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Secrecy of confession must never be violated, Vatican says

VATICAN CITY (CNS)—In the light of “a worrying negative prejudice” against the Catholic Church,



Pope Francis

Pope Francis ordered the publication of a document affirming the absolute secrecy of everything said in confession and calling on priests to defend it at all costs, even at the cost of their lives.

The need for the absolute secrecy of confession “comes directly from revealed divine law and has its roots in the very nature of the sacrament to the point that no exception whatsoever can be admitted in the ecclesial sphere and even less in the civil one,” a new Vatican document said.

The “note of the Apostolic Penitentiary on the importance of the internal forum and the inviolability of the sacramental seal” was approved by Pope Francis on June 21 and published by the Vatican on July 1.

The note was signed by Cardinal Mauro Piacenza, head of the Apostolic Penitentiary, a Vatican court dealing with matters of conscience.

Some recent challenges to the secret of confession have come from states trying to react to the Catholic Church’s clerical sexual abuse crisis, the note acknowledged. The document did not mention any specific proposed legislation, such as that working its way through the California legislature or proposed in Australia in response to a government inquiry into the sex abuse crisis.

“The priest, in fact, comes to know of the sins of the penitent ‘non ut homo sed ut Deus’—not as a man, but as God—to the point that he simply ‘does not know’ what was said in the confessional because he did not listen as a man, but precisely in the name of God,” the Vatican document said.

“A confessor’s defense of the sacramental seal, if necessary, even to the

See CONFESSION, page 2



Archbishop Charles C. Thompson looks on as Gina Fleming, superintendent of Catholic schools for the Archdiocese of Indianapolis, speaks during a June 27 media gathering at SS. Peter and Paul Cathedral in Indianapolis. (Photo by Sean Gallagher)

Archbishop Thompson, archdiocesan school superintendent address issues involving Brebeuf and Cathedral high schools

By Natalie Hoefer and John Shaughnessy

Noting that he tries to be “Christ-centered” in every decision he makes, Archbishop Charles C. Thompson stressed two major points as he met with reporters on June 27.

The news gathering was to discuss the recent choices made by Cathedral High School and Brebeuf Jesuit Preparatory School concerning expectations of teachers, guidance counselors, administrators and other leaders in Catholic schools.

Both choices by the two Indianapolis private schools involved teachers in same-sex marriages.

The schools’ choices were made in relation to the archdiocese’s requirement that all Catholic schools must state in their contracts that these “ministerial witnesses” must “convey and be supportive of all teachings of the Catholic Church,” including its teaching on the “dignity of marriage as one man and one woman.”

Making his first point, the archbishop said, “I should tell you, I’m from a big family. I’ve got dear family members, dear friends with same-sex attraction. So it’s as personal to me as it is to anyone. And they know I love them unconditionally. And they know I respect their dignity as a person.”

The second point focused on Church teaching on marriage.

While stressing that “one’s [sexual] orientation is not a sin,” the archbishop said the issue involving the two schools “is about public witness of Church

teaching on the dignity of marriage as one man and one woman. That is our Church teaching.

“In this particular case we’re dealing with, those are ministers in our Church. Teachers, guidance counselors, other leaders, leaders of the schools and other leaders in the archdiocese are bound to live out these principles.”

On June 20, Brebeuf announced its decision to continue the employment of a teacher in a same-sex marriage—a choice that resulted in the archdiocese no longer recognizing the school as Catholic.

On June 23, Cathedral announced that it had rescinded the contract of a teacher in a same-sex marriage because of the contract’s morality clause.

The archbishop noted that in both situations involving the teachers, the archdiocese only responded when the situations were brought to its attention.

“This is not a witch hunt. We don’t go looking for these situations,” he said. “When they’re brought to my attention though, it is my responsibility, my duty to oversee the living of the faith, especially of all ministerial witnesses.

“Our first desire is how do we help reconcile the person’s situation with the Church’s teaching. When it comes to us that there’s a public situation that’s contrary to the Church’s teaching, that’s when we address it,” Archbishop Thompson continued.

“We’re trying to address how to reconcile it in order to go forward. There come moments however when you can only accompany people so far

before some sad, hard decisions have to be made.”

The archbishop shared these comments during a meeting with reporters inside SS. Peter and Paul Cathedral. Superintendent of Catholic schools Gina Fleming joined the archbishop in responding to questions.

Here are some of the major points made by Archbishop Thompson and Fleming:

The influence of Pope Francis. Comments by Archbishop Thompson

“I’d like to point out that Pope Francis uses that wonderful word, ‘accompaniment.’ He’s given us some wonderful images to work with, and it’s the wonderful tone of the Church. But we have to understand accompaniment. Accompaniment implies movement. Pope Francis says you meet people where they are, but we don’t leave them there. We have to accompany them.

“We walk them more fully toward Christ. But I think sometimes people hear accompaniment as, ‘meet people where they are, and just accept them right there.’ We’re called to do more than that. Our society places great emphasis on tolerance. It’s kind of like, ‘live and let live.’ But Jesus calls us to more than tolerance. Jesus calls us to love. And love is sacrificial.

“Jesus says we have to sacrifice our own lives, sacrifice our own well-being for the sake of the Gospel. So our goal is how do we lead people to Christ as best we can. These are difficult times.

See MEDIA, page 8



Bishop Daniel R. Jenky of Peoria, Ill., looks on as Joan Sheen Cunningham, niece of the late Archbishop Fulton J. Sheen, sprinkles holy water on the new tomb bearing the remains of her uncle at St. Mary's Cathedral in Peoria on June 27. Archbishop Sheen's remains were transferred from St. Patrick's Cathedral in New York City to the Peoria cathedral. (CNS photo/Jennifer Willems, *The Catholic Post*)

Archbishop Sheen's remains moved to Peoria; sainthood cause is reopened

PEORIA, Ill. (CNS)—As a small group of witnesses silently looked on, the mortal remains of Archbishop Fulton J. Sheen were interred at St. Mary's Cathedral in Peoria late in the afternoon of June 27, completing a transfer from St. Patrick's Cathedral in New York that began early that morning.

Peoria Bishop Daniel R. Jenky was among those present as the casket arrived by hearse at the cathedral where Archbishop Sheen was ordained a priest nearly a century ago.

The bishop blessed with holy water a container holding the casket as it was carried up the cathedral steps by nine seminarians, and again after it was placed in a new tomb at a side altar dedicated to Mary under the title of Our Lady of Perpetual Help.

Earlier in the day, Bishop Jenky announced that the sainthood cause for the famed preacher, media pioneer, author and missionary had resumed after being suspended for five years pending the resolution of a legal dispute over the location of Archbishop Sheen's remains.

The Peoria Diocese opened Archbishop Sheen's cause for canonization in 2002. His heroic virtue and life of sanctity were recognized in 2012 by Pope Benedict XVI, who granted him the title "Venerable."

Since his death on Dec. 9, 1979, at age 84, Archbishop Sheen had been interred in a basement crypt under the main altar of St. Patrick's Cathedral.

Diocese of Peoria officials are hopeful that Pope Francis will soon receive evidence of an alleged miracle attributed to Archbishop Sheen's intercession. Already approved by medical experts and theological advisers to the Vatican's Congregation for Saints' Causes, it involves the healing in 2010 of a newborn infant who was without vital signs for more than 60 minutes.

Authentication of the miracle by Pope Francis could then lead him to call for Archbishop Sheen's beatification.

Bishop Jenky encouraged prayers for Archbishop Sheen's cause and expressed the hope that a beatification ceremony could be scheduled in Peoria during the 100th anniversary year of Archbishop Sheen's priestly ordination. Archbishop Sheen was ordained on Sept. 20, 1919.

Present at both the disinterment of her uncle's remains in New York and their arrival at the cathedral in Peoria was Joan Sheen Cunningham, Archbishop Sheen's closest living relative who petitioned the New York court system for the transfer in 2016.

Efforts by the New York Archdiocese and the trustees of St. Patrick's Cathedral to block the transfer ended when the New York Court of Appeals rejected their final appeal on June 7. The archdiocese has since cooperated with the Diocese of Peoria in ensuring the transfer followed both civil law and Church law.


Among the Church law requirements was that the transfer be done without any solemnity. It was not publicized in advance, and no liturgical ceremony or public gathering took place during the transfer. However, after the diocesan interment, Bishop Jenky led the small group of priests, women religious and officials present in a song to Mary.

"Let us conclude as I know Fulton Sheen would want us to," said Bishop Jenky as he began to sing the "Salve Regina."

"I thought everything done here was perfect, just perfect," Cunningham said afterward. "Very reverent. I know my uncle would like it, and I'm sure he's sleeping very peacefully."

While Cunningham and her son, Paul—who also was present—both live in New York, she noted Archbishop Sheen "has a tremendous amount of family" in his native Peoria area who are pleased at the return of his remains and the effort the Diocese of Peoria has made to that end.

While the events surrounding the transfer were kept private and discreet, the public was invited to visit the tomb starting on June 28. †



Public Schedule of Archbishop Charles C. Thompson

July 6, 2019

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

(Schedule subject to change.)

CONFESSION

continued from page 1

point of shedding blood," the note said, "is not only an obligatory act of allegiance to the penitent but is much more: it is a necessary witness—a martyrdom—to the unique and universal saving power of Christ and his Church."

The new Vatican document also placed the question of secrecy in the larger context of a "cultural and moral 'involution'" that seems incapable of "recognizing and respecting" essential elements of human existence and life in the Church.

Too often, it said, "the judgment of public opinion" is invoked as the highest court, and people feel free to publish or broadcast anything with the excuse of letting the public be the judge without concern for a person's conscience, reputation and right to defend him- or herself.

"In such a context," the note said, "there seems to be confirmation of a certain worrying negative prejudice against the Catholic Church," both because of "the tensions that can be seen within the hierarchy and resulting from the recent scandals of abuse horribly perpetrated by some members of the clergy."

The prejudice, it said, "sometimes translates into an unjustifiable 'demand' that the Church itself, in some matters, conform its own juridical system to the civil laws of the states in which it lives as the only possible 'guarantee of honesty and integrity.'"

The Catholic Church "always has safeguarded the sacramental seal with all its moral and juridical strength," the note said. "It is indispensable for the sanctity of the sacrament and for the freedom of conscience of the penitent."

When administering the sacrament of reconciliation, it said, a priest acts not as himself but "in the person of Christ." Not only is he not free to divulge anything about the confession to anyone, including the penitent outside the confessional, but he even is "obliged to suppress every involuntary memory of it."

A refusal to reveal what was said in a confession can never be described as complicity with or covering up evil, the note said, insisting that confession is "the one real antidote to evil" because it is the place where a person can abandon him- or herself to God and repent.

The document specified that when a penitent confesses to a sin that is a crime, the priest can never make turning him- or herself in a condition of being granted

sacramental forgiveness, although sincere repentance and a resolution to not sin again are part of "the very structure" of the sacrament.

When the victim of a crime mentions it in confession, the document said, the confessor should instruct the person about his or her rights and about the practical steps the person can take with both civil and Church authorities to report the crime.

"We must be watchful that the sacramental seal is never violated by anyone and that the necessary reserve connected to the exercise of Church ministers is always jealously safeguarded, having as its only purpose the truth and integral good of the person," the document said.

"Any political action of legislative initiative aimed at breaking the inviolability of the sacramental seal," it said, "would be an unacceptable offense against the liberty of the Church, which does not receive its legitimacy from individual states, but from God."

The note from the Apostolic Penitentiary said the secrecy extends to communications between a person and his or her spiritual director when dealing with matters of conscience. In fact, it noted Church practice that spiritual directors of seminarians, like their confessors, are not permitted to intervene in seminary staff discussions about whether a candidate should be ordained.

And, it said, the same kind of "professional secret" or confidentiality found in relations between some professionals and their clients or patients is valid also for Church officials acting on behalf of the Vatican in certain cases, particularly when the case is covered under "pontifical secret." †

Official Appointments

Effective August 7, 2019

Mary Clare Schaffner appointed to a three-year term as parish life coordinator of St. Agnes Parish in Nashville.

Very Rev. Daniel J. Staublin, VF, appointed priest moderator of St. Agnes Parish in Nashville while continuing his assignments as pastor of St. Ambrose Parish in Seymour and Dean of the Seymour Deanery.

(These appointments are from the office of the Most Rev. Charles C. Thompson, Archbishop of Indianapolis.) †



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Pope Francis gives relics of St. Peter to Orthodox patriarch

VATICAN CITY (CNS)—In what Orthodox Ecumenical Patriarch Bartholomew of Constantinople described as a “brave and bold” gesture, Pope Francis gave the patriarch a famous reliquary containing bone fragments believed to belong to St. Peter.

The only time the bronze reliquary has been displayed publicly was in November 2013, when Pope Francis had it present for public veneration at the closing Mass for the Year of Faith, opened by Pope Benedict XVI.

The bronze case contains nine of the bone fragments discovered during excavations of the necropolis under St. Peter’s Basilica that began in the 1940s.

In the 1960s, archaeologist Margherita Guarducci published a paper asserting that she had found St. Peter’s bones near the site identified as his tomb.

While no pope has ever declared the bones to be authentic, St. Paul VI announced in 1968 that the “relics” of St. Peter had been “identified in a way which we can hold to be convincing.”

Pope Paul took nine of the bone fragments, commissioned the bronze reliquary, and kept the relics in his private chapel in the papal apartments.

Pope Francis removed them from the chapel on June 29, the feast of saints Peter and Paul.

Patriarch Bartholomew had sent a delegation led by Archbishop Job of Telmessos to the Vatican for the feast day celebrations. After the solemn Mass, Pope Francis and Archbishop Job went down to St. Peter’s tomb under the high altar to pray.

Then, the archbishop recounted, Pope Francis asked him to wait for him because he had a gift for his “brother” Patriarch Bartholomew. The pope came back and led the archbishop to his little blue Ford Focus and they were driven to the Apostolic Palace.

They entered the chapel of the old papal apartment, where Pope Francis chose not to live, and “the pope took the reliquary that his predecessor Paul VI had placed in the little chapel and offered it to his guest,” according to Vatican News.

“For us, this was an extraordinary and unexpected event that we could not have hoped for,” Vatican News quoted the archbishop as saying.

He phoned Patriarch Bartholomew as soon as he could to tell him the news.

Arrangements quickly were made for Msgr. Andrea Palmieri, undersecretary of the Pontifical Council for Promoting Christian Unity, to accompany the relics to the Phanar, the Orthodox patriarchate’s headquarters in Istanbul.

It was “another gigantic step toward



Ecumenical Patriarch Bartholomew of Constantinople prays before a reliquary containing bone shards that are believed to belong to St. Peter on June 30 in Istanbul, Turkey. Pope Francis gave the reliquary, commissioned by St. Paul VI, to the patriarch. (CNS photo/courtesy Ecumenical Patriarchate of Constantinople)

concrete unity,” Archbishop Job said.

At a ceremony on June 30 to receive the relics and venerate them, Patriarch Bartholomew said, “Pope Francis made this grand, fraternal and historic gesture” of giving the Orthodox

fragments of the relics of St. Peter.

