in nursing him at her breast, always a virgin" (#510). Regarding the passage you quote from Matthew (Mt 1:25), as my earlier column explained, the Greek word that is translated "until" says nothing about what happened afterward. (Greek translators used the same word—"eso"—to say in 2 Samuel 6:23 that the daughter of Saul "had no children until the day of her death.")

But the main reason I have chosen to address your question is to comment on your view that Jesus had other siblings. All four evangelists do, in fact, make some mention of his brothers and sisters. Mark 6:3, for example, asks: "Is he [Jesus] not the carpenter, the son of Mary, and the brother of James and Joses and Judas and Simon? Are not his sisters here with us?"

Some Catholic scholars explain that the Greek word "adelphos" can mean not just blood brothers, but also half brothers, stepbrothers or even cousins—the speculation being that Joseph may have had children from a previous marriage, making them step-siblings of Jesus.

The crucifixion would seem to corroborate the Catholic belief that Jesus was the only child of Joseph and Mary: In Jewish custom, the obligation of caring for a widowed mother would pass to the next oldest if anything happened to the firstborn son; but since Jesus had no "blood brother," he entrusted Mary on Calvary to the care

of John, the beloved disciple.

Until recently the *Catechism of the Catholic Church* said that capital punishment was acceptable under some circumstances. Now it says that the death penalty is inadmissible. Therefore, if the teaching was wrong before, then it may be wrong now. (Virginia)

It is true that a development of the Church's teaching on the use of the death penalty is reflected in a textual change in the *Catechism of the Catholic Church* announced by Pope Francis in August 2018.

Previously the catechism had read: "The traditional teaching of the Church does not exclude recourse to the death penalty, if this is the only possible way of effectively defending human lives against the unjust aggression" (#2267). The same section was quick to point out, though, that the cases which warranted the execution of the offender in today's society were "very rare, if not practically nonexistent."

This last phrase reflected the development of the Church's teaching on the use of the death penalty put forward by St. John Paul II in his 1995 encyclical letter "Evangelium Vitae" ("The Gospel of Life"), which was issued three years after the original text of the catechism. The teaching of that encyclical brought about a change in the text of the catechism.

The most recent change in the text of the catechism on this topic authorized by Pope Francis can then be seen as a natural development of what Pope John Paul taught:

"The Church teaches, in the light of the Gospel, 'that the death penalty is inadmissible because it is an attack on the inviolability and dignity of the person,' and she works with determination for its abolition worldwide.

"Today ... there is an increasing awareness that the dignity of the person is not lost even after the commission of very serious crimes.

"In addition, a new understanding has emerged of the significance of penal sanctions imposed by the state. Lastly, more effective systems of detention have been developed, which ensure the due protection of citizens but, at the same time, do not definitively deprive the guilty of the possibility of redemption."

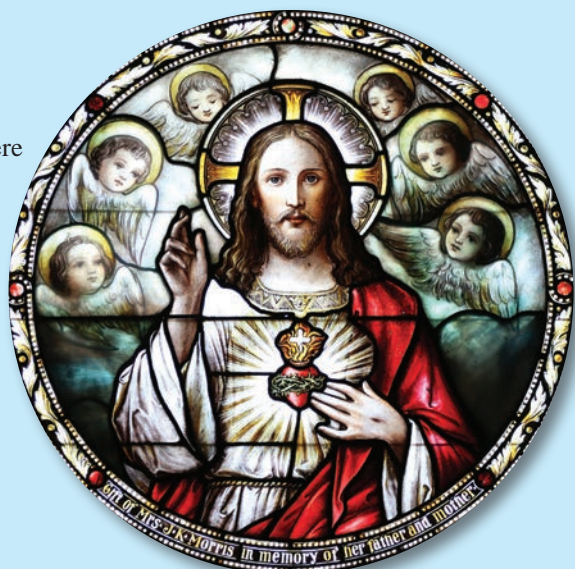
(Questions may be sent to Father Kenneth Doyle at [askfatherdoyle@gmail.com](mailto:askfatherdoyle@gmail.com) and 30 Columbia Circle Dr., Albany, New York 12203.) †

