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Missionary disciples

Camp strives to help teens build community, page 9.

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In an interview with *The Criterion* on July 1, Archbishop Charles C. Thompson discussed a range of issues in light of recent decisions by Cathedral High School and Brebeuf Jesuit Preparatory School, both in Indianapolis. Here, the archbishop speaks with Indianapolis media during a June 27 news gathering at SS. Peter and Paul Cathedral in Indianapolis. (Photo by Sean Gallagher)

Archbishop encourages Christ-centered approach to move forward in unity

By John Shaughnessy

In an interview with *The Criterion* on July 1, Archbishop Charles C. Thompson encouraged a Christ-centered approach to bring some measure of unity to the situation concerning recent decisions by Cathedral High School and Brebeuf Jesuit Preparatory School—decisions involving teachers in a same-sex marriage at the two Indianapolis private schools.

“There are people on all sides,” the archbishop said. “Young people have expressed support for me, and young people have expressed hurt and disillusionment. The same thing among older adults. There’s no section of society or age group where you can say they’re here or there.”

“As I’ve said many times as a priest and a bishop, I have to first be Christ-centered. When I’m self-centered or agenda-driven, I’m off the mark. I’m at my best when I remain Christ-centered. Being Christ-centered is only going to happen through prayer, only through being open to the word of God, being open to how the Spirit is working in my life.”

“All of us—regardless of where we find ourselves—if we strive to be Christ-centered, then I think we allow our minds and hearts to be as open as possible to where the Holy Spirit is leading us, not only as individuals but as a human family again—and what it truly means to be a Body of Christ even amid the woundedness and the brokenness.”

“If each of us would do that, regardless of where we found ourselves on the

spectrum, what a difference that would make in going forward for all people.”

Archbishop Thompson shared that perspective concerning the reactions he has received in connection to the archdiocese’s contractual expectations of all teachers, guidance counselors, administrators and other leaders in Catholic schools. The contract for Catholic schools in the archdiocese requires these “ministerial witnesses” to “convey and be supportive of all teachings of the Catholic Church,” including its teaching on the dignity of marriage as between one man and one woman.

The requirements of that contract thrust the archdiocese into the local and national media spotlight when Brebeuf

See ARCHBISHOP, page 2

With miracle confirmed in Sheen cause, plans for beatification can begin

PEORIA, Ill. (CNS)—With “overwhelming joy,” Bishop Daniel R. Jenky of Peoria announced on July 6 that Pope Francis had approved a miracle attributed to the intercession of Archbishop Fulton J. Sheen.

“Now that the miracle has been confirmed by Pope Francis, the Diocese of Peoria can formally begin planning for the beatification of Archbishop Sheen, which will take place in Peoria,” according to a news release issued by the Diocese of Peoria early on the morning of July 6.

The pope authorized the Congregation for Saints’ Causes to promulgate the decree at an audience on July 5. In addition to affirming the miracle

for Archbishop Sheen, Pope Francis recognized the heroic virtues of one woman and six men, and enrolled Blessed Bartholomew of the Martyrs in the catalog of saints, which is equivalent to canonization.

The miracle concerns the healing of James Fulton Engstrom of Washington, Ill., who was considered stillborn when he was delivered during a planned home birth on Sept. 16,

2010. His parents, Bonnie and Travis Engstrom, immediately invoked the prayers of Archbishop Sheen and would encourage others to seek his intercession after the baby was taken to OSF HealthCare St. Francis Medical Center in Peoria for emergency treatment.

Just as doctors were preparing to declare that he was dead, James Fulton’s tiny heart started to beat at a normal rate for a healthy

See SHEEN, page 10



Archbishop Fulton J. Sheen

See related editorial, page 4.

‘A day of hope and connections’: Vocations camp participants pray at the tomb of Bishop Simon Bruté

By Sean Gallagher

VINCENNES, Ind.—On June 18, 1839, the Servant of God Bishop Simon Bruté knew that the end of his life was near.

Suffering from tuberculosis for many years, the first bishop of the Diocese of Vincennes, which later became the Archdiocese of Indianapolis, had a final message for his flock spread across all of Indiana and the eastern third of Illinois.

“I recommend to all the faithful of the diocese to persevere above all trials in the divine faith and in the Catholic, apostolic Church, the Church of God on Earth, having the doctrine of Christ from the days of Peter and the Apostles unto the end of time.”