“I was deeply moved,” the patriarch said, according to the news published on the patriarchate’s Facebook page along with 15 photos. “It was a brave and bold initiative of Pope Francis.” †

Holy Father to celebrate Mass with migrants, refugees on July 8

VATICAN CITY (CNS)—Pope Francis will celebrate Mass in St. Peter’s Basilica with migrants, refugees and volunteer rescue teams, the Vatican said.

According to the Vatican, the Mass on July 8 will mark the sixth anniversary of the pope’s visit to the southern Italian island of Lampedusa.

“Around 250 people will participate in the celebration,” which will take place at the Altar of the Chair in St. Peter’s Basilica, the Vatican said on July 1. While the Mass will be broadcasted live, it will not be open to the press or the public.

“The Holy Father desires that the moment be as recollected as possible in the remembrance of how many have lost their lives fleeing war and misery, and so as to encourage those who strive day after day to sustain, accompany and welcome migrants and refugees,” the Vatican said.

In 2013, the pope decided to visit Lampedusa, a small island with a

population of 6,000 and just 70 miles from Tunisia, after seeing newspaper headlines describing the drowning of immigrants at sea.

While celebrating Mass there, Pope Francis said the purpose of his visit was not only to pray for those who lost their lives at sea, but also “to try to awaken people’s consciences.”

“Maybe we think, ‘Oh, poor soul,’ but we continue on our way,” he said. “The culture of well-being, which leads us to think only of ourselves, makes us insensitive to the cries of others.”

The island was recently back in the headlines after the captain of a migrant rescue ship made her way into the port of Lampedusa after Italian authorities blocked the ship’s entry.

The ship—with 40 migrants on board—had been forced to remain in international waters for 17 days in the midst of a heatwave.

Upon her arrival at the port, Carola Rackete, the captain, was arrested on June 29 by Italian authorities and could face three years to 10 years in prison.

While Italian Interior Minister Matteo Salvini applauded her arrest, several European countries denounced her detention, stating that as a ship captain, Rackete fulfilled her duty by rescuing the migrants.

Pope Francis has often praised the

work of rescue volunteers who risk their lives to save others.

During a 2018 Mass commemorating the fifth anniversary of his visit to Lampedusa, the pope expressed his gratitude to a Spanish rescue team stationed in the Mediterranean Sea “for embodying in our day the parable of the good Samaritan, who stopped to save the life of the poor man beaten by bandits.” †

Faith Alive! takes vacation

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Editorial



U.S. President Donald Trump meets with North Korean leader Kim Jong Un on June 30 in Panmunjom, South Korea, at the demilitarized zone separating the two Koreas. After praying the *Angelus* with pilgrims gathered in St. Peter's Square on June 30, Pope Francis called the historic meeting a "good example of a culture of encounter." (CNS photo/Kevin Lamarque, Reuters)

President Trump, Kim Jong Un and a 'culture of encounter'

While there has been mixed reaction to President Donald J. Trump becoming the first sitting U.S. president to set foot in North Korea, one prominent voice made sure to applaud the action.

Pope Francis called the June 30 meeting between the president and North Korean leader Kim Jong Un a positive step toward world peace. And we join him in offering our prayers for a successful resolution to the often-tense relationship that has persisted for more than 60 years between the United States and the Democratic People's Republic of Korea.

After praying the *Angelus* with pilgrims gathered in St. Peter's Square at the Vatican on June 30, the pope called the historic meeting a "good example of a culture of encounter."

The Holy Father was referring to the meeting that took place in the "DMZ," the demilitarized zone that has separated North and South Korea since the Korean War ended in 1953.

After shaking hands with Kim, President Trump crossed briefly into North Korea, becoming the first sitting U.S. president to do so. The two leaders then had an hourlong conversation in a building known as "Freedom House" on the South Korean side of the border. The president of South Korea, Moon Jae-in, also was present for a short period of time.

According to a story posted on Catholic News Service, the Holy Father also sent greetings to Trump and Kim and prayed "that this significant gesture constitutes a further step in the path of peace, not only in that peninsula but for the whole world."

After the meeting, both leaders agreed to set up teams to resume talks that broke down in February over North Korea's nuclear weapons program.

If there is one thing people of faith should be able to agree on, it is that we need world leaders who strive to make peace—not war—a priority of their agendas. We realize in today's ever-changing political climate around the globe that this is no easy task.

Meetings like the sitdown between President Trump and the North Korean

leader should also help us to make certain that we offer heartfelt prayers as the nations move forward in their discussions.

Throughout his papacy, Pope Francis has spoken of a "culture of encounter" as a common goal for each of us on our journey of faith, encouraging people to be fearless in the ways they look beyond themselves to the needs of others. "Faith is an encounter with Jesus, and we must do what Jesus does: encounter others," the Holy Father has said.

To take it a step further, Pope Francis has noted that the idea of reaching out and fostering dialogue—and even friendships—outside our comfort zone is what encountering our brothers and sisters is all about.

Too many in our world seem content to let a "culture of insults" (a phrase about the use of social media recently referenced by Pope Francis on Pentecost Sunday) dictate how they see our brothers and sisters who are different than us.

"In today's world, lack of harmony has led to stark divisions. There are those who have too much and those who have nothing, those who want to live to be 100 years old and those who cannot even be born," and there are those who, the more they use social media, the less social they become, he said.

"We need the Spirit of unity to regenerate us as Church, as God's people and as a human family," he said.

A spirit of unity. It must be at the heart of all discussions concerning God's people.

If we are to heal the brokenness so evident where our human family is concerned, we must continue to find common ground and not focus on our differences.

As Pope Francis has said on more than one occasion, we must strive to build bridges, not walls.

With the world watching and so many offering their petitions for peace, we hope and pray President Trump and Kim Jong Un are listening.

—Mike Krokos

Be Our Guest/Sr. Constance Veit, L.S.P.

Learning to listen and listening to learn

In June, we observed the 75th anniversary of D-Day, the massive invasion in



Normandy, France, that led to the Allied victory in Europe in World War II. Extensive media coverage allowed us to participate in the events surrounding this anniversary from afar.

I was touched by several stories of French young people who tend the graves of the fallen at the Normandy American cemetery, as well as a group of high school students in North Carolina who raised \$25,000 to send two veterans to Normandy for the celebrations.

I was especially struck by one of the speakers who suggested that we should honor the D-Day survivors and learn from them by listening to them and sharing with them. "A continual challenge that we must all acknowledge is that we must learn from the past," he said. "And a great part of that is that we need to listen—to listen to those who fought, and importantly, to be continually reminded of why they fought."

Listening in order to remember and learn from the past—this is also a constant theme in the writings of Pope Francis, especially "*Christus Vivit*," his recent apostolic exhortation on young people. Quoting from the Book of Proverbs, he encourages young people, "Listen to your father who begot you, and do not despise your mother when she is old" [Ps 23:22]. It is really a matter of being open to receiving a wisdom passed down from generation to generation," he writes, "a wisdom familiar with human weakness and not deserving to vanish before the novelties" of our current culture (#190).

Pope Francis tells seniors that they should be "memory keepers." He envisions elders "as a permanent choir of a great spiritual sanctuary, where prayers of supplication and songs of praise support the larger community that works and struggles in the field of life" (#196).

To young people, Pope Francis says, "It is a good thing to let older people tell their long stories, which sometimes seem legendary or fanciful—they are the dreams of old people—yet are often full of rich experiences, of eloquent symbols, of hidden messages. These stories take time to tell, and we should be prepared to listen patiently and

let them sink in, even though they are much longer than what we are used to in the social media. We have to realize that the wisdom needed for life bursts the confines of our present-day media resources" (#195).

How well our Holy Father understands the tendency of our media-saturated culture to render us impatient and inattentive to those in whose company we find ourselves as we incessantly fix our eyes on our mobile devices!

But listening is a two-way street. The pope also tells older adults that they must know how to listen to the young and offer themselves as role models! He speaks of listening and accompaniment as charisms in the Church—gifts given to an individual for the good of all.

A group of delegates to last October's "Synod on Young People, the Faith and Vocational Discernment" specified what they look for in role models. The qualities of a good mentor, they said, include: "being a faithful Christian who engages with the Church and the world; someone who constantly seeks holiness; someone who is a confident without judging" (#246).

Similarly, "someone who actively listens to the needs of young people and responds in kind; someone deeply loving and self-aware; someone who recognizes his or her limits and knows the joys and sorrows of the spiritual journey."

The young people said that an especially important quality in mentors is "the acknowledgement of their own humanity—the fact that they are human beings who make mistakes: not perfect people but forgiven sinners" (#246). Role models should walk alongside youth, they said, respecting their freedom and nurturing seeds of faith, without expecting to see immediate fruits. Finally, "a mentor should believe wholeheartedly in a young person's ability to participate in the life of the Church" (#246).

This summer as we find ourselves gathered at picnics, vacation destinations and family reunions, let's honor this ideal of listening in order to remember and learn from the past.

Let's share our memories, experiences, hopes and dreams across the generations and celebrate our common experiences as children of one heavenly Father!

(*Little Sisters of the Poor Sister Constance Veit is director of communications for the Little Sisters of the Poor in the United States.*) †

Letter to the Editor

Bishop McKnight's pastoral understanding, honesty are appreciated, reader says

Thank you for publishing the article in the June 14 issue of *The Criterion* about the U.S. Conference of Catholic Bishops' spring meeting.

Bishop W. Shawn McKnight of Jefferson City, Mo., demonstrates his pastoral understanding from his listening sessions of the laity's frustration because

members of the hierarchy were complicit in the Cardinal Theodore E. McCarrick scandal. Bishop McKnight's honesty is appreciated.

This is a good beginning.

Patrick Murphy
Indianapolis

Letters Policy

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

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

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

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

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

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



Christ the Cornerstone

Peace with justice is our hope for Independence Day

“[Jesus] spoke to us a message of peace and taught us to live as brothers and sisters. His message took form in the vision of our founding fathers as they fashioned a nation where we might live as one. His message lives on in our midst as our task for today and a promise for tomorrow” (Preface for Independence Day I).

Yesterday, July 4, we observed our most significant national holiday, Independence Day.

Although the Fourth of July is not a religious feast day, the Church does propose prayers and readings that are appropriate for use during Mass on this national day of celebration. The reflections below are based on the readings for the Mass for Peace and Justice: Is 9:1-6; Phil 4:6-9; Ps 72:2, 3-4ab, 7-8, 11-12, 13-14; and Mt 5:1-12a.

The freedom that we enjoy as citizens of the United States of America is truly something to celebrate. Freedom is a gift from God offered to every man, woman and child regardless of race, nationality, or economic or social standing. Governments exist to safeguard and defend human freedom, to nurture it and allow it to grow. Without freedom, human persons are stifled in their God-given potential, and

societies are frustrated in their ability to flourish and grow.

Peace is what allows nations to flourish, but the precondition for all genuine peace is justice—the right-ordering of human affairs to ensure equity, impartiality and fairness among individuals and groups. St. Paul tells us that God’s peace “surpasses all understanding” and that it includes “whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious” (Phil 4:7-8).

As a nation, one of our highest goods must be the preservation of peace-with-justice within our borders and in relationship to other nations. Without peace, our efforts to nurture and grow as individuals, families and communities are severely threatened.

As I observed last year in my pastoral letter, *“We are One in Christ: A Pastoral Letter on Fundamentals of Christian Anthropology,”* in our pursuit of peace, Christians are called to build bridges, not walls. Whether in politics, race relations, economic crises or disputes among families or local communities, we are challenged to be peacemakers, to find common ground and to engage in respectful dialogue.

I also observed that our Church extends to all the unconditional love of

Jesus. We welcome strangers, and we work to make everyone feel at home. We support our nation’s efforts to secure our borders, and to regulate the processes that govern immigration and refugee resettlement.

However, we insist that in all instances the rights of individuals and families be protected, and we place concern for human dignity above political or practical expediency.

We take this responsibility so seriously that Church teaching points out that as citizens we may be obliged in conscience not to follow laws or regulations that are contrary to the fundamental rights of persons or the teaching of the Gospel (See *Catechism of the Catholic Church*, #2242). This is peace-with-justice, the absolute conviction that respect for human rights and dignity are essential to the right-ordering of human society and the safeguarding of our most cherished principles and values as a nation.

In my pastoral letter, I also noted what I call “the Catholic both/and.” For example, we respect both the right of sovereign nations to control their borders, and the right of individuals and families to migrate and to be treated with dignity and respect. We acknowledge both the constitutional

right of American citizens to bear arms, and the responsibility of governments to regulate the sale and use of firearms as a matter of public safety. We celebrate both the diversity of languages, cultures and races in our nation, and the importance of bringing everyone together in unity and peace. We both love the poor, and long for the day when no man, woman or child will be homeless, hungry or deprived of quality health care.

This paradoxical view is found in the teaching of Jesus, especially in the Beatitudes (Mt 5:1-12), where countercultural values such as poverty, mourning, meekness and persecution are fundamentally aligned with mercy, purity of heart, peacemaking and the hunger and thirst for righteousness. Peace-with-justice comes when human dignity is placed before utilitarian values of politics, economics or social engineering. True peace is found where justice and charity are embraced in defense of human rights and dignity for all.

Let’s continue this holiday weekend with *both* heartfelt gratitude to God and to all those who have given so much to preserve our freedom as Americans, *and* a commitment to pursuing peace-with-justice in both our personal lives and the political arena. †



Cristo, la piedra angular

Paz con justicia es nuestra esperanza para el Día de la Independencia

“[Jesús] nos dejó un mensaje de paz y nos enseñó a vivir como hermanos. Su mensaje cuajó en la visión de nuestros padres fundadores de modelar una nación en la que pudiéramos vivir en unidad. Su mensaje vive entre nosotros como nuestro deber en la actualidad y la promesa del mañana” (Prefacio I del Día de la Independencia).

Ayer, día 4 de julio, observamos la fiesta nacional más significativa de nuestro país: el Día de la Independencia.

Aunque el Cuatro de Julio no es una solemnidad religiosa, la Iglesia sugiere oraciones y lecturas adecuadas para la misa en este día de celebración nacional. Las siguientes reflexiones se basan en las lecturas para la misa por la paz y la justicia: Is 9:1-6; Fil 4:6-9; Sal 72:2, 3-4ab, 7-8, 11-12, 13-14; y Mt 5:1-12a.

La libertad de la que gozamos como ciudadanos de los Estados Unidos de América es algo que en verdad es digno de celebrar. La libertad es un don que Dios ofrece a cada hombre, mujer y niño, sin distinción de raza, nacionalidad, situación económica o social. Los gobiernos existen para proteger y defender la libertad humana, para alimentarla y para favorecer que crezca. Sin libertad, las personas humanas quedan reprimidas en el potencial que Dios les ha otorgado y se frustra la posibilidad de que las sociedades florezcan y progresen.

La paz es lo que permite que las sociedades se fortalezcan, pero el prerrequisito para la paz genuina es la justicia: el ordenamiento justo de todas las cuestiones humanas para garantizar la equidad, la imparcialidad y la equidad entre las personas y los grupos. San Pablo nos dice que la paz de Dios “sobrepasa todo entendimiento” y eso incluye “todo lo verdadero, todo lo respetable, todo lo justo, todo lo puro, todo lo amable, todo lo digno de admiración” (Fil 4:7-8).