## My Journey to God

### My Savior

By C. S. Likins

From the low place  
 to the high place  
 to the wonder how I ever got here  
 my place  
 It's been a quick pace  
 and a slow crawl  
 to get to where upon my knees  
 I've come to fall  
 to thank you and praise you  
 like I've never done before



(C. S. Likins is a member of St. Malachy Parish in Brownsburg. Photo: The Most Sacred Heart of Jesus is depicted in a stained-glass window at St. Andrew Church in Sag Harbor, N.Y. The feast of the Most Sacred Heart of Jesus is celebrated on June 28 this year.) (CNS photo/Gregory A. Shemitz)

# 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.

**ABELLADA, Gabriel G.**, 102, St. Mary, Greensburg, June 16. Husband of Teodora Esteliea. Father of Thelma Delacruz, Estrelita Kintanar, Nancy Lontok, Alfredo and Mario Abellada. Grandfather and great-grandfather of several.

**BOYER, Patricia L. (Gunning)**, 80, St. Gabriel the Archangel, Indianapolis, April 30. Wife of Robert Boyer. Mother of Christina Baker and John Boyer. Sister of Jeanne Virgin. Grandmother of one.

**BRADFIELD, Waltraud**, 96, SS. Francis and Clare of Assisi, Greenwood, Dec. 26, 2018. Father of Linda Eickmann and Dixie Norris. Brother of Liselotte Mueller. Grandfather of one.

**BUECHLER, Herman E.**, 89, St. Mary-of-the-Knobs, Floyd County, June 13. Husband of Doris Buechler. Father of Debbie Nungester, Shelly Stephenson and Dennis Buechler. Grandfather of seven. Great-grandfather of two.

**CONDER, Patrick**, 52, St. Mary, Lanesville, June 12. Husband of Mary Jo Conder. Father of Hannah and Bryant Conder. Son of Rama Conder. Brother of Elizabeth Bentley, Dennis and Timothy Conder.

**CASTELLANOS, Trinidad Guillen**, 75, St. Gabriel the Archangel, Indianapolis, March 12. Father of Carolina Clemente, Leonel and Nelson Guillen. Brother of Brigida,

Dolores, Petra, Faustino and Gumaro Guillen Castellanos. Grandfather of six.

**DANNENBRINK, Albert H.**, 78, St. Gabriel the Archangel, Indianapolis, Jan. 1. Husband of Mary Jo Dannenbrink. Father of Kim Beecher, Katheleen, Kevin, Kirt and Kristopher Dannenbrink. Brother of Tona Schrecongost. Grandfather of five. Great-grandfather of two.

**DIGIOVANNI, Josephine B.**, 90, St. Bartholomew, Columbus, June 13. Mother of Anna Scudder, Gina, Anthony, John and Nichols DiGiovanni. Sister of Geraldine Casablanca and Marlene Valeriotte. Grandmother of nine. Great-grandmother of 14.

**ECKERT, Viola M.**, 90, St. John Paul II, Sellersburg, June 12. Mother of Sandra

Bragg, Donna Cunningham, Mary Everage, Brenda Patterson, Sharon Rush, Mark and Steven Eckert. Grandmother of 10. Great-grandmother of 21.

**HALL, Joan S.**, 86, St. Christopher, Indianapolis, June 15. Mother of Michael and Phillip Hall. Grandmother of two.

**HALL, Matthew J.**, 63, St. Gabriel the Archangel, Indianapolis, May 26. Husband of Rachel Graham. Father of Marc and Raymond Hall-Graham. Brother of Elizabeth and Father John Hall.

**HEIS, John, Sr.**, 73, St. Michael, Brookville, May 5. Husband of Barbara Heis. Father of Angela Ripperger, James, John, Jr., and Joshua

Heis. Brother of Betty Ashcraft, Ruth Ann Ketron, Rose Mallory, Father Clarence, Donald and

Elmer Heis. Grandfather of eight. Great-grandfather of two.