“Now I, Catholic bishop of Vincennes, by the appointment of the successor of

See BRUTÉ DAYS, page 8



Jose Trinidad, left, Jose Ortiz and Brandon Todd kneel in prayer on June 26 during a Mass at St. Francis Xavier Basilica in Vincennes. The three were among 39 high school participants in Bishop Bruté Days, an annual archdiocesan vocations camp. Trinidad and Ortiz are members of St. Bartholomew Parish in Columbus. Todd is a member of St. Patrick Parish in Terre Haute. (Photo by Sean Gallagher)

ARCHBISHOP

continued from page 1

and Cathedral made defining choices in response to the contractual expectations.

Both choices came after two years of discussion between the archdiocese and the two schools “on what it truly means to be ministers of the faith, and how we uphold that expectation in our Catholic schools,” noted Gina Fleming, superintendent of Catholic schools in the archdiocese. All other archdiocesan and private Catholic schools in the



Archbishop Charles C. Thompson

archdiocese had implemented “ministerial language in contracts.”

After the archbishop gave the two schools a deadline to either retain their Catholic identity or not, officials at Brebeuf chose not to establish and uphold “such agreements

that protect the important ministry of communicating the fullness of Catholic teaching to students,” resulting in the archdiocese no longer recognizing the school as Catholic. Brebeuf announced the decision to continue the employment of a teacher in a same-sex marriage—a choice in opposition to Catholic teaching.

Officials at Cathedral released a statement that the school would “separate” from the continued employment of “a teacher in a public, same-sex marriage.” Cathedral also acknowledged in its communication to the archbishop that the school intended to uphold the teachings of the Church and expectations of ministers of the faith to do so, Fleming noted.

The Criterion’s interview with the archbishop took place against this backdrop. Here is an edited version of that interview.

Q. Against the backdrop of these situations at Brebeuf and Cathedral, what is your overall message to people who are gay?

A. “As I’ve been clear from day one, one of the key principles of Catholic Church teaching is the dignity of persons. Every person is created in the image of God. Every human being is sacred, regardless of orientation, gender or any other issue—race, immigration, refugee—whatever the issue is. Every human being deserves respect and dignity.

“To young and old, know that they’re created in the image of God and that they’re beloved children of God. The Church embraces, loves and welcomes all persons as we would welcome Christ himself, and as Jesus embraces each of us.”

Q. What is your overall message to young people in the Church, including those at Brebeuf and Cathedral who may be struggling with these situations at this time?

A. “First and foremost, that we are people of prayer. Prayer is listening to God, and being open to the Holy Spirit guiding us and leading us. And hopefully

we would embrace intercessory prayer, praying for one another in this. By praying for one another, it helps us go beyond our differences.

“Our society has become so polarized, that we can’t listen to each other, we can’t dialogue, and we begin demonizing each other. And that’s a danger for us as human beings and as Christians. How do we continue to see in one another, even amid disagreements, that we are part of the human family, that we are part of the Body of Christ?”

“It’s also important for us to read and study and know what the Church teaches. I would really encourage further and deeper study and reflection on what the Church teaches, and why it teaches what it teaches. The key principle of the dignity of persons. Also, the key principles of the dignity of marriage and the dignity of family. We have the dignity of caring for creation, to care for the poor. And so forth.

“And to remember that you are a child of God, that each one of us is a child of God. And first and foremost, that we recognize within ourselves our dignity and the dignity of everyone around us.”

Q. There’s a perception among critics of you and the archdiocese in these two situations that the archdiocese is differing from the welcoming approach that Pope Francis has extended toward people who are gay. You have a great admiration for Pope Francis. What do you see as Pope Francis’ approach to these relationships, and do you feel that you and the archdiocese are being consistent with his approach?

A. “In my pastoral letter, ‘We Are One in Christ,’ I spoke about the dignity of all persons, the sanctity of all life, and I mention people of same-sex attraction there. As I’ve said, all persons are created in the image of God. That’s very much in line with the Church, and Pope Francis has certainly been very clear about that.

“Pope Francis talks about accompanying. He talks about dialogue. He talks about encountering. He talks about mercy. He says, ‘Meet persons where they are. Heal the wounds, heal the wounds. Then teach.’ Which means bring them along, lead them to Christ.

“You have to listen to Pope Francis in his entirety—what he has said all along. He has said some beautiful things of encouraging and supporting, but he also says some things that are very challenging. People have to read and hear the totality of the message, not just pick and choose what fits their agenda.

“Pope Francis appointed me here as archbishop of Indianapolis so I have to constantly be reading and listening to what he’s saying, and paying attention to what he’s doing—to have that guidance. And I discern it with other bishops. I don’t make decisions in a vacuum.

“Not only am I committing this all to prayer, I’m also looking for guidance through the Holy Spirit. But also through consultation, from people within the archdiocese as well as people from outside the archdiocese. People who I believe have a good sense of Pope Francis’ leadership, his intentions and the direction he is leading the Church.