Como país, uno de nuestros bienes supremos debe ser la preservación de la paz con justicia dentro de nuestras fronteras y en relación con los demás países. Sin la paz se ven gravemente amenazados nuestros esfuerzos de cultivarnos y crecer como personas, familias y comunidades.

Tal como señalé el año pasado en mi carta pastoral titulada *Somos uno con Jesucristo: Carta pastoral sobre los fundamentos de la antropología cristiana*, en nuestra búsqueda de la paz, los cristianos estamos llamados a construir puentes, no muros. Ya sea en la política, en las relaciones raciales, en las crisis económicas, en las disputas familiares o de comunidades locales, tenemos el desafío de ser pacificadores, de encontrar un punto medio y de participar en un diálogo respetuoso.

También indiqué que nuestra Iglesia extiende a todos el amor incondicional de Jesús. Recibimos a los extranjeros y nos esforzamos por lograr que todos

se sientan como en casa. Apoyamos los esfuerzos de nuestro país para resguardar las fronteras y para reglamentar los procesos que rigen el proceso de inmigración y de reubicación de los refugiados.

Sin embargo, insistimos en que se protejan los derechos de las personas y las familias en todas las circunstancias, y anteponeamos la defensa de la dignidad humana a la conveniencia política o práctica.

Tomamos tan en serio esta responsabilidad que las enseñanzas de la Iglesia señalan que los ciudadanos tienen la obligación de atender a su conciencia y no obedecer las leyes y las normativas que sean contrarias a los derechos fundamentales de las personas o a las enseñanzas del Evangelio (véase *Catecismo de la Iglesia Católica*, #2242). Esta es la paz con justicia: la convicción absoluta de que el respeto a los derechos y a la dignidad humanos son esenciales para el ordenamiento justo de la sociedad y la preservación de los principios y valores que más apreciamos como nación.

En mi carta pastoral también hablé sobre lo que llamo los “cristianos del tanto y el como.” Por ejemplo, respetamos tanto el derecho de los países soberanos a controlar sus fronteras como el derecho de las personas y las familias a emigrar y ser tratadas con dignidad y respeto. Reconocemos tanto el derecho constitucional de los ciudadanos estadounidenses de portar armas como

la responsabilidad de los gobiernos de reglamentar la venta y el uso de armas de fuego por razones de seguridad pública. Celebramos tanto la diversidad de idiomas, culturas y razas en nuestro país como la importancia de que todos estemos unidos y en paz. Amamos a los pobres y anhelamos el día en que ningún hombre, mujer o niño tenga que vivir sin un techo que lo cobije, tenga hambre o esté privado de una atención médica de calidad.

Encontramos esta visión paradójica en las enseñanzas de Jesús, especialmente en las Bienaventuranzas (Mt 5:1-12) en las que los valores contrarios a la cultura, tales como pobreza, dolor, mansedumbre y persecución están fundamentalmente alineados con la misericordia, la pureza de corazón, el fomento de la paz, y el hambre y la sed de rectitud. La paz con justicia deviene cuando anteponeamos la dignidad humana a los valores utilitarios de política, economía o ingeniería social. La verdadera paz se encuentra allí donde la justicia y la caridad prevalecen en defensa de los derechos humanos y de la dignidad para todos.

Continuemos este fin de semana festivo tanto con un sentido agradecimiento hacia Dios y todos los que han dado tanto para preservar nuestra libertad como estadounidenses, como con nuestro compromiso de buscar la paz con justicia en nuestras vidas personales y en el terreno político. †

Events Calendar

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

July 9

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

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

July 10

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

July 13

St. Maria Goretti Parish, 17102 Spring Mill Road, Westfield (Lafayette Diocese). **Italian Festival**, 4:30 p.m. Mass, 5:30 p.m., food, live music, games, inflatables, 9:45 p.m. fireworks. Information, food and raffle tickets, wristbands: www.smgonline.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.

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, 812-923-8355.

July 18

St. Joseph Church, 1401 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

July 19

Hickory Hall Polo Club, 7551 E. 100 N., Whitestown (in the Lafayette diocese). **Polo at Sunset**, proceeds benefiting Knights of Columbus Veterans Services and USO of Indiana, 5 p.m. gates open, 6 p.m. matches, wine pull, silent and live auction, food, candy drop, \$20 per carload. Information: indypolo.com.

July 20

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, Indianapolis**. Third Saturday of the month, Mass at

8:30 a.m. followed by prayer at the Clinic for Women abortion center, 3607 W. 16th St., concluding between 10:30-10:45 a.m., with continued prayer at the church for those who wish to remain. Information: peggygeis@att.net.

July 20-21

All Saints Parish, Dearborn County, St. John the Baptist Campus, 25743 State Rte. 1, Guilford. **Summer Festival**, Sat. 5 p.m.-midnight, Sun. 11 a.m.-9 p.m., chicken dinners, exhibit on the Holy Land through mysteries of the rosary, \$10,000 big money raffle, kiddie land, beer garden, country store, grand prize and quilt raffles, B & G ice cream truck. Information: 812-576-4302.

July 21

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **Mental Health and Spirituality**, presented by Eskenazi Health's Jim Dilger after 11:45 a.m. Mass, pitch-in lunch, sponsored by parish's Inclusion Ministry. Information: 317-787-8246, aarcher@stmarkindy.org. †

Retreats and Programs

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

July 19-21

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. **Literature, God and Us**, Benedictine Brother Kolbe Wolniakowski presenting, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

July 20

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Day of Silence**, 8 a.m.-4 p.m., \$35 per day, includes breakfast and lunch, room to use throughout the day, access to common areas and grounds. Depending on availability, overnight stay

costs additional \$28, \$9 cold plate dinner when available. Information and registration: Kristine Meyer, 317-545-7681, kmeyer@archindy.org, www.archindy.org/fatima.

July 26-27

Mount St. Francis Center for Spirituality, Loftus House, 101 St. Anthony Dr., Mt. St. Francis. **Quilter's Retreat**, featuring blind quilter Diane Rose, Fri., 9 a.m.-Sat. 5 p.m., \$150 includes private room and four meals. Information and registration: 812-923-8817, www.mountsaintfrancis.org/registration.

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

Indianapolis. **A Holy Land Retreat: Savoring the Graces**, Msgr. Paul Koetter and Father Eric Johnson presenting, Fri. 7 p.m.-Sat. 2:30 p.m., \$150 per person or \$275 per married couple, includes overnight accommodations, evening snacks, breakfast and lunch. Information and registration: Kristine Meyer, 317-545-7681, kmeyer@archindy.org, www.archindy.org/fatima.

July 30

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Day of Silence**, 8 a.m.-4 p.m., \$35 per day, includes breakfast and lunch, room to use throughout the

day, access to common areas and grounds. Depending on availability, overnight stay costs additional \$28, \$9 cold plate dinner when available. Information and registration: Kristine Meyer, 317-545-7681, kmeyer@archindy.org, www.archindy.org/fatima.

August 1

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

Indianapolis. **Day of Silence**, 8 a.m.-4 p.m., \$35 per day, includes breakfast and lunch, room to use throughout the day, access to common areas and grounds. Depending on availability, overnight stay costs additional \$28, \$9 cold plate dinner when available. Information and registration: Kristine Meyer, 317-545-7681, kmeyer@archindy.org, www.archindy.org/fatima.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Divine Wine and Art with Heart**, guided painting program, 6-9 p.m., \$45 per session, includes wine, snacks and painting supplies, limited to 20 participants. Information and registration: Kristine Meyer, 317-545-7681, kmeyer@archindy.org, www.archindy.org/fatima. †

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

Carmelites in Terre Haute invite all to monastery for novena, Mass on July 8-16

Dominican Father Emmerich Vogt is the featured presider and homilist at the annual nine days of prayer and Masses in honor of Our Lady of Mount Carmel at the Carmelite Monastery, 59 Allendale, in Terre Haute, from July 8-16.

Services will begin at 7 p.m. with the rosary and a novena prayer, followed by Mass.

Reconciliation will be available starting at 6 p.m.

Father Emmerich will focus his homilies on the theme of "Spiritual Healing," reflecting on such questions

as: "Do you have difficulty saying no?" "Do you work or eat compulsively?" "Is your life miserable because of someone else's behavior?" "Do you feel like you are the only one holding your family together?"

The nine days of prayer and Masses will culminate on July 16, the feast of Our Lady of Mt. Carmel.

For additional information, e-mail carmelth@heartsawake.org or call 812-299-1410 before noon.

Learn more about the Carmelite Monastery at www.heartsawake.org. †



Knights say 'thanks for serving'

On May 16 at the Knights of Columbus Hall in Batesville, several Knights of Columbus councils in southeastern Indiana hosted a spaghetti dinner for priests, religious and staff in thanks for their service to the Batesville Deanery. The dinner was sponsored by Knights of Columbus councils #250 of Batesville/Greensburg, #1461 of Batesville, #1231 Lawrenceburg and #8487 of Osgood. Sitting, from left, are Fathers Paul Landwerlen, Stephen Donahue and Francis Eckstein. Standing, from left, are Father William Ehalt, Deacon Thomas Hill, Fathers Michael Kuecher and Stanley Pondo, Deacon Ronald Freyer, Fathers Lucia Boccacci and John Meyer, and parish life coordinator Gary Taylor. (Submitted photo)

All Saints Parish to host exhibit on rosary mysteries during parish festivals

"The Rosary: A Journey through the Holy Land" is the theme of an exhibit planned during the festivals at three campuses of All Saints Parish in Dearborn County.

The display will be open to the public on Saturdays from 6-9 p.m. and on Sundays from 11 a.m.-5 p.m. as follows:

- July 20-21 at St. John the Baptist Campus, 25743 State Route 1, Guilford.
- July 27-28 at St. Martin Campus, 8044 Yorkridge Road, Guilford.
- Aug. 10-11 at St. Paul Campus, 9798 N. Dearborn Road, Guilford.

Handicap accessibility to the exhibit is only available at St. John the Baptist Campus.

The display uses Scripture, photos, art and other items from the Holy Land to make each mystery a way to enter into the sacred sites of the region.

The parish is also partnering with a Christian shop in Bethlehem to sell olive wood items from the Holy Land.

There is no entry fee for the exhibit, and all are welcome.

For more information, call 812-576-4302 or visit www.allsaintscatholic.net. †

Bishop helps migrant family at border cross into U.S. on asylum trek

WASHINGTON (CNS)—Bishop Mark J. Seitz of El Paso, Texas, was able on June 27 to help a migrant family seeking asylum successfully cross an international bridge from Mexico into the United States.

Under current policy, migrants seeking asylum must stay on the other side of the border while their claims are heard, a provision of the “Remain in Mexico” program instituted by the Trump administration this year.

“There are supposed to be exceptions that are not being respected,” said Bishop Seitz, who spoke with immigration officials about allowing the family to enter.

One of the migrants the bishop accompanied has a cognitive disability and another suffers from a heart problem, news agency Reuters reported on June 27. It’s unclear how many people were able to enter. For the moment, the family is being held at a facility on the U.S. side of the border while their claim is processed, said a video released by the Diocese of El Paso after the event.

Dylan Corbett, executive director of the Hope Border Institute, which helped coordinate the effort, said on June 27 that the family is supposed to remain under custody at least one night.

“We, their lawyers, nobody is able to contact them, we’re going to be out of communication,” Corbett said in the video. “So, it’s fingers crossed. They’re in. They’re in the United States. They’re at least safe tonight. We hope that continues.”

Along with other U.S. prelates, Bishop Seitz has argued that the policy forcing asylum-seekers and others to stay in the Mexican border towns while waiting for their cases to be processed exposes them to danger. Before crossing the bridge, the bishop spoke with a group of people who had not been able to enter. The video shows a man who introduces



Bishop Mark J. Seitz of El Paso, Texas, shares a smile with a Honduran girl, Cesia, as he walks and prays with a group of migrants at the Lerdo International Bridge in El Paso on June 27. The migrants were seeking asylum in the U.S.

(CNS photo/Jose Luis Gonzalez, Reuters)

himself to Bishop Seitz from among the crowd and tells him he is Cuban and was in detention for a month—in Mexico—and not allowed to shower.

“Pray for us,” the man asked him after showing the bishop a black eye and telling him that he was robbed and beaten after being released in Mexico. The bishop then gave him a blessing.

The video later shows a relieved Bishop Seitz after the family he accompanied was allowed into the U.S.

“Right now, I’m just so very grateful to God,” he said. “These days, when so many things can seem to work against those who are seeking refuge in our country, today something went well. Today, somebody listened, and they were able to pass through. They will be able to go through their asylum process here in the United States with loved ones in safety and security. We’re so grateful for that.”

Earlier in the day, he had called

attention to anti-immigrant attitudes in the United States and the dangers that have resulted and the loss of lives, particularly of children along the border. Bishop Seitz walked the bridge and also prayed with migrants and other Catholics on the other side of the border.

“These people we accompanied today have suffered more than any of us can imagine in their short lifetimes, and now they can experience at least a moment of peace,” he said. †

‘Migrants are persons like us’: Border bishops offer prayers after deaths

WASHINGTON (CNS)—Catholic bishops from both sides of the border near McAllen, Texas, issued a joint statement expressing condolences to the families of migrant children and parents who recently drowned trying to cross the river into the United States.



Bishop Daniel E. Flores

Bishop Daniel E. Flores of Brownsville, Texas, and Bishop Eugenio Lira Rugarcia, of the neighboring Diocese of Matamoros, Mexico, issued the statement in English and Spanish on June 28, saying their respective border dioceses “express with much pain the sorrow of the whole community upon

hearing of the parents and children that have recently lost their lives upon crossing the Rio Grande River, seeking a better life.”

They mentioned, in particular, the deaths of 25-year-old Oscar Alberto Martinez Ramirez and his 23-month-old daughter Angie Valeria, Salvadorans whose bodies were photographed after they drowned in the river that flows across Texas and Mexico and forms part of the U.S.-Mexico border.

“We offer our condolences to the families and loved ones of those who have died, and we recall that over the course of years countless persons have lost their lives in a similar manner, many whose names are known to God alone,” the statement said.

The statements also mentioned the recent deaths of a mother in her 20s and her three children, whose bodies were found by authorities on federal land near the U.S. side of the river close to McAllen on June 28. They have not been identified.

The border community of Brownsville, where Bishop Flores serves, held a vigil late Sunday to remember the deaths of the Salvadoran father and daughter, whose bodies were repatriated to El Salvador for burial the weekend of June 27-28.

“United to the families that suffer these sorrows, with whom we have been able personally to speak and pray, we ask God the Father for the eternal rest of their deceased loved ones, and we ask that he fill loved ones who remain with strength and hope in these difficult moments,” the bishops said in their statement. †



HOLY SPIRIT

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FESTIVAL & MONTE CARLO

July 11th, 12th & 13th

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Every Night at 8:00 p.m and 11:00 p.m.

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“Silent Auction Booth featuring unique items and memorabilia”

Family Dinner - 5:00 p.m.–7:30 p.m.

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Adults \$8 Children \$4 (under 12).

Advance Ride Tickets available until 4:00 PM, July 11th

Advance Ride or Drawing Tickets Available at Above Address. – Call 353-9404 for Details.