**HOEING, James L.**, 62, St. Mary, Rushville, June 15. Husband of Pamela Hoeing. Father of Allision Collins, Amy Robbins and Adam Hoeing. Son of Wilbur Hoeing. Brother of David, Donald, Kenneth, Kevin, Mark, Mike and Richard Hoeing. Grandfather of four.

**KELLER, Mary M.**, 97, St. Anne, New Castle, May 31. Mother of Sheila Roberts, Jerry and Larry Keller. Grandmother of four. Great-grandmother of 12.

**MEYER, James A.**, 77, Immaculate Heart of Mary, Millhousen, June 17. Husband of Rita Meyer. Father of Kelli Cobler and Kevin Meyer. Brother of William Meyer. Grandfather of four.

**MONTOYA, Luis Meza**, 74, St. Gabriel the Archangel,

Indianapolis, March 4. Husband of Antonia Garcia Cruz.

**MOSEY, Stephen**, 63, St. Elizabeth Ann Seton, Richmond, June 18. Husband of Andrea Mosey. Father of Whitney Mosey-Russell, Bailey and Samuel Mosey. Brother of Christina Dodds, Suzanne Henley, Carol Svarczkopf and George Mosey. Grandfather of one. Step-grandfather of two.

**PAHL, George H.**, 72, St. Pius X, Indianapolis, June 2. Husband of Norma Pahl. Father of Darcy and Bryan Pahl. Grandfather of eight. Great-grandfather of one.

**REYES ECHEVERRIA, Maria**, 67, St. Gabriel the Archangel, Indianapolis, April 5. Mother of Reyna Cruz.

**RIDDLE, Mary**, 83, St. Paul, Tell City, June 14. Mother of Stacy Hagman. Sister of

Mary Blunk, Joyce Holman, Linda Peter, Jerry, Joe and Paul Pund. Grandmother of four. Great-grandmother of one.

**SAUCERMAN, Violet A.**, 81, SS. Francis and Clare of Assisi, Greenwood, March 7. Mother of Jane Graham, Janet Jeffries, June Ploughe, Mary Winters, Jason, Jeff, Jerry, John, Joseph, Justin and Richard Saucerman. Sister of Mary Ostrum and Jim McCarter. Grandmother of 27. Great-grandmother of 14.

**SANCHEZ, Juan Castillo**, 62, St. Gabriel the Archangel, Indianapolis, April 17. Husband of Rosalba Quirarte.

**WRIGHT, Aline R.**, 87, St. John Paul II, Sellersburg, June 12. Wife of Hobert Wright. Mother of Janie Miller, Joyce Ann Nolot and Steve Wright. Grandmother of five. Great-grandmother of five. †



## Cathedral light show

The façade of the Cathedral of Notre-Dame d'Amiens is illuminated on June 16 during a light show in Amiens, France. (CNS photo/Phil Noble, Reuters)

## HHS bans NIH from using fetal tissue from elective abortions in research

WASHINGTON (CNS)—The U.S. Department of Health and Human Services (HHS) banned the National Institutes of Health (NIH) from using human fetal stem cells from electively aborted babies for government-funded research on June 5.

The department also issued a \$20 million grant for research to develop models that do not rely on human fetal tissue.

HHS released a statement saying that “promoting the dignity of human life from conception to natural death is one of the very top priorities of President [Donald J.] Trump’s administration.”

Archbishop Joseph F. Naumann of Kansas City, Kan., chairman of the U.S. Conference of Catholic Bishops’ Committee on Pro-Life Activities, issued a statement on this decision, commending the Trump administration for directing tax dollars away from fetal tissue and toward alternative research solutions.

“Scavenging and commodifying the body parts of abortion victims for use in research gravely disrespects the bodies of these innocent human beings,” Archbishop Naumann said on June 6. “Their remains deserve the same respect as that of any other person. To subsidize this degrading practice with our taxpayer dollars is deeply offensive to millions of Americans.”

After an audit and review of its own research involving human fetal tissue and elective abortions, HHS elected to adopt the ban on human fetal research, not only within HHS itself, but to terminate contracts without outside institutions that used fetal stem cells for research.