Public Schedule of Archbishop Charles C. Thompson

No public events schedule for the month of July.

(Schedule subject to change.)

“I try to keep before me in every situation—how do we accompany, how do we dialogue, how do we encounter, how do we be instruments of mercy?” But there are challenging moments where some hard decisions have to be made, difficult decisions.

“I firmly believe that we’re in line with Pope Francis. If we’re not, I’d hope he’d let me know. I trust he would. But I believe we’re carrying on the vision of Pope Francis as well as any diocese in the Church.”

Q. You have also received considerable support from people about this issue. Talk about that support.

A. “Whether it’s e-mails or letters or texts or phone messages or what have you—both in opposition and those in support—it’s important to pay attention to both. Where do I need to be challenged? The challenges are not as easy sometimes, especially when it’s done in a very harsh tone. But then again those are people who probably perceive me as being harsh, or my decision is harsh.

“The flipside of that—the letters, the calls, the texts, the e-mails of support—they’re very much appreciated. The prayers are especially appreciated. The support and the encouragement are also very appreciated. And I’ve gotten that from bishops around the country. I’ve gotten that from priests, religious, laity, young, old, families. Those are easier to read, of course, than the criticisms, but both are important.

“Again, I’m on the journey of faith like anyone else. There are only two people without sin—Jesus and Mary. John the Baptist perhaps. I’m a sinner. As Pope Francis said when he was first interviewed as pope and he was asked, ‘How would you describe yourself,’ he said, ‘I’m a sinner.’

“I’m a sinner, too. I don’t have all the perfect answers. My goal is not to carry out Chuck Thompson’s vision or Chuck Thompson’s teachings. I’ve been entrusted with the care of souls in central and southern Indiana, and I’ve been entrusted to do that, and to use as my markers the teachings of the Church.

“The key thing, too, about encouragement and support is that I don’t want it to be so one-sided. We live in such a polarized society that we don’t want to demonize the other. So anybody who supports me, I want to encourage them to pray for everyone involved. We hold everyone in a sense of dignity and the deepest of regard as human beings.”

Q. Church teaching on same-sex marriage is in conflict with the perspectives of many Catholics in the United States, according to a recent survey by the Pew Research Center. A fact sheet from Pew that was released in May noted that 61 percent of those

people who identify as Catholic now support same-sex marriage. What are your thoughts on that statistic, which according to Pew, has flipped since 2004?

A. “I remember one time, of all places, on a door of a science lab, a poster read, ‘Truth is not determined by majority opinion.’ The Church has taught for 2,000 years that marriage by nature is designed by God as one man and one woman.

“Pope Francis himself has said that same-sex unions will never be equivalent to the Church’s understanding of marriage. So, first and foremost, I have to be guided by what I believe to be revealed by Christ through Scripture and through tradition in Church teaching, regardless of polls.

“The Church’s teaching on marriage as one man and one woman, that continues. My understanding is that Pope Francis has not made any attempt and has no intention of changing that. Again, he directly says same-sex unions will never be equivalent to the Church’s understanding of marriage. I think he’s made that pretty clear. It doesn’t mean we don’t care. We always embrace the person.”

Q. How does the Church get its teaching about marriage across in a way that connects with Catholics who support same-sex marriage? And if it can’t, do you worry about the impact it will have on the Church locally and nationally?

A. “It’s a difficult time for the Church. It’s a difficult time for any institution of faith right now. Again, we’re living in such a polarized society—economically, religion, politically. In every facet, we shift from the center, we move away from each other. Each side believes it has the truth, and therefore they don’t need to dialogue or listen to the other side. Over time, that polarization continues to intensify. There’s even the act of starting to demonize the other side. Those are the challenging times we live in.

“There are so many different messages out there. There are so many different voices coming at us with the different forms of social media. And there are so many different agendas and ideologies vying for center stage and vying for our souls, our hearts and our minds.

“The Church is a voice among all those. Pope Francis oftentimes says we need to go to the margins, the peripheries. I sometimes think society has pushed the Church to the margins and peripheries. But we must continue to engage the world, engage society and engage culture with our message, with that Good News, with those teachings, and what we believe the word of God and the tradition of the Church has revealed and brought to us—and calls us to take to others.” †

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 E-mail us: criterion@archindy.org

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

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criterion@archindy.org

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Migrants are people, not just a social issue, pope says at Mass

VATICAN CITY (CNS)—Christians are called to follow the spirit of the beatitudes by comforting the poor and the oppressed, especially migrants and refugees who are rejected, exploited and left to die, Pope Francis said.

The least ones, “who have been thrown away, marginalized, oppressed, discriminated against, abused, exploited, abandoned, poor and suffering” cry out to God, “asking to be freed from the evils that afflict them,” the pope said in his homily on July 8 during a Mass commemorating the sixth anniversary of his visit to the southern Mediterranean island of Lampedusa.