Special: Children’s “One-Price-Ride” Matinee – Saturday 1:00-5:00 PM

★ Games ★ Rides ★ Beer Garden ★ Entertainment

★ Monte Carlo ★ 6 PM to Close

★ Bingo ★ 7 PM every night

No minors under 18 admitted unless accompanied by an adult. Minimum \$10 per person purchase required (over age 13).



FESTIVAL & MONTE CARLO

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ADDITIONAL PARKING

at the Indiana Black Expo (formerly Crossroads Bible College), 601 N. Shortridge Road—after 8pm Thursday or anytime Saturday and Sunday. Or, anytime at the southeast corner of Get Fit Athletic Club. Shuttle service available from 5:30 p.m. until close every night. Uniformed patrol in parking lot all festival hours.

LIC. #150362 & LIC. #148815

Esperanza Threads ‘sews’ seeds of hope in new generation

CLEVELAND (CNS)—The stack of navy blue, double extra-large T-shirts next to Ombeni Ebila’s work station at Esperanza Threads grew steadily throughout her morning shift. She had sewn dozens of them and enjoyed every minute of it.

“It’s a cool place,” said Ebila of Cleveland, who is originally from Baraka, Congo, and lived 13 years in a refugee camp in Namibia in southern Africa. “The staff is so good. The environment here is fine. Every day, we find we can learn new things.”

Ebila, 32, is just two weeks into her job at Esperanza Threads, which was established in 2000 and helps prepare people from various walks of life for employment in the sewing industry. Ebila went through Esperanza Threads’ three-week training program, took a job at a private vendor and returned to the nonprofit organization because she likes the people.

“Esperanza” is Spanish for “hope,” and Ursuline Sister Mary Eileen Boyle, 70, who founded the program and has been its executive director throughout much of its history, has helped inspire hope in the lives of hundreds of women and men who learned in-demand skills and found employment in the sewing industry and beyond.

Blanca Martinez, 52, who came to Cleveland from San Miguel, El Salvador, in 1999, is another example of someone who has benefited. One of Esperanza Threads’ three 21-hour-a-week sewers, Martinez has been employed for five years.

“I like sewing. We have different products always. I’m always learning,” said the mother of two adult sons and a 15-year-old daughter.

Such feelings satisfy Sister Mary Eileen as well as Leah Haynes, who joined Esperanza Threads in January 2018 as creative director. Haynes is responsible for clothing design and online marketing and sales through a revamped website.

The three workers, including Amal Hassan, 54, who came to Cleveland from the Palestinian territories, produce lines of baby, girls and women’s apparel, accessories, socks and custom-designed T-shirts. Items are made of responsibly sourced organic or conventional cotton.

“We make our clothes so that they last,” explained Haynes, 25. “On one hand, we’re working to help people. On the other hand, we’re working to help the environment because fast fashion is really detrimental. So being able to produce items that are going to last a long time is important to us.”

To make it through 19 years, Esperanza Threads has had to adjust to the changing needs of the communities in need of employment. At its start, it helped women transition from prison. Later, it focused on refugees from around the world being resettled by the diocesan Catholic Charities Migration and Refugee Services. As the number of refugees and immigrants has declined since 2017 because of revised immigration policies, Sister Mary Eileen has strengthened connections with Cleveland neighborhood groups and nonprofit organizations that are in touch with city residents in need of jobs.

Emily Tiell, job developer with Catholic Charities Migration and Refugee Services, chairs Esperanza Threads’ board of directors. She said the program has remained flexible over the years to meet changing needs.

“I get to see the end result. I get to see somebody who doesn’t have a skill at all learn a skill and then I see them get the job. I like being able to see people happy and supporting themselves and their family,” Tiell said.

The program works with a \$180,000 annual budget. It has been supported by foundations, religious congregations and the Catholic Campaign for Human Development, the U.S. bishops’ domestic anti-poverty program. The goal is to become self-sufficient, and that’s why there’s a stronger effort to market the clothing and accessory lines, Sister Mary Eileen said.

Esperanza Threads is based in a building on the grounds of Our Lady of Mount Carmel Parish in the Gordon Square Arts District in Cleveland’s Detroit-Shoreway neighborhood, home to people of mixed economic backgrounds.

“Over the years, we have created a curriculum that we feel really is responding to what the sewing manufacturers are looking for in order to hire. We have tried really hard to get those skills down so they know what they’re doing,” Sister Mary Eileen said.

She credited the volunteer instructors for helping the students develop their skills in the limited time classes meet.

National Safety Apparel of Cleveland, with 360 employees, readily hires people who have successfully completed the training. Sal Geraci, the company’s chief operating officer, credited Sister Mary Eileen for ensuring students’ skills match industry needs.

“They come to us with a good set of skills that are ingrained and taught



Employee Ombeni Ebila, an immigrant from Baraka, Congo, sews a T-shirt at Esperanza Threads in Cleveland on June 26. (CNS photo/Dennis Sadowski)

with their time with Esperanza,” he told Catholic News Service (CNS). “Sister doesn’t suggest candidates unless she feels they can meet the day-to-day rigors of production that we have here.”

About 40 people complete training annually. In 2018, about 70 percent of graduates landed jobs in the sewing industry, and another 15 percent settled into other employment, Sister Mary Eileen said.

“We don’t just teach sewing here,” Sister Mary Eileen told CNS. “We run this like it’s a business, so that they understand you have to show up on time. We have them clock in. ... They clock in and clock out even for the breaks so they’re getting into the habit.”

“They can’t be talking on the phones except during the breaks. And they have to really apply themselves because in the sewing industry they put benchmarks of how fast you work making something and

in order to stay on [the job] they have to meet those benchmarks.”

Esperanza Threads has taken to marketing its apparel line more widely, focusing on parishes and churches whose members might prefer locally made clothing that is responsibly sourced.

“We’re appealing to religious organizations, Catholic and other denominations, who want shirts made but who understood that by supporting a group like ours, even though the shirts are more expensive than those that are made in China, that this is giving work here where people are receiving a fair wage,” Sister Mary Eileen said.

The next class is expected to start in mid-July. Sister Mary Eileen, Tiell and Haynes are identifying trainees who have the right attitude and interest in developing a sewing career.

“There are sewing jobs to be had,” Haynes said. “We just need somebody to train.” †

MEDIA

continued from page 1

We’re navigating through some very challenging times for our Church and for our society.”

Responsibility and reconciliation. Comments by Archbishop Thompson and Fleming

“First and foremost, it is my responsibility as archbishop to oversee Catholic identity throughout the archdiocese, of any entity. We engaged in a rather long relationship trying to accompany the schools toward reconciliation with these principles—especially this public witness of ministerial witnesses. Job descriptions

for our teachers, for our guidance counselors—that process has been going on for two years.”

Fleming noted, “When someone is not living according to Church teaching, we do try to walk with them. We try to give them the information that they need in terms of the Church teaching, and then also spiritual guidance and direction, as well as opportunities to rectify their personal situation.”

Possible appeal by Brebeuf and whether Pope Francis would support the archbishop. Comment by Archbishop Thompson

“I believe he does. Over the process of all this, I don’t do this without a great deal of prayer, discernment, dialogue, seeking consultation. And not just consultation within the archdiocese but much broader than that. I love Pope Francis. The Holy Father has spoken some wonderful, beautiful words about accompaniment, dialogue, encounter, acceptance, but he hasn’t changed the teachings on marriage. He hasn’t changed one aspect of Church teaching on marriage.”

His reaction to the prayer vigil by members of the Cathedral High School family that happened later on June 27. Comment by Archbishop Thompson

“My understanding is they’re gathering to pray today, like a human chain to pray. Prayer is always good. I pray for everyone. I pray for people who are sharing their disappointment with me. People who encourage me, I pray for

them. I pray for every school. I pray for every student. I pray for every parent. I pray for everyone gathered today. As I ask everywhere I go, I hope they pray for me.

“I tell people we have to always be open to the Holy Spirit. I ask people to pray for me so I’m listening to the Spirit. I have to listen to the Holy Spirit, not just for me, because I have the ultimate responsibility of being the teacher of the faith, preserving the integrity of the faith here in central and southern Indiana. It’s an awesome responsibility that I take very, very seriously. So I ask people to pray for me that I listen to the Holy Spirit, not just for me but the people I serve.”

The basis of his decisions. Comment by Archbishop Thompson

“Our decisions have to always be made, as I always try to say, to be Christ-centered. We don’t make decisions based on finances. We don’t make decisions based on being popular or what is easy. ... How do we remain Christ-centered?”

Regarding ‘ministerial language.’ Comment by Gina Fleming

“It was actually four years ago under Archbishop [Joseph W.] Tobin when the ministerial language in contracts were first implemented in their current format.”

“This language was intended for two purposes. One was to first affirm the role of ministers of the faith as vital ministers in Church ministry. And the other was to ensure that we all had a common or shared language around our roles and

responsibilities. So that was implemented in our archdiocesan schools four years ago.”

Timeline of Brebeuf/Cathedral issue. Comment by Gina Fleming

“Two years ago, we began a conversation with all five of our private Catholic schools. The two that were struggling continued conversation with us.”

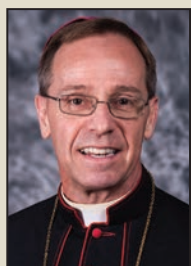
“It was through much prayerful discernment over the course of that two years, and really, much conversation on what it truly means to be ministers of the faith and how we would uphold that in our Catholic schools, that led to the schools to make their own decisions as to whether they would wish to retain that Catholic identity.”

Help for students with same-sex attraction. Comment by Gina Fleming

“We know that we have students in our schools today who are struggling with their sexual identity, who are experiencing questions around their own sexual identity. We are doing research, we are holding conferences for teachers and school leaders to ensure that they understand what it means to walk beside these young people and to be there for them.”

(To see the entire press gathering, go to www.archindy.org/archbishop/press-2019-video.html. For key facts and frequently asked questions relating to these issues, go to www.archindy.org/archbishop/press-2019-faq.html.) †

‘Accompaniment implies movement. Pope Francis says you meet people where they are, but we don’t leave them there. We have to accompany them. We walk them more fully toward Christ.’



—Archbishop Charles C. Thompson

Supreme Court stops citizenship question in census, for now

WASHINGTON (CNS)—The U.S. bishops, in a July 2 statement, praised the Supreme Court's decision on June 27 to block the Trump administration's added citizenship question to the 2020 census, and said "the inclusion of a citizenship question must ensure genuine reasons" for it.

The 5-4 ruling—written by Chief Justice John Roberts and joined in part by the other justices—sent the case back to a lower court saying the administration's reason for adding the citizenship question "seems to have been contrived."

The day the decision was announced, President Donald J. Trump tweeted that he was asking his lawyers if they can "delay the census, no matter how long" until the "Supreme Court is given additional information from which it can make a final and decisive decision."

The case is not completely closed because the government still has the chance to offer more acceptable reasons for the added question, but it is a race against time because the process of starting to print the 600 million documents for next year's count was scheduled to start on July 1.

Trump told reporters on July 1 at the White House: "It's very important to find out if somebody is a citizen as opposed to an illegal."

The U.S. Conference of Catholic Bishops' (USCCB) statement on the high court's decision said: "All persons in the United States should be counted in the census regardless of their immigration status." It also reiterated its previous statement on the issue by stressing that "questions regarding citizenship should not be included in the census. We hope that this view will prevail, whether by administrative action or judicial determination."



Bishop Frank J. Dewane

The statement was issued by Bishop Frank J. Dewane of Venice, Fla., chairman of the USCCB Committee on Domestic Justice and Human Development, and Bishop Joe S. Vasquez of Austin, Texas, chairman of the Committee on Migration.



Bishop Joe S. Vasquez

The census case hit a potential twist in late May, a month after oral arguments, when newly submitted evidence from the files of a deceased Republican strategist put the citizenship question in another light: as a means to create an advantage for whites and Republicans in future elections.

Then in late June, a federal appeals court in Maryland allowed a

lower court to study the background of these files.

The government had asked the Supreme Court to rule on the census dispute by the end of June, so that it can finalize the census questionnaire and get the forms printed in time for distribution next year.

During oral arguments about the added census question in April, Justice Sonia Sotomayor said: "There's no doubt people will respond less" to the census



A protester holds a sign outside the U.S. Supreme Court on June 27 after the court ruled on adding a citizenship question to the 2020 census. The 5-4 ruling, which was written by Chief Justice John Roberts and joined in part by the other justices, said the Trump administration's reason for adding the citizenship question "seems to have been contrived." (CNS photo/Carlos Barria, Reuters)

questionnaire with a citizenship question, a point which she said "has been proven in study after study."

Justices Neil Gorsuch and Brett Kavanaugh said citizenship questions were common in other countries and had been on the U.S. forms over the years.

Both Roberts and Justice Samuel Alito said the decision by Commerce Secretary Wilbur Ross to add a citizenship question—for the first time since 1950 to improve compliance with the Voting Rights Act—seemed reasonable. But Justice Elena Kagan said Ross' reason for adding this question seemed "contrived."

In its defense, U.S. Solicitor General Noel Francisco said the information it would provide would help enforce the Voting Rights Act. When asked about the question leading to potentially less participation, he said: "There is always going to be a trade-off."

Lawyers for New York, immigrant advocacy groups and the House of Representatives stressed that the question would prevent noncitizens from filling out the census and have a negative financial and political impact on communities with large immigrant populations.

A similar argument was raised in a friend-of-the-court brief opposed to the citizenship question filed by Catholic Charities of the Archdiocese of New York and Catholic Charities of Brooklyn and Queens in New York. The brief stressed that

the added question would cause a "net differential undercount of people who live in noncitizen and Hispanic households," and would result in a "drastic and unwarranted reduction in funding in states and cities with large populations of such persons" and also would impact social service agencies.

In a USCCB statement issued on the day of oral arguments for the census case, Bishops Dewane and Vasquez stressed the importance of an accurate census count.

"The Catholic Church and other service providers rely on the national census to provide an accurate count in order to effectively serve those in need," said Bishop Dewane.

Bishop Vasquez said all people should be counted in the census, regardless of their citizenship, and he said "proposed questions regarding immigration status will obstruct accurate census estimates and ultimately harm immigrant families and the communities they live in."

By one government estimate, about 6.5 million people might decide not to participate in the census with the added citizenship question.

The census is rooted in the text of the Constitution, which requires an "actual enumeration" of the population every 10 years. It determines federal funding for roads and schools, congressional districting and number of congressional representatives. †

Program works to heal Iraqi Christians suffering in mind and soul

BEIRUT (CNS)—After enduring persecution, violence and uprooting, a group of Iraqi clergy religious and



Melkite Fr. Gabriel Hachem

laypeople are on the path to healing.

"They are suffering, in their minds and in their souls," said Melkite Father Gabriel Hachem, part of a team from Lebanon that conducted trauma healing sessions in Irbil, Iraq.

The world "cannot remain indifferent. We cannot stand by and do nothing," Father Hachem told Catholic News Service (CNS).

There is a "huge need" to verbalize, to share about their experiences. "They need to speak, to be supported, to be heard," he emphasized.

Eighteen people—a mix of priests, nuns and laypeople—participated in the mid-June program. Participants were Chaldean and Syriac Catholic, Syriac and Armenian Orthodox as well as evangelicals.

The Lebanese team providing the Middle East Council of Churches' program consisted of two Catholic priests, including Father Hachem, a nun and two lay psychologists.