It refused to renew a \$13 million research contract with the University of California, San Francisco, because it failed to live up to their moral and ethical standards.

In 2019 alone, NIH spent \$120 million on fetal tissue of unborn babies, according to a news release.

Knights of Columbus CEO Carl Anderson issued a statement citing the “millions of taxpayer dollars” that NIH “has spent pursuing this unethical research” and thanking HHS for “this important action” and encouraging HHS to ensure that all grants maintain a respect for human life.

In addition to refusing to renew its contract with the University of California, San Francisco, HHS will change its regulations for future NIH grants in order to uphold its safeguards against exploiting human fetal tissue.

The department also funded a \$20 million research project to discover alternatives to fetal stem-cell research. The goal is to create human tissue substitutes that can be reliably used to test the effects of new drugs on the human body.

In a news release, Republican Rep. Chris Smith of New Jersey, who fought in the House to end NIH’s fetal tissue research programs, said that “there are proven ethical alternatives for life-saving research such as using mice with humanlike immune systems developed from bone marrow and umbilical cord blood.”

Current avenues of alternative research under the HHS grant include donated cadaver tissue from deceased newborns, tissue modeling, and genetically altering mice to undergo human drug tests.

This ban is currently under threat from the pending H.R. 2740 Departments of Labor, Health and Human Services, and Education, and Related Agencies Appropriations Act. If passed, the bill, currently under debate in the Senate, will reverse the HHS and Trump Administration’s ban on using fetal tissue for research. †



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P.O. Box 1410, Indianapolis, IN 46206-1410

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

# Holy Spirit conducts symphony of communion, pope says at audience

VATICAN CITY (CNS)—Like an orchestra conductor leading a symphony of different sounds and harmonies, the Holy Spirit creates a masterpiece of unity and communion that extols God's love, Pope Francis said.

In creating this harmony, the Holy Spirit "makes the Church grow by helping it go beyond human limits, sins and scandal," the pope said on June 19 during his weekly general audience.

"The Holy Spirit is the creator of communion, he is the artist of reconciliation who knows how to remove the barriers between Jews and Greeks, between slaves and free people, to make them one body," he said.

Continuing his series of talks on the Acts of the Apostles, the pope reflected on the gift of the Holy Spirit, which the Apostles received on Pentecost and was manifested in gusts of wind and tongues of fire descending upon them.

The wind that blew through the cenacle was "an eruption that does not tolerate" closed doors, but instead bursts them wide open, he said.

Fire, which throughout biblical tradition is a symbol of God's presence, immediately descends upon the Apostles, thus "purifying and revitalizing them," he added.

"The Church is therefore born of the fire of love, a fire that burns at Pentecost and manifests the power of the word of the Risen One imbued with the Holy Spirit," the pope said. "The new and definitive covenant is no longer based on a law written on tablets of stone, but on the action of the Spirit of God who makes all things new and is engraved in the hearts of the flesh."



Pope Francis embraces a girl as he arrives for his weekly general audience in St. Peter's Square on June 19. (CNS photo/Vatican Media)

Pope Francis said that God continues to pour his Spirit upon Christians today, drawing the faithful to him through "divine attraction," and he "seduces us with his love" so that all may receive a new life through him.

"Let us ask the Lord to make us experience a new Pentecost, which will open our hearts and tune our feelings with those of Christ," the pope said, "so that we may announce without shame his transforming word and bear witness to the power of love that calls to life all who encounter him." †



## St. Meinrad Church construction

In this photo from 1959, the new church building for St. Meinrad Parish in St. Meinrad is shown under construction. Ground was broken for construction of the new church building on Jan. 25, 1959, and the church was dedicated on March 27, 1960. The Tell City Deanery faith community was founded in 1854.

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

## SERRA CLUB VOCATIONS ESSAY

# Teen's faith strengthened by service, teacher and parents' commitment to life

By Eilyn Mayo  
Special to *The Criterion*

If I had the opportunity to meet Pope Francis, I would tell him about my faith journey starting at my first Communion



to where I am now. I would verbally introduce him to all the people that have helped me through my faith journey. I would tell him about some of the community service I've done that has brought me happiness.