The setting, at the Chaldean Catholic

Patriarchal Seminary of St. Peter in Irbil, was "like an oasis" of peace, said Father Hachem, who serves as director of the council of churches' theological and ecumenical department.

Sessions centered around different Scriptural themes, beginning with Jesus' inquiry before the high priest Annas, in which Jesus asked, "Why do you strike me?" (Jn 18:23) This opening focus, Father Hachem explained, was to help the participants express the injustice they felt because of their persecution.

"Why have you forsaken me" (Mt 27:46) from the Gospel of St. Matthew was the second theme, focusing on how the participants felt abandoned during the traumatic upheaval they experienced. That was followed by "Father forgive them, they know not what they do" (Lk 23:34) from St. Luke's Gospel, to promote reconciliation and forgiveness in the hearts of the participants.

The program concluded with, "I am the resurrection and the life" to help participants "stand up again," Father Hachem explained.

The aim was not only to heal the participants, but to equip them with the tools needed to also address the wounds of the faithful, as well as to build an ecumenical network among Iraqi pastors.

Individual spiritual counseling and group therapy and individual counseling with the psychologists complemented the sessions.

Psychologist Samar Sayhoun said that, after listening to the participants' stories of suffering, she was inspired by their



Samar Sayhoun

faith and attachment to their Church. In relaying what they had experienced, some participants spoke of the sounds of bombs, of seeing spattered blood and beheaded corpses, of losing family members.

"I was so touched by their strong faith, despite everything they went through. They rely on their community in the Church to be able to support each other, at least emotionally, spiritually. But, of course, it's not easy for them," said Sayhoun, a Maronite Catholic.

Some expressed their grief at leaving all their life behind when they were uprooted in a single night by Islamic State militants.

"They don't even have one photograph from their past," Sayhoun said.

Sayhoun said she was especially moved by a 31-year-old lay participant who brought "so much joy" to the sessions, despite her ordeal of fleeing Mosul with her family because of terrorist threats, then being driven out of the Ninevah Plain by the Islamic State

in the summer of 2014.

"She loves to sing and dance, smile and laugh," the psychologist recounted.

That's why it was important for the pastors to talk about forgiveness, about having a new life, after such a dramatic trauma, Sayoun said. "This is the resurrection."

Some religious shared how "so many Muslims are coming to them to hear about Christ and are converting to Christianity, of course without announcing it to their [Muslim] community," Sayhoun noted.

Sayhoun stressed that Iraqi Christians need more healing opportunities.

"They were so happy that people came to listen to them," she said, adding that they need interaction with people from outside, from abroad.

"Just to regain their dignity. Just being respected, being heard, being appreciated" means a lot to Christians in Iraq, Sayhoun emphasized.

At the conclusion of the program, funded by Protestant churches and organizations in Europe and the United States, Father Hachem received notice of a pledge to fund the program through 2019 and 2020.

That means the council of churches can carry out the trauma healing sessions in Syria, Egypt and "again and again" in Iraq, the priest said.

"For me, it was a sign of hope from the Holy Spirit," Father Hachem said. †

Unlicensed abortion facility can operate in Indiana at least until hearing

SOUTH BEND, Ind. (CNS)—After a nearly two-year legal battle, an unlicensed abortion facility started booking appointments in a location in South Bend on June 19 and planned to begin offering chemical abortions the week of June 23 amid strong objections from the local community.

The story began in 2017, when the Texas-based Whole Woman's Health Alliance (WWHA) applied for a license to open a chemical abortion facility. The Indiana Department of Health denied the license in early 2018, citing deficiencies in the application and concerns the business was not reputable because some of its affiliated clinics had incurred serious violations.

WWHA subsequently filed suit in the U.S. District Court of the Southern District of Indiana to challenge the constitutionality of the state's license requirements and other regulation of abortion services. The alliance also asked for a preliminary injunction to suspend those laws so it could operate unregulated until the district court rendered a decision, scheduled for 2020.

Indiana Attorney General Curtis Hill filed a motion to dismiss the suit on grounds that the Supreme Court and appellate courts have long upheld the right of states to license abortion providers. The state also asked for the court to stay the preliminary injunction until the case was decided.

However, on May 31, the district court granted WWHA the preliminary injunction to allow it to operate the South Bend facility without licensing or regulation. Two days later, Hill appealed that decision to the U.S. Court of Appeals for the 7th Circuit. He also asked the district court for an immediate stay to prevent the unlicensed abortion facility from opening until the appeals court weighed in.

On June 7, the district court denied that stay request, so on June 9, the attorney general filed a motion at the court of appeals to prevent that opening, saying:

"The district court has declared that something as ordinary and fundamental as state licensing—which the state does for everything from nursing homes to day care centers—can be invalidated in the name of the right to abortion. This ruling turns the right to abortion into a cudgel against state licensing laws that the Supreme Court long ago declared to be perfectly valid."

On June 21, the 7th Circuit announced it will hear oral arguments in the case on July 11. At least until that hearing, WWHA will be allowed to operate without any regulation.

Many local residents have voiced strong objections to an outside group coming into the community, challenging Indiana laws and values, and expecting to operate without any state oversight whatsoever.



Students from St. Theodore Guérin High School in Noblesville, Ind., carry a banner during the Indiana March For Life in Indianapolis on Jan. 22, 2018. After a nearly two-year legal battle, an unlicensed abortion facility started booking appointments in a location in South Bend, Ind., on June 19 and planned to begin offering chemical abortions the week of June 23 amid strong objections from the local community. (CNS photo/Natalie Hoefler, The Criterion)

The Diocese of Fort Wayne-South Bend has a strong defense of life community in South Bend, many of whom are active in the local and state Right to Life organizations and the Apostolate of Divine Mercy, which have vocally and tenaciously fought the opening of the facility.

A national pregnancy support center founded in South Bend, the Women's Care Center, also has acted to oppose the facility and to provide an alternate, pro-life presence nearby. In 2018, a rezoning request that would have allowed the Women's Care Center to locate a care center next door to the abortion facility was passed by the South Bend City Council, but vetoed by Mayor Pete Buttigieg, who is running for president.

The center subsequently acquired a commercial site across from the WWHA and plans to open a new center there in July.

Local doctors also have voiced strong objections to a facility that provides chemical abortions because they would be called on to surgically remove dead babies when the abortion medications fail to expel the unborn baby, which happens in 6 to 10 percent of chemical abortions.

In the U.S., the most available and used drugs for chemical abortions is a combination of mifepristone—also known as RU-486—and misoprostol.

Also, chemical abortions can cause serious complications for the woman, who requires competent diagnosis prior to the abortion and a physical exam afterward.

Hill, the state's attorney general, addressed this issue at a June 15 pro-life

rally that drew more than 200 people to St. John the Baptist Church, which is just a few blocks from the abortion facility. Hill noted that the state has a responsibility to license all professions to keep citizens from harm.

"How anyone can determine that having a clinic of this nature where they use chemicals to abort a child could not impose some kind of dangerous concern for a woman's health is beyond me," he said, pledging to uphold state law.

At the heart of all the legal wrangling over WWHA is the nature of the business; it has two other abortion facilities, one in Virginia and one in Texas. But one of the main reasons the Indiana Department of Health denied the license was that the health alliance failed to list on its application six affiliated clinics in Texas, Minnesota, Maryland and Virginia, some of which have had serious violations.

According to National Right to Life News, a 2017 Texas health department report found numerous health and safety offenses at their locations in that state from 2011 to 2017. These included rusty equipment, failure to properly disinfect and sterilize instruments between use, a lack of proper written operation procedures, improper storage of hazardous chemicals, unsanitary surfaces and a failure to follow up with patients.

Amy Hagstrom Miller, who is president and CEO of the Whole Woman's Health Alliance, claimed that the nonprofit alliance is a separate entity from the for-profit abortion chain that she owns called Whole Woman's Health.

She founded the nonprofit after a legal battle against Texas abortion laws left her with debt. In one of those cases, *Whole Women's Health v. Hellerstedt*, the Supreme Court ruled in 2016 that some Texas laws caused an "undue burden" on women.

Hagstrom Miller's national strategy is to "shift the stigma around abortion in our culture," and challenge laws in states she considers "extremely hostile" to abortion. To fund those efforts, she founded the WWHA as a nonprofit to receive donations.

For example, money from the TARA Health Foundation funded WWHA's Indiana license application, according to that foundation's website. It says it gives grants to organizations "that improve women's and girls' health."

In 2017, WWHA took in nearly \$1 million in donations or grants, according to the group's IRS 990 Form.

Hagstrom Miller claims that, while she owns the Whole Woman's Health for-profit facilities and their management company—alternately called Whole Woman's Health or the Booyah Group—the nonprofit Whole Woman's Health Alliance is not owned by her, but is controlled by a board of directors.

However, the Indiana Department of Health found that the lines between the two entities were blurred and that Hagstrom Miller has actual control of both businesses. Further, the management company she owns provides services for the nonprofit chain as well as the for-profit chain. †

Vatican to open tombs looking for young woman missing since 1983

VATICAN CITY (CNS)—The Vatican City State tribunal has ordered the opening of two tombs in a small Vatican cemetery at the request of the family of Emanuela Orlandi, a young woman who disappeared in 1983.

Emanuela Orlandi, a Vatican City resident and the daughter of a Vatican employee, disappeared in Rome on June 22, 1983, when she was 15.

In March, the family's lawyer revealed the family had been sent a letter with a photo of an angel above a tomb in the Vatican's Teutonic Cemetery, a medieval cemetery now reserved mainly for German-speaking priests and members of religious orders.

The letter said, "Look where the angel is pointing," according to Laura Sgro, the lawyer.

She filed a formal petition with the Vatican to investigate the matter and possibly open the tombs below the sculpture of the angel.

Italian news reports in March quoted Sgro as saying there was evidence that at least one of the tombs below the angel statue had been opened at some point, the statue is not the same age as the marble on top of the tombs and someone continues to leave flowers there.

Alessandro Gisotti, interim director of the Vatican Press Office, said on July 2 that the Vatican promoter of justice, Gian Piero Milano, and his assistant, Alessandro Diddi, ordered the opening of two tombs.

The decision was made in response to the request of Emanuela Orlandi's family, he said, and their questioning "the possible concealment of her cadaver in the small cemetery located within Vatican City State."

The tombs will be opened by police on July 11 in the presence of the Orlandi family and family members of the people buried there, Gisotti said. †

Online Lay Ministry Formation

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

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

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



REPORT SEXUAL MISCONDUCT NOW

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

- 1 Ethics Point**
Confidential, Online Reporting
www.archdioceseofindianapolis.ethicspoint.com or 888-393-6810
- 2** Carla Hill, Archdiocese of Indianapolis, Victim Assistance Coordinator
P.O. Box 1410, Indianapolis, IN 46206-1410

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

Diverse faith community embraces new adoration chapel

By Sean Gallagher

SHELBYVILLE—On a sunny Sunday afternoon in June, the air was filled with songs praising Christ's presence in the Eucharist as hundreds of Catholics stretching out more than a city block took part in a eucharistic procession in the neighborhood around St. Joseph Parish in Shelbyville.

It was a public expression of the faith of so many parishioners—young and old, those whose families have long roots in the parish and those who have come more recently as immigrants from Mexico or other Central or South American countries.

The love of the Eucharist that united them all on June 23 on the feast of the Most Holy Body and Blood of Christ, also known by its traditional Latin title of *Corpus Christi*, culminated at the end of the procession in the blessing and inaugurating of the parish's new Divine Mercy Chapel where the Blessed Sacrament will be adored 24 hours per day, seven days per week.

It is the 14th perpetual adoration chapel for the Church in central and southern Indiana. (See article below.)

Father Michael Keucher, St. Joseph's pastor, was smiling from ear to ear after the procession and the blessing of the chapel.

"This has been the greatest celebration of the Eucharist that I've ever experienced," said Father Keucher. "To see the faith of the people and not just my dream come true, but the dreams of so many people here come true, is just a miracle. There are so many tears—tears of joy that folks have had. It's something supernatural."

Archbishop Charles C. Thompson was on hand to bless the chapel and be the first person to pray there in adoration of the Blessed Sacrament.

"It just shows how the Eucharist is so central to our lives," he said. "The community here gets that and appreciates that. They certainly give an incredible witness to the centrality of the Eucharist. We're ultimately called to be Christ-centered."

"And what better way to do that than gathering for the Eucharist and allowing the Eucharist to be the strength and source



Father Michael Keucher, pastor of St. Joseph Parish in Shelbyville, carries a monstrance holding the Blessed Sacrament at the head of a eucharistic procession on June 23 at the Batesville Deanery faith community. The procession ended with the blessing of the Divine Mercy Chapel, the newest perpetual adoration chapel in the Archdiocese of Indianapolis. (Photos by Sean Gallagher)

of the grace we need to carry out the mission of Jesus Christ."

The small Divine Mercy Chapel, which can seat about six people, is in a renovated room in a building on the campus of St. Joseph Parish.

Father Keucher said establishing the chapel flowed from an increase in eucharistic adoration at St. Joseph over the past few years.

During that time, a holy hour was prayed daily at noon at the parish. And on each first Friday, there would be 24 hours of eucharistic adoration.

Not long after Father Keucher began ministry at St. Joseph in 2017, parishioners came to him expressing their desire for a perpetual adoration chapel.

"I just kept hearing it from different people and got excited about the idea myself," he said. "I love adoration."

So last fall, he sought and received permission from Archbishop Thompson to begin plans for a chapel at the parish.

By the spring of this year, the plans were in place enough to have parishioners sign up for hours. Since the chapel was going to be dedicated to Divine Mercy,

Father Keucher chose Divine Mercy Sunday as the day on which to invite parishioners to make a weekly commitment to adoration.

In about a week, nearly all 168 hour slots per week were filled. Some hours have two people signed up for them, others as many as five. At least 80 people are on a list of substitutes to fill in when those who have committed to a specific hour cannot make it.

"The hours were filled so fast," said Father Keucher. "I couldn't believe it. I really thought that it wasn't going to happen that way. It really floored me."

Lupita Flores was glad to see so many of her fellow Latino Catholics taking part in the eucharistic procession and chapel blessing.

"It was awesome," said Flores. "It was something that we were all waiting for. I think that a lot of the community is going to find the time to spend time with Jesus."

"We show our devotion through prayer and community. We all gather together, and we are one in faith. We're all brothers and sisters. It's a huge part of who we are."

Dottie Soller has been a member of St. Joseph Parish for some 60 years and was on hand for the procession and chapel blessing.

"This parish is going to have much more life—and it already has a lot of life, definitely," she said. "Shelby County will be blessed, and we won't even know how many blessings God is giving all of us."

Other Catholics from Shelby County will be praying in the chapel, as members of nearby St. Vincent de Paul Parish have also signed up for hours.

Members of St. Joseph and St. Vincent are already working together in other initiatives, including a rapidly growing



Father Michael Keucher, pastor of St. Joseph Parish in Shelbyville, leads prayers before the Blessed Sacrament at a temporary altar dedicated to St. Joseph during a June 23 eucharistic procession at the Batesville Deanery faith community.

youth ministry and charitable works through the Society of St. Vincent de Paul.

Father Keucher thinks the increased activity of Catholics in the broader community of Shelby County is tied to their increase in eucharistic adoration.

"It just sets people on fire," he said. "When you spend time with Jesus, he's going to call you to do stuff. He's going to make you a more convicted and active member of the Church, his body."

"There's a huge connection between the contemplative life of a parish and the active life of a parish. The active life of a parish will only last, thrive and grow if there is a strong contemplative life."

The adoration of the Blessed Sacrament in the Divine Mercy Chapel at St. Joseph Parish will be a means, Flores said, of bringing Catholics of diverse cultural backgrounds at St. Joseph and in Shelby County together toward the unity that Christ willed for the Church.

"It's going to unite us even more than we already are," Flores said. "To see that people have devoted at least one hour of their time each week to be in the chapel with Jesus, and to know that someone is going to be there, even in the early hours of the morning, is just amazing. It's amazing to know that we have all come together to do that." †



Archbishop Charles C. Thompson blesses the Divine Mercy Chapel at St. Joseph Parish in Shelbyville on June 23. It is the newest perpetual adoration chapel for the Church in central and southern Indiana. Uriel Esquivel, an altar server at St. Joseph Parish, stands at right.

Perpetual adoration chapels in the Archdiocese of Indianapolis

When St. Joseph Parish in Shelbyville began a perpetual adoration chapel on June 23, it became the 14th such chapel across the Archdiocese of Indianapolis where the Blessed Sacrament is adored 24 hours per day, seven days per week.

Perpetual adoration chapels in central and southern Indiana are located at the following parishes:

- All Saints Parish, St. John the Baptist Campus, 25743 State Road 1, Guilford. Information: 812-576-4302, or www.allsaintscatholic.net.
- Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. Information: 317-888-2861, or www.olgreenwood.org.
- St. Barnabas Parish, 8300 Rahke Road, Indianapolis. Information: 317-882-0724, or www.stbindy.org.

- St. Joseph Parish, 125 E. Broadway, Shelbyville. Information: 317-398-8227, or www.stjoeshelby.org.
- St. Louis Parish, 13 St. Louis Place, Batesville. Information: 812-934-3204, or www.stlouis-batesville.org.
- St. Luke the Evangelist Parish, 7575 Holliday Drive, E., Indianapolis. Information: 317-259-4373, or www.stluke.org.
- St. Michael the Archangel Parish, 3354 W. 30th St., Indianapolis. Information: 317-926-7359, or www.saintmichaelindy.org.
- St. Mary Parish, 1331 E. Hunter Robbins Way, Greensburg. Information: 812-663-8427, or www.stmarysgreensburg.com.
- St. Mary (Nativity of the Virgin Mary) Parish, 629 Clay St., North Vernon. Information: 812-346-3604, or www.ccjc3.org.

- St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. Information: 812-623-2964, or www.stnicholas-sunman.org.
- St. Patrick Parish, 1807 Poplar St., Terre Haute. Information: 812-232-8518, or www.saintpat.org.
- St. Therese of the Infant Jesus ("Little Flower") Parish, 4720 E. 13th St., Indianapolis. Information: 317-357-8352, or www.littleflowerparish.org.
- St. Thomas More Parish, 1200 N. Indiana St., Mooresville. Information: 317-831-4142, or www.stm-church.org.
- St. Vincent de Paul Parish, 1723 "I" St., Bedford. Information: 812-275-3493, or www.yourcccl.org/stvincent. †

The Theology of Technology/Brett Robinson

Church is the best place for young people to search for more

Summertime used to be about big blockbuster movies. This summer box office receipts are sagging, and even the sequels are having a hard time. The *Avengers: Endgame* phenomenon is an exception, but it points to a big shift in our popular culture landscape.

The movie industry is playing an endgame of its own as it tries to figure out whether theaters are still viable in an age of cheaper offerings like Netflix. The Church should pay attention to this trend as well.

The theater has historically been a communal place of “worship.” Not worship in the religious sense but in a secular sense, what James K.A. Smith calls a “cultural liturgy.” These are activities that form our imaginations and worldviews in particular ways, and they don’t have to take place in a church.

Movies, sporting events and concerts

are cultural liturgies because they draw upon our deep longing to be part of something bigger than ourselves and to share the experience with other people. These cultural liturgies don’t provide communion with God in the Eucharist, but they hint at a desire for some kind of communion.

The cinema has been helpful in giving us a common culture with stories about good and evil or suffering and redemption. However, those stories are not always rooted in the truth of the Gospel and what the Church teaches. They are pure fantasy. If what young people are rejecting is fantasy, then their desire for something real may be experiencing a new awakening.

This is the blessing and curse of the social media age. Smartphones and Instagram feeds dominate the daily habits of young people, which means that the influence of Hollywood producers is waning. Young people are searching for something different, something more personal and real. They are searching for a better sense of themselves.

The movie *Jaws* is considered the first

blockbuster. It was a fantasy starring a mechanical shark that terrorized a beach full of actors. Today, kids are more likely to follow the real story of shark attack survivor Paige Winter in North Carolina, a 17-year-old girl who has inspired her peers on social media with her fighting spirit and zeal for life. Posts about Paige on social media have exploded and reached “blockbuster” status.

Our pressing task is to remind young people that their experience on the Internet need not be an empty fantasy full of dreams and desires about being the next Instagram star or gaining a thousand new followers.

That’s a movie mindset, and the movie industry is dying because young people want to be exposed to the real world and their place in it. The Church, not the cinema, has always been the best place to start that search.

(Brett Robinson is director of communications and Catholic media studies at the University of Notre Dame McGrath Institute for Church Life.) †

Amid the Fray/Greg Erlandson

An unexpected voice, and a painful message

For those who say the Church doesn’t get it, or the Vatican doesn’t get it, I offer up Msgr. John Kennedy. Msgr. Kennedy



has perhaps the most unenviable job in the Church today. He is head of the Vatican office that investigates allegations of sexual abuse by Catholic clergy.

“I can honestly tell you that when reading cases involving sexual abuse by clerics, you never get used to it, and you can feel your heart and soul hurting,” he said recently. “There are times when I am poring over cases that I want to get up and scream, that I want to pack up my things and leave the office and not come back.”

Msgr. Kennedy made this remarkable admission in a speech to a room full of Catholic communicators and journalists during the 2019 Catholic Media Conference. His speech lasted more than an hour, during which you could have heard the proverbial pin drop. At its end, he received a standing ovation.

The ovation was not for his rhetorical skills, but for his honesty. He spoke frankly about the excruciating purgatory of his work.

“One of the worst things is seeing photographs and exchanges of chats or messages that are often presented in the acts of the case,” he said. “In all honesty, this work has changed me and all who work with me. It has taken away another part of my innocence and has overshadowed me with sadness.”

Yet if he is overwhelmed by the constant arrival of files from around the world filled with allegations of clergy who have violated their vows and traumatized the most innocent, he does not forget that it is the victims of abuse who deserve our compassion.

While he carries the accounts of these crimes in his head, “this is nothing compared to those who have borne this for years in silence. What of the father, mother or siblings of the child who have to look at that child and live through this? What can they say? Everything has been taken from them.”

Compounding the horror is when the victim is not believed. “Can you imagine what it might be like not to be believed by Church authorities?” he asked.

Msgr. Kennedy said that the office he heads, the discipline section of the Congregation for the Doctrine of the Faith, is now the largest department in the congregation for the first time since its founding in 1542. Seventeen employees are dealing with a tidal wave of complaints, and he compared his work to that of an emergency room doctor dealing with victim after victim after victim. “The Church’s heart has been broken in this crisis,” he said.

Msgr. Kennedy’s speech is a reminder that those who have been hurt by the grotesque infidelity of clergy and bishops are not just the victims and their families, though they are the most grievously wronged. Nor just the innocent priests and bishops who have been betrayed by their brothers.

But also all those who are the face of the Church in parishes and chanceries, on diocesan newspapers and in schools. Some of those people have endured both 2002 and 2018 and dozens of scandals in between, and like Msgr. Kennedy, they feel the anger and the depression.

Msgr. Kennedy ended his talk on a note of hope, that all the media attention given to the scandal will lead to positive reform. “Perhaps a smaller but a more fearless and authentic Church,” he said. A Church “that is being pruned, purified, prepared for a new season.”

Please God that it be so.

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

It’s All Good/Patti Lamb

Even when you’re offline, God takes care of everything else

Recently, I encountered a cluster of life’s curve balls, and I needed my sister. I found myself in a pickle when I noticed that my phone was dead, even though it showed 25 percent battery life when I glanced at it five minutes prior.

My husband and kids were gone with their phones, and we no longer have a home phone line. Oh, and did I mention that one of the kids took our only functioning charger?

I wasn’t quite sure how to work through this conundrum.

I desperately wanted to talk with my sister and hear her wise counsel and calming presence.

I plopped down on the kitchen chair, folded my hands, and I did something that I should do instinctually. I went straight to God. I had no WiFi and no battery life. The good news is that I didn’t need that to reach God. It turns out that we all have a direct line when we talk to him from our hearts.

That afternoon, I poured my heart out to God—all offline.

While I didn’t receive the instant gratification of my sister’s reassurance,

I received an even greater gift—the reminder that I can seek solace in human solutions and earthly crutches to my heart’s content, but that doesn’t compare with going directly to the source.

The source, of course, is God, our Father. The Alpha and the Omega, the beginning and the end.

He called the oceans and the mountains and the planets into being—from nothingness. In his omniscience and majesty, he created everything that has ever existed—including you and me.

Our Creator loves us beyond human comprehension, and he’s the source of truth and peace.

The human part of me, however, repeatedly leans on my own, faulty understanding.

In that especially weak moment, when I was home alone, I questioned whether the Maker of the Universe could hear me. “Are you there?” I whispered.

I prefer an instant response, even in the form of “yes” or “no.” This world of instant gratification has clearly gotten the best of me.

Maybe that’s why I lean on my family and my friends—because I can’t hear God.

Still, that afternoon, it felt wonderful to reconnect with the ultimate counselor, whom I repeatedly overlook in my quest for immediate answers and swift justice.

plenty of babies and elementary school kids there with young parents, lots of singles looking for something to do and plenty of older citizens. But this was not the teenage mall scene.

Ethan, however, has Down syndrome, and that changes up his social life a bit. Besides, there were prizes to be won, and Ethan loves to compete for those. And music? Ethan loves it. Put “Mamma Mia” on and he’s all over it, and at a recent performance with his “Special Musicians” group, he belted out an impressive “We Will Rock You,” as a Queen fan will.

So, with a few couples dancing around him, Ethan stood in the middle, swaying to the music and remaining oblivious to the occasional elderly smooch.

Then an interesting thing happened. The band struck up “I Will Always Love You,” the ballad made famous by Whitney Houston. A cute blond woman, maybe in her late 20s, dressed for a night out with her hair in a bun on the top of her head, got up and asked Ethan to dance.

He accepted, and they put their arms around each other. Obviously, someone taught Ethan a few steps because he was smooth and held the woman gracefully

I didn’t hear any words, but I felt better knowing my concerns were in the right hands.

Archbishop Fulton J. Sheen’s thoughts on this matter are a great reminder.

He once said, “The Lord hears us more readily than we expect; It is our listening to God that needs to be improved.”

In this unjust world, I must rely more on my personal conversation and communion with God rather than that of human beings. I keep seeking answers on this mortal plane, but that’s not the true source of the answers.

Of course, we are called to listen to one another and support each other. We are at our best when we’re serving and lifting our brothers and sisters.

But my meltdown that day, when I had no phone service, served as the nudge I needed to recognize that God is the one I should seek first. He’s our most important contact, and he’s available 24/7 for us.

Later that week, a friend shared a daily devotional that summarized my realization: “My relationship with God is my number one focus; I know that if I take care of that, God will take care of everything else.”

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

For the Journey/Effie Calderola

Invitation leads to reflection on Jesus and ‘Lord of the dance’

If it’s Thursday night, there’s a free outdoor concert at a local mall. It’s a pretty spot—a courtyard right next to an Italian restaurant with outdoor seating. Lots of flowers, a small stage, a few iron benches.

There’s a different band every Thursday, and this one wasn’t bad. The place was packed by the time we arrived.

We met my brother and two of his kids. It was a perfect June night, temperatures in the 70s, the sun making a slow descent behind the jewelry store on the west side of the courtyard.

Around the stage, tape marked off a little “dance floor,” and a few couples, mostly older, gamely took advantage of the music.

In the middle of the dancers was my nephew Ethan, who is 16 and has many of the traits of late adolescence: shaggy hair, tufts of whiskers that don’t really constitute a beard but badly needed shaving nonetheless, a few skin blemishes, baggy shorts.

Ethan may have been the only 16-year-old in attendance. There were

until the song ended.

She went back to her seat with friends, and Ethan went back to swaying to the livelier tunes.

And me? I wondered what would prompt someone to make a gesture as that woman had. In a certain way, it was a risk. Would Ethan accept? Would she look foolish? Would he know what to do?

Jean Vanier, who founded L’Arche communities for the physically and intellectually challenged, once said, “If you are blind to the poor, you are blind to God.”

Ethan is poor, but only in the sense that we are all poor in our distinct ways. Each of us has been alone on the dance floor sometime. Each of us has been the “other” who longed for an invitation to dance.

Sometimes at Mass we sing, “Lord of the Dance.” I love that image of a dancing Jesus, dancing for the scribe, the Pharisee, the fisherman.

And I thought maybe I spotted Jesus dancing at the mall that night, with a cute outfit and a blond bun, leading us all as the dance went on.

(Effie Calderola writes for Catholic News Service.) †



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

The Sunday Readings

Sunday, July 7, 2019

- Isaiah 66:10-4
- Galatians 6:14-18
- Luke 10:1-2, 17-20



The first reading for Mass this weekend is from the third section of Isaiah. The three sections of this book, so favored over the years by pious Jews as well as devout Christians, saw a great sweep of Hebrew history, from before the Babylonian conquest, through the exile of many Jews to Babylon, the imperial capital, and finally to the Jews' return to

their ancestral home.

This return was bittersweet. Poverty and despair stalked the land. Cynicism, at best, must have been everywhere. Where was God in all this? The prophet majestically and relentlessly reassured the people that if they are faithful, God will sustain them.

It was a great summons to faith, but the prophet reminded the people of God's mercy and favor so well demonstrated at other times.

St. Paul's Epistle to the Galatians provides the next reading. It proclaims Jesus to be the Lord and Savior. Paul insists that he himself is no bearer of salvation. Jesus, the Christ, is the Savior. The Lord is our only hope. (Christ is not a name but a title. It means the select of God, chosen to be the Redeemer.)

St. Luke's Gospel supplies the last reading. Already Jesus is making plans to announce the Good News far and wide. The crucifixion and resurrection have not yet occurred at this point in the Gospel, but the Lord is calling all people to be reconciled with God and to find his peace and hope. Jesus sends 72 disciples in pairs to distant places to convey this call. All people are in God's love.

Jesus instructs these disciples to carry no provisions. God will provide for them. They must focus their intentions upon their mission of representing Jesus, not upon their earthly needs.

It is not an order to these disciples that they be foolhardy or that they dismiss the realities of life on Earth. Rather, it makes clear that their primary

mission is spiritual, of and for God. No secondary consideration should distract the disciples.