Service is something I would tell

Pope Francis about. I'd share how I'm a youth leader at my church, and how I've helped lead retreats. I'd share how I, along with friends, plan out the activities we do at youth group. I would tell him about the time I went downtown with my classmates, made sack lunches and gave them to the homeless along with scarves and hats.

I would tell Pope Francis about one of the people that has led me the most in my faith journey. That person is my old religion teacher, whom I call Mama C. I would tell him Mama C is the most selfless and devoted person I have ever met and personally know.

I would tell him how she always puts others ahead of herself and is constantly

caring for all her students. She's always there when a student needs to talk and will go out of her way to help someone out. I might even tell him about the little crush she has on him.

One story I would love to share with Pope Francis is one that happened before I was even born. When my mom was pregnant with me, the doctors told her I was going to have Down syndrome and some other complications.

They asked her if she wanted to abort, but she didn't. She instead went up a mountain along with my dad and prayed to God and before an image of the Virgin Mary that had appeared in the rock of the mountain. They prayed that I would be a normal healthy baby. Well, their prayers

were answered. I would tell him about this story that has really stuck with me and helped me in my faith journey.

In conclusion, it would be a complete honor to meet the pope. I would love to share the people that have helped me in my faith journey, if I ever got to meet him. I would also love telling him about the story my parents told me.

(Eilyn and her parents, Eduardo and Elena Mayo, are members of Holy Spirit Parish in Indianapolis. She recently completed the 10th grade at Cathedral High School in Indianapolis and is the 10th-grade division winner in the Indianapolis Serra Club's 2019 John D. Kelley Vocations Essay Contest.) †

## Classified Directory

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### Employment

## ECCLESIASTICAL NOTARY

The Tribunal is seeking a full-time Ecclesiastical Notary. Responsibilities include clerical duties, assembling marriage cases according to canonical and office procedures and interacting with clients on the telephone or in person.

Qualifications include strong typing skills, experience using personal computers, ability to maintain a high level of confidentiality and well-developed interpersonal and organizational skills. A college degree or commensurate work experience is required.

Canon law requires that the person in this position be a baptized Catholic and, if married, be validly married according to the laws and teachings of the Catholic Church.

The position is an opportunity to work directly in Church ministry that serves people's human and spiritual needs. Please e-mail cover letter, resumé, and list of references, in confidence, to:

**Ed Isakson**

Director, Human Resources • Archdiocese of Indianapolis  
1400 N. Meridian St. • Indianapolis, IN 46202  
E-mail: [eisakson@archindy.org](mailto:eisakson@archindy.org)

EQUAL OPPORTUNITY EMPLOYER

Resumés will be accepted through July 15, 2019.



# BLESS THOSE WHO BLESS YOU

UNITED CATHOLIC APPEAL  
*Christ Our Hope*

Every aspect of the life and ministry of a priest is a gift from God. Our priests dedicate their lives to the building up of our Church.

Priests typically retire at the age of 70, but many continue to offer their sacramental services well into their 80's.

## **HOW IS THIS FUNDED?**

The Priest Retirement Fund is funded by contributions through the United Catholic Appeal. Of the total \$6.6 million goal, \$1.8 million goes to support our retired priests.

Think of the priest who married you, who baptized your children, the priest who presided at your loved one's funeral, and who counseled you at various times of your life.

**Help us show gratitude for their lifetime of ministry and service by making a pledge to the United Catholic Appeal and designating your gift to priest retirement.**

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## **WHEN YOU MAKE A GIFT, YOU ARE MAKING A DIFFERENCE.**

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Jesus said, "No one has greater love than this, to lay down one's life for one's friends." And that is exactly what our priests do for us. They bless us with their service and love, and now you can make a gift to help support them in retirement.

To give, scan the QR Code to the right, or visit [www.archindy.org/UCA](http://www.archindy.org/UCA) and click on "Donate to UCA" in the top, right corner.