The Lord warns that many people will not accept these delegates from God. People are blind and attached to sin. Those who reject God cannot be coerced to do otherwise. This is their freedom. Nevertheless, those who turn away from God and spurn his redemption bring doom upon themselves, not as divine revenge, but as simple consequence of their choice to reject God.

Reflection

On Thursday, the country commemorated the signing of the Declaration of Independence in Philadelphia on July 4, 1776.

This document has come to represent the basic political philosophy of the United States, that freedom is essential for and integral to every person. This does not mean, however, that freedom creates the license to do anything. Laws protect rights as well as liberties, and they set responsibilities.

All this fully is within the historic Catholic concept of human nature and of the dignity of each person. No philosophy or policy in vogue today excels the Catholic belief in the worth and potential of each person.

Respecting others and realizing personal potential in the moral sense can be a chore. Original sin has made us all nearsighted and insecure. It leads us to abuse our freedom and to forfeit our dignity by sinning. It renders us limited, self-centered and afraid in spiritual matters as well as in other considerations.

Yet God has not abandoned us to our plight. Seeing us in our needs and our failures, God gave us Jesus, so wonderfully extolled by Paul.

We need God. We find God in Jesus. Redemption in Christ means our restoration from the effects of original sin. If we earnestly accept the Lord, Jesus gives us the grace truly to be free, to escape the captivity and the consequences of sin. †

Daily Readings

Monday, July 8

Genesis 28:10-22a
Psalm 91:1-4, 14-15ab
Matthew 9:18-26

Tuesday, July 9

St. Augustine Zhao Rong, priest and martyr, and companions, martyrs
Genesis 32:23-33
Psalm 17:1b-3, 6-7, 8b, 15
Matthew 9:32-38

Wednesday, July 10

Genesis 41:55-57; 42:5-7a, 17-24a
Psalm 33:2-3, 10-11, 18-19
Matthew 10:1-7

Thursday, July 11

St. Benedict, abbot
Genesis 44:18-21, 23b-29; 45:1-5
Psalm 105:16-21
Matthew 10:7-15

Friday, July 12

Genesis 46:1-7, 28-30
Psalm 37:3-4, 18-19, 27-28, 39-40
Matthew 10:16-23

Saturday, July 13

St. Henry
Genesis 49:29-32; 50:15-26a
Psalm 105:1-4, 6-7
Matthew 10:24-33

Sunday, July 14

Fifteenth Sunday in Ordinary Time
Deuteronomy 30:10-14
Psalm 69:14, 17, 30-31, 33-34, 36-37
or Psalm 19:8-11
Colossians 1:15-20
Luke 10:25-37

Question Corner/Fr. Kenneth Doyle

The Church continues to affirm the existence of purgatory

QI am a cradle Catholic and have always believed in purgatory. Now I am hearing from some people (including from some priests) who deny its existence. Can you clarify this for me? (Location withheld)



AThe Church does indeed believe in the existence of purgatory. The *Catechism of the Catholic Church* says this:

"All who die in God's grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven. The Church gives the name purgatory to this final purification of the elect" (#1030-31). This belief is reflected even in the Old Testament, where we read in the Second Book of Maccabees (12:46) that Judas Maccabeus "made atonement for the dead" that they might be freed from sin, which suggests a Jewish practice of offering prayers and sacrifice to cleanse the souls of the departed.

Then, in the Gospel of St. Matthew (Mt 12:32), Jesus says that certain sins "will not be forgiven, either in this age or in the age to come," an indication that

a limited purging of the soul may occur after death.

Personally, I find comfort in the Church's teaching on purgatory. It is not a final destination; everyone there will wind up in heaven eventually. Nor do we know how our concept of time relates to eternity—the purification that takes place in purgatory could even be instantaneous. We just don't know.

I think that the confusion you speak of regarding the Catholic belief in purgatory may stem in part from the conflation in some people's minds of purgatory and limbo.

In years past, it was the common belief of Catholics (although never defined dogmatically) that children who died without being baptized went to a state of natural happiness called limbo instead of to be with God in heaven.

But that was theological speculation, not doctrine; and in 2007, the Church's International Theological Commission, with the authorization of Pope Benedict XVI, published a document that concluded that "there are theological and liturgical reasons to hope that infants who die without baptism may be saved ... even if there is not an explicit teaching on this question found in revelation."

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

My Journey to God



Summer Rain

By M. Lynell Chamberlain

(M. Lynell Chamberlain is a member of St. John Paul II Parish in Sellersburg. Photo: Rain falls on a flower during a summer shower.)

(Public domain photo from www.pexels.com)

The summer rain pockmarks the face of the lake
And vanishes in steam from the road that I take.
The air's thick with the scent of dying dust
As I make my way home and day becomes dusk.
It's been another long day of anger and fear,
Gut-wrenching loss, heartbreak and tears.
The rumble of thunder and patter of rain
Matches my mood that's darkened with pain.
But as I listen, God speaks to me,
Out of the shadows of the wet, dripping trees,
And I feel my pain and personal fears
Slowly wash away in the rain of God's tears.



Anthony Mary Zaccaria

c. 1502 - 1539

Feast - July 5

Trained as a medical doctor in northern Italy, Anthony also was drawn to teaching religion to the poor. He decided to switch vocations and was ordained a priest in 1528. In 1530 he and two Milanese noblemen founded an order of reforming priests, the Clerics Regular of St. Paul, more commonly known as Barnabites, after their first headquarters at the Church of St. Barnabas in Milan. Despite Church opposition, the order won praise for its care of plague victims, and was formally approved by the pope in 1533. Anthony was elected the first provost general but resigned to open a second house in Vicenza. He fell gravely ill while giving a parish mission and died at his mother's home. He was canonized in 1897.

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.

BEAN, Dotty, 86, St. Gabriel, Connersville, June 11. Mother of Jennifer Easley, Debbie Faw, Cindy Sizemore, Jim, John, Joseph and Patrick Bean. Grandmother of 21. Great-grandmother of 23. Great-great-grandmother of five.

CAITO, August F., 95, Our Lady of the Most Holy Rosary, Indianapolis, June 20. Father of Barbara Tewmey, Michael, Paul and Tony Caito. Grandfather of 14. Great-grandfather of several.

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

DAVIS, Mary Martha, 85, St. Peter Parish, Harrison County, June 19. Mother of Martha Ann Bennett, Mary Slotten, David, Jay and Pat Davis. Grandmother of 14. Great-grandmother of 17.

DELUCIO, Ruth, 89, St. Elizabeth Ann Seton, Richmond, June 21. Mother of Sandy Abrams, Johna Crabtree, Brenda Kurtz, Norma Maule, Debbie Pettit and Mike DeLucio. Sister of Phyllis Lathrop and Patty Lehman. Grandmother of 14. Great-grandmother of 24.

DONAHUE, James M., 85, St. Michael the Archangel, Indianapolis, June 9. Husband of Martha Donahue. Father of Christopher and Thomas Donahue. Brother of Donna Barion. Grandfather of four. Step-grandfather of three. Great-grandfather of three.

HANLEY, Dennis L., 74, St. Patrick, Indianapolis, May 27. Husband of Sharon Hanley. Father of Leslie Hanley Bate and Julie Such. Grandfather of six.

HOLLKAMP, Evan A., 23, St. John Paul II, Sellersburg, June 14. Son of Jeff and Carrie Hollkamp. Brother of Grant Hollkamp. Grandson of Paul and Brenda Hurst and Suzann Hollkamp.

JUSTUS, Walter, 25, Holy Spirit, Indianapolis, June 10. Son of Walt Justus and Jane Herrick-Justus. Brother of Jillian Foran. Grandson of Janet Herrick, Pat Norman and Wally Justus.

LUHRING, Mary, 96, St. Nicholas, Ripley County, June 25. Mother of Cindy Herbert, Pam Narwold, Paula Steffey, Jack, Joe, Steve and Sylvan Luhring. Grandmother of 17. Great-grandmother of 24. Great-great-grandmother of one.

METZ, Anna, 74, St. Mary, New Albany, May 26. Mother of Amy Metz Smith and Joseph Metz. Sister of Claudia Selter and Paul Hughes. Grandmother of five. Great-grandmother of two.

MITCHELL-MARTIN, Utonia, 90, Holy Angels, Indianapolis, June 18. Mother of Karen Utonia Martin and Sherlynn Martin. Grandmother of five.

MORGAN, Jerome L., Sr., 71, St. Lawrence, Indianapolis, June 11. Husband of Eluene Morgan. Father of Prena Simmons-Morgan, Horace Toppins, Jerome, Jr., Timko and Vernall Morgan. Brother of Dianne Barriere and Delores Moline. Grandfather of 16.

MYCIO, Anna, 94, St. John Paul II, Sellersburg, June 19. Grandmother of eight. Great-grandmother of 12.

O'CONNELL, Daniel J., Jr., 89, Good Shepherd, Indianapolis, June 19. Uncle of one.

PHIPPS, Aurelea A., 84, St. Lawrence, Indianapolis, June 18. Wife of Phillip Phipps. Mother of Debbie McGee, Victoria Shackett, Mark, Michael, Paul and Phi Phipps. Sister of Lucille, Mona Lu and Mervin Dixon. Grandmother of nine. Great-grandmother of 10.

SCHAFER, Pamela S. (Prickett), 60, St. Lawrence, Indianapolis, June 14. Mother of Ashley Hardin, Daughters of Holy Mary of the Heart of Jesus Sister Magdalene Marie and James Schafer.

SCHMOETZER, Adrian B., 83, St. Mary, New Albany, June 19. Mother of Judy Johnson, Billie King, Bonnie Montague, Tammy Pearce, Lisa Schmoetzer-Velasco, Bruce, Stephen and Thomas Schmoetzer. Sister of Mary Jo Renfro. Grandmother of 18. Great-grandmother of one.

TURNER, Phyllis M., 67, St. Mary, Greensburg, June 20. Wife of Jeffrey Turner. Aunt of several.

WALTERS, Violet C., 74, St. Maurice, Napoleon, June 20. Wife of Thomas Walters. Mother of Jennifer Moorman. Grandmother of three.

WOHLHIETER, Joseph P., 91, St. Barnabas, Indianapolis, June 22. Father of Susan Moore, Patti Stephenson, Lisa Wohlhieter-Hobbs and Joseph Wohlhieter, Jr. Brother of Rosie Bussell. Grandfather of 13. Great-grandfather of 19. †

Supreme Court to take up DACA case, not abortion law during next term

WASHINGTON (CNS)—In its next term, the U.S. Supreme Court will examine if the Trump administration illegally tried to end a program that protects young adults brought to the U.S. as minors without documentation.

The court announced in a June 28 order that it will consolidate three cases on the Deferred Action for Childhood Arrivals program, or DACA, in its term that begins in October.

President Donald J. Trump has been wanting the high court to overturn appellate court rulings that have kept in place the DACA program initiated by President Barack Obama in 2012, which has protected nearly 700,000 people brought to this country as children, commonly known as “Dreamers.”

Without action from the high court, the lower court rulings have kept it in place, blocking the president’s effort to end DACA, which he ordered in 2017 when then-Attorney General Jeff Sessions called DACA “an unconstitutional exercise of authority.”

Although qualifying DACA recipients do not get legal status, they receive a work permit and get a reprieve from deportation and other temporary relief.

Federal judges who have blocked ending the program have said the Trump administration needs to provide a clear explanation of why the program should end.

The U.S. Conference of Catholic Bishops (USCCB) in 2017 called the cancellation of DACA “reprehensible,” and said it caused “unnecessary fear for DACA youths and their families.” The USCCB, along with several Catholic groups, organizations and religious orders, have since then called for a solution to help these young adults.

Also in its announcements of future cases, the Supreme Court said it will not consider a lower court ruling blocking an abortion law in Alabama that would ban the most common method of second-trimester abortions.

Alabama was one in a group of states that had proposed criminalizing the dilation and evacuation procedure used in almost all abortions performed at 15 weeks of pregnancy and later. With the high court’s order, the lower court’s ruling stands, preventing the state from enforcing the law.

Justice Clarence Thomas, the only justice who commented on the order, said the case “serves as a stark reminder that our abortion jurisprudence has spiraled out of control,” but he added that the Alabama case did not “present the opportunity to address our demonstrably erroneous ‘undue burden’ standard” which refers to any obstacle preventing a woman from obtaining an abortion. †



Bishop Donald J. Hying gestures while preaching during his installation Mass at St. Maria Goretti Church in Madison, Wis., on June 25. Appointed to head the Madison Diocese on April 25, Bishop Hying, 55, a native of Wisconsin, had served as the bishop of Gary, Ind., since 2015. (CNS photo/Anthony D. Alonzo, Northwest Indiana Catholic)

It's 'our moment' to proclaim the good news, says new bishop

MADISON, Wis. (CNS)—The new bishop of Madison told the congregation at his installation Mass on June 25 that the Catholic Church “is forever young” and this is “our moment” to proclaim the good news of Christ.

“In God’s time, 2,000 years is merely the blink of an eye,” Bishop Donald J. Hying said in his homily. “So the Church is always just an hour after dawn, the sun has just come up, Christ has risen from the dead, and Mary Magdalene is running down the path to tell the Apostles that the tomb is empty.”

“This is our moment to boldly proclaim Christ, to live the faith, and to move forward the mission of the Church with joyful confidence in the Holy Spirit.”

More than 1,500 people attended the Mass at St. Maria Goretti Church in Madison where he was installed as the fifth bishop of the diocese. Overflow seating was set up in the narthex and parish hall where Massgoers watched the installation on televisions.

The concelebrating archbishops and bishops included Milwaukee Archbishop Jerome E. ListECKI, Cardinal Blase J. Cupich of Chicago, Archbishop Charles C. Thompson of Indianapolis and Archbishop Christophe Pierre, apostolic nuncio to the United States.

Toward the start of the Mass, Archbishop Pierre said he was pleased to be there, and jokingly asked if his pronunciation of Hying, sounding like “HI-ing,” was correct. The bishop responded in the affirmative.

“I am grateful for your service to the Church of Gary [Indiana], which you have shepherded so wisely [as bishop]. While you will be sorely missed there, the Holy Father has called you to lead the Church of Madison, whose shepherd was taken suddenly.”

Bishop Robert C. Morlino, the fourth bishop of Madison, died last November. Named on April 25 by Pope Francis to succeed the late bishop, Bishop Hying had headed the Gary Diocese since 2015.

Ordained a priest for the Milwaukee Archdiocese of Milwaukee in 1989, he was a Milwaukee auxiliary from 2011 to 2015. He is a native of West Allis, Wis.

“Your Excellency, you are being installed during the month of June. The month dedicated to the Sacred Heart of Jesus, which the Holy Father has said is the highest expression of divine love, the ultimate symbol of God’s mercy,” said Archbishop Pierre.

“Your own episcopal motto ‘*Caritas numquam excidit*,’ ‘Love never fails,’ points to the infinite love of God that flows from the most Sacred Heart of Jesus, the heart to which you must be conformed more and more each day.”

During his homily, Bishop Hying focused on the Gospel reading from John.

“Simon, son of John, do you love me? [Jn 21:17] ... This simple, yet profound question, posed to Peter by Jesus at the end of the Gospel, echoes down the centuries into our own hearts today,” Bishop Hying said.

“Is it not, in some sense, the most fundamental question of life?” he asked. “We all want to know that we are loved and valued, both by God and others. We seek some external assurance that we have been received, accepted and embraced. That our existence matters. That we are not alone.”

Later in his homily, Bishop Hying addressed many of the different groups represented at the Mass, including the priests and seminarians.

He thanked the priests for their ministry and “profound commitment to Christ and to his Church.”

To the laity in the diocese, he said, “I offer my greetings and my love to you. You serve the Church in so many generous ways, your prayer, your marriages and families, the work you do, the time and treasure you give are the fire and energy that make the Church run forward in the sacred mission of Christ.” †

Give your lives for your flocks, pope tells archbishops

VATICAN CITY (CNS)—Blessing bands of wool that archbishops will wear around their shoulders, Pope Francis said, “It is a sign that the shepherds do not live for themselves but for the sheep.”



Pope Francis

“It is a sign that, in order to possess life, we have to lose it, give it away,” the pope said during his homily at Mass for the feast of Sts. Peter and Paul on June 29.

The 30 archbishops receiving palliums included: Archbishops Wilton D. Gregory of Washington; Michael J. Byrnes of Agana, Guam; Peter A. Comensoli of Melbourne, Australia; Peter J. Hundt of St. John’s, Newfoundland; and John Wilson of Southwark, England. A pallium also was blessed for Archbishop Michael Mulhall of Kingston, Ontario, who reportedly was unable to attend.

The palliums are a woolen band that the heads of archdioceses wear around their shoulders over their Mass vestments.

Benedictine nuns at the Monastery of St. Cecilia in Rome use wool from lambs blessed by the pope each year on the Jan. 21 feast of St. Agnes to make the palliums, which are kept by St. Peter’s tomb until the Mass in St. Peter’s Basilica.

The palliums are about 3 inches wide and have a 14-inch strip hanging down the front and the back. The strips are finished with black silk, almost like the hooves of the sheep the archbishop is symbolically carrying over his shoulders.

“I love the imagery” of the pallium, Archbishop Byrnes told Catholic News Service (CNS). “Just the way it’s shaped suggests carrying the lamb on your shoulders.”

The 60-year-old archbishop was an auxiliary bishop in Detroit until he was sent to Guam amid turmoil surrounding sexual abuse allegations against the previous archbishop and concerns about his administration of the archdiocese. A Vatican court later found former Archbishop Anthony S. Apuron guilty of the sexual abuse of minors.

The pallium, given to archbishops by the pope, also is a sign of their unity with him as they minister to a portion of the Catholic “flock.” So, Archbishop Byrnes said, it is a sign of his obedience to the pope, but also expresses “my obedience, of a sort, to the people of Guam,” and the obligation to respond to and assist them.

The archbishop said that when he arrived in Agana there were six allegations of clerical sexual abuse and now there are more than 200.

When asked if there is a particular group in the archdiocese that he carries as lambs on his shoulders, he immediately responded, “The victim-survivors are in my daily prayer” and “those are the people I carry most in my heart.”

Receiving the pallium, he said, “is a boost to me. It illustrates a change in our diocese,” symbolically sealing a new start for the archdiocese.

Archbishop Gregory, speaking at a reception the afternoon before the Mass, said that receiving the pallium “is not simply an honor, it’s a challenge and a responsibility, which I gladly accept at his [the pope’s] invitation.”

The archbishop said, “I look forward to caring for the flock in Washington to the best of my ability.”

Archbishop Comensoli, who received the pallium at the end of his “ad limina” visit to the Vatican, told CNS, “The pallium, for me at least, is that sense of recognizing why I’m sent.



Archbishops Wilton Gregory of Washington, center, and Peter A. Comensoli of Melbourne, Australia, leave in procession after attending Pope Francis’ celebration of Mass marking the feast of Sts. Peter and Paul in St. Peter’s Basilica at the Vatican on June 29. After the Mass the pope presented palliums to new archbishops from around the world. (CNS photo/Paul Haring)

“It’s an acknowledgment of what I am called to be, which is the shepherd of God’s people in Melbourne,” he said.

While Pope Francis continues to bless the palliums and give them to archbishops as his predecessors did, the pope also decided several years ago that the formal imposition of the woolen bands would be done by apostolic nuncios in the archbishops’ archdioceses.

Archbishop Comensoli said celebrating at both the Vatican and in his archdiocese show two dimensions of the life of the Church: “the Church universal and the local.”

The pope exercises his authority “as chief shepherd for the universal Church” by giving the pallium to the archbishop, he said. When the formal imposition takes place in Melbourne on Aug. 1, the first anniversary of Archbishop Comensoli’s installation, it will be a sign that each Catholic there has a particular role in the local community, and his is as bishop.

In his homily at the Mass, Pope Francis focused on the figures of Sts. Peter and

Paul and how Jesus chose them despite their failings and sins.

Both of them, he said, “made great mistakes: Peter denied the Lord, while Paul persecuted the Church of God.

“We may wonder why the Lord chose not to give us two witnesses of utter integrity, with clean records and impeccable lives,” he said. But there is a lesson there, he continued.

“The starting point of the Christian life is not our worthiness; in fact, the Lord was able to accomplish little with those who thought they were good and decent,” the pope said. “Whenever we consider ourselves smarter or better than others, that is the beginning of the end.

“The Lord does not work miracles with those who consider themselves righteous, but with those who know themselves needy,” he said. “He is not attracted by our goodness; that is not why he loves us. He loves us just as we are; he is looking for people who are not self-sufficient, but ready to open their hearts to him.” †

Serra Club Vocations Essay

Teen hopes to ‘set the world ablaze’ through her love for Christ

By Theresa Sherman

Special to *The Criterion*

St. Catherine of Siena once said, “If you are what you should be, then you will set the world ablaze.”



Theresa Sherman

This is a goal all Catholics should strive for, but first we must figure out who we are. How do we know who we are supposed to be?

Everyone’s journey starts out differently. I am a cradle Catholic. I grew up surrounded by people on fire for

their faith, and I know I am incredibly lucky for it.

Who knows where I would be right now if my family never planted that mustard seed within me? I still remember little moments from my childhood of my whole family praying the rosary at night, as my younger brothers and sisters and I looked through our basket—yes basket—of prayer cards.

After my family moved to the great state of Indiana, and I had grown a little older, I started going to a summer camp with Regnum Christi, just as my sisters had done. Then, after years of my coaxing, my sister and youth minister started a Challenge Girls Club at my school in my eighth-grade year. I would go on to become a team leader for Challenge in high school.

I believe my faith began to thrive after I started high school. I started going to youth group once a week. I was also confirmed, with St. Thérèse of Lisieux as my confirmation saint, and one of my sisters as my sponsor.

If there is anyone who has helped me grow in my faith the most, it is her. She

is an ever-burning flame for the Catholic faith, not needing words to spread it. It is because of her that I am currently considering giving a year to mission work after high school.

Last summer, I had the privilege of being a summer missionary in Cincinnati with nine other high school girls from around the world. There, I not only gained leadership skills and lifelong friendships, but a strong friendship with Christ. I was on fire for him every day, and I can still feel my heart burn for him. I have gone on numerous retreats since and have led a few as well.

These experiences have given me the chance to see many people live out their various vocations. I have seen great examples of marriage and parenthood in my parents, grandparents and oldest sister.

One of my youth ministers went on to discern religious life with the Society of Our Lady of the Trinity. I also got to attend the wedding of one of my youth leaders and saw another go to the seminary. One of my best friends is also about to join a cloistered Carmelite convent.

My family gave me my faith roots. School has given me knowledge of it. Experiences have given it depth. I may not know what my own vocation is yet. But I strive to say “yes” to the little things so that whatever God calls me to do, I will have the courage to respond with a “yes.”

(Theresa and her parents, William and Sheryl Sherman, are members of St. Charles Borromeo Parish in Bloomington. She is a home-schooled student who recently completed the 11th grade and is the 11th-grade division winner in the Indianapolis Serra Club’s 2019 John D. Kelley Vocations Essay Contest.) †

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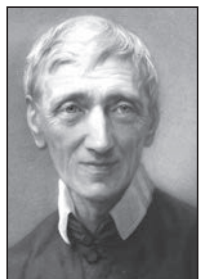
1980 Kickball Champions

This photo captures the archdiocesan Catholic Youth Organization's 1980 Cadet "A" Girls Kickball League Champion team from St. Barnabas Parish in Indianapolis. The coaches were Dick and Diane Music.

(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.)

Pope Francis to canonize Blessed John Henry Newman in Rome on Oct. 13

VATICAN CITY (CNS)—Pope Francis will declare Blessed John Henry Newman, the 19th-century British cardinal, a saint on Oct. 13.



Blessed John Henry Newman

The British theologian will be canonized during a Mass at the Vatican along with a Swiss laywoman, an Indian nun, an Italian nun and a nun known as the "Mother Teresa of Brazil."

The date for the canonization Mass was announced on July 1 during an "ordinary public consistory," a meeting of the pope, cardinals and promoters of sainthood causes that formally ends the sainthood process.

Born in London in 1801, John Henry Newman was ordained an Anglican priest in 1825. He later founded the Oxford Movement, which emphasized the Catholic roots of Anglicanism.

After a series of clashes with Anglican bishops made him a virtual outcast from the Church of England, he joined the Catholic Church at the age of 44 and was ordained a Catholic priest in 1846. Pope Leo XIII made him a cardinal in 1879 while respecting his wishes not to be ordained a bishop.

A theologian and poet, he died in 1890, and his sainthood cause was opened in 1958. Pope Benedict XVI beatified him in Birmingham, England, in 2010.

The others who will be declared saints are:

- Blessed Dulce Lopes Pontes, who was a member of the Missionary Sisters of the Immaculate Conception.

Born in 1914, she was known to Brazilian Catholics as Sister Dulce, the mother of the poor. She founded the first Catholic workers' organization in the state of Bahia, started a health clinic for poor workers and opened a school for working families. She created a hospital, an orphanage and care centers for the elderly and disabled.

She was nominated for the Nobel Peace Prize by then-President Jose Sarney in 1988. St. John Paul II, who called her work "an example for humanity," met her in 1980 during his first trip to Brazil and, returning in 1991, he visited her in the hospital. She died in 1992 at the age of 77 with tens of thousands attending her funeral and even more gathering for her beatification in 2011.

- Blessed Marguerite Bays, a laywoman from Switzerland known for her spirituality in the face of great physical suffering and for bearing the stigmata of Christ. She died in 1879.

- Blessed Josephine Vannini, co-founder the Daughters of St. Camillus, who served the sick and elderly. She died in 1911.

- Blessed Mariam Theresia Chiramel Mankidiyan, the Indian founder of the Sisters of the Holy Family, who died in 1926. †



Father Don Woznicki of Los Angeles is pictured with Carl Kozlowski, co-founder of "Catholic Laughs," in this undated photo. "Catholic Laughs" is a national traveling comedy show, featuring clean comedy with comics from major late-night shows. (CNS photo/courtesy "Catholic Laughs")

Calling card for 'Catholic Laughs' duo is a love of wholesome comedy

WASHINGTON (CNS)—Parishes can literally laugh their way to the bank, raising up to \$4,500 in one night of comedy with the "Catholic Laughs" organization.

"Catholic Laughs" is a national traveling comedy show, featuring clean comedy with comics from major late-night shows. Co-founders Carl Kozlowski and Scott Vinci then spend the evening cracking jokes along with their guest.

The duo charges either an in-advance, negotiable fee to the parish, which the parish usually at least doubles in ticket sales, or they split ticket sales at the door.

It all began when Kozlowski stayed home sick in the third grade. Without his parents to monitor the remote, young Kozlowski was free to roam the channels, and, being a young hell-raiser, Kozlowski was naturally attracted to "The David Letterman Show."

"His morning show was so nuts I didn't believe what I was watching," Kozlowski told Catholic News Service (CNS) in a phone interview from Los Angeles.

"I have always been a bit devious in innocent ways, and I figured out I could get away with being sick about every three weeks so that I could watch that show."

Thus, a love ignited.

For Kozlowski's now business partner, Vinci, comedy slowly simmered into his life before he could remember being conscious of it.

"I remember one year, I dressed up as Groucho Marx for Halloween," Vinci said. "I don't think anyone else knew who I was or what I was doing, but I just thought it was funny because he was funny. I was probably 5 or 6."

Each spent years working in "Dilbert jobs," as Kozlowski dubbed them, along

with other jobs, while wading through the sewers at the dead bottom of the comic world, performing night after night before audiences of slightly intoxicated people in seen-better-days joints.

Eventually, both Kozlowski and Vinci emerged from the cesspool at the bottom of the entertainment industry as successful, sometimes even lucrative, craftsmen in their trade: comedy.

The two met at an open mic night in Chicago, and worked together for a while before they began "Catholic Laughs."

"I think it helps build community," Vinci said, "and it is just an easy fundraiser. They don't have to set up a lot of stuff. They have a parish hall with a light and a mic. They don't realize how easy it is until we come."

Vinci and Kozlowski are committed to clean comedy, both in their work

with "Catholic Laughs" and in their outside gigs. Kozlowski explained their philosophy on clean comedy through the analogy of a deodorant commercial. An old Secret commercial advertised their product as "strong enough for a man, but made for a woman."

"We are the same way," Kozlowski said. "We don't ever dumb down what we are doing. We just make it as funny as we can, but we know how to control our mouths. We are really creating these shows for adult mentality, but there is never anything you have to be embarrassed about hearing."

Vinci added that, contrary to popular belief, it is not necessarily more difficult for a comedian to keep his act "clean" in the industry. Rather, clean shows cultivate a broader appeal, and usually result in more gigs.

Besides the monetary gain they associate with clean comedy, both Vinci and Kozlowski added that their Catholic upbringing never quite allowed them to depart with clean comedy with a clear conscience.

"Both my parents are gone, but I still have this thing in the back of my mind, what would they want to hear," Vinci told CNS. "There is a part of me that would love to make them proud, and I have to feel good about it, and I would love to have them in the audience laughing along."

Kozlowski recounted that, when he was just starting out and most vulnerable to falling into the cuss trap, his parents found creative ways to keep tabs on him, ensuring that his comedy remained pure.

"My dad told everyone every time I had a show to come see it, partly to encourage me but partly to spy on me. I better not even swear once. It came naturally to me right off the bat,"

Kozlowski said. "I found that it is an advantage. Even though people are sometimes dirty in clubs, every club that I have had a major opportunity with, they're like, 'Wow, you don't swear, and you're funny,' and they say they appreciate that because it stands out."

Though they are dedicated to "Catholic Laughs", both Kozlowski and Vinci

continue to try to advance their careers.

Vinci continues to pursue a career as a comedic actor, while Kozlowski is working on a sitcom that chronicles his real-life narcolepsy problems. He hopes the show, called "Dozed and Confused," will premiere on Netflix. He also hosts a radio show, "Man UP," in which he and his co-host talk about how men can navigate the crazy changes in the world from a Christian perspective. †

'I think it helps build community, and it is just an easy fundraiser. They don't have to set up a lot of stuff. They have a parish hall with a light and a mic. They don't realize how easy it is until we come.'



— Comedian Scott Vinci



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