“They are persons; these are not mere social or migrant issues. This is not just about migrants, in the twofold sense that migrants are, first of all, human persons and that they are the symbol of all those rejected by today’s globalized society,” he said.

According to the Vatican, an estimated 250 migrants, refugees and rescue volunteers attended the Mass, which was celebrated at the Altar of the Chair in St. Peter’s Basilica. Pope Francis greeted each person present after the Mass ended.

In his homily, the pope reflected on the first reading from the book of Genesis in which Jacob dreamed of a stairway leading to heaven, “and God’s messengers were going up and down on it.”

Unlike the Tower of Babel, which was humankind’s attempt to reach heaven and become gods, the ladder in Jacob’s dream was the means by which the Lord comes down to humankind and “reveals himself; it is God who saves,” the pope explained.

“The Lord is a refuge for the faithful, who call on him in times of tribulation,” he said. “For it is indeed at such moments that our prayer is made purer, when we realize that the security the world offers has little worth and only God remains. God alone opens up heaven for those who live on Earth. Only God saves.”

The Gospel reading from St. Matthew, which recalled Jesus curing a sick woman and raising a girl from the dead, also reveals “the need for a preferential option for the least, those who must be given the front row in the exercise of charity.”



Pope Francis greets a woman and child during a July 8 Mass in St. Peter’s Basilica at the Vatican commemorating the sixth anniversary of his visit to the southern Mediterranean island of Lampedusa. (CNS Photo/Vatican Media)

That same care, he added, must extend to the vulnerable who flee suffering and violence only to encounter indifference and death.

“These least ones are abandoned and cheated into dying in the desert; these least ones are tortured, abused and violated in detention camps; these least ones face the waves of an unforgiving sea; these least ones are left in reception camps too long for them to be called temporary,” the pope said.

Pope Francis said the image of Jacob’s ladder represents the connection between heaven and Earth that is “guaranteed and accessible to all.” However, to climb those steps requires “commitment, effort and grace.”

“I like to think that we could be those angels, ascending and descending, taking under our wings the little ones, the lame, the sick, those excluded,” the pope said. “The least ones, who would otherwise stay behind and would experience only grinding poverty on Earth,

without glimpsing in this life anything of heaven’s brightness.”

The pope’s call for compassion toward migrants and refugees came less than a week after a migrant detention camp in Tripoli, Libya, was bombed in an air raid. The Libyan government blamed the July 3 attack on the Libyan National Army, led by renegade military Gen. Khalifa Haftar.

According to the Pan-Arab news television network Al-Jazeera, the air raid killed nearly 60 people, mostly migrants and refugees from African countries, including Sudan, Ethiopia, Eritrea and Somalia.

Pope Francis denounced the attack and led pilgrims in prayer for the victims on July 7 during his *Angelus* address.

“The international community can no longer tolerate such grave events,” he said. “I pray for the victims; may the God of peace receive the deceased and sustain the wounded.” †

Pope Francis names women as full members of congregation for religious

VATICAN CITY (CNS)—Pope Francis named six superiors of women’s religious orders, a consecrated laywoman and the superior of the De La Salle Christian Brothers to be full members of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life.

Previously, the members had all been men: cardinals, a few bishops and several priests who were superiors of large religious orders of men.

The women named members by the pope were announced by the Vatican on July 8: Sisters Kathleen Appler, the U.S.-born superior of the Daughters of Charity of St. Vincent de Paul; Yvonne Reungoat, superior of the Salesian Sisters; Francoise Massy, superior of the Franciscan Missionary Sisters of Mary; Luigia Coccia, superior of the Comboni Sisters; Simona Brambilla, superior of

the Consolata Missionary Sisters; Rita Calvo Sanz, superior of the Company of Mary Our Lady; and Olga Krizova, general president of the Volunteers of Don Bosco, a group of consecrated laypeople.

Brother Robert I. Schieler, the U.S.-born superior of the De La Salle Christian Brothers, also was named a full member of the congregation along with the priests who are superiors general of the Jesuits, the Discalced Carmelites, the Augustinians, the Scalabrinians, the Capuchins and the abbot president of the Subiaco Cassinese Benedictine Congregation.

The new members announced by the Vatican also included five bishops and four cardinals: Cardinals Angelo De Donatis, papal vicar for Rome; Kevin J. Farrell, prefect of the Dicastery for Laity, the Family and

Life; Luis Ladaria Ferrer, prefect of the Congregation for the Doctrine of the

Faith; and Ricardo Blazquez Perez of Valladolid, Spain. †



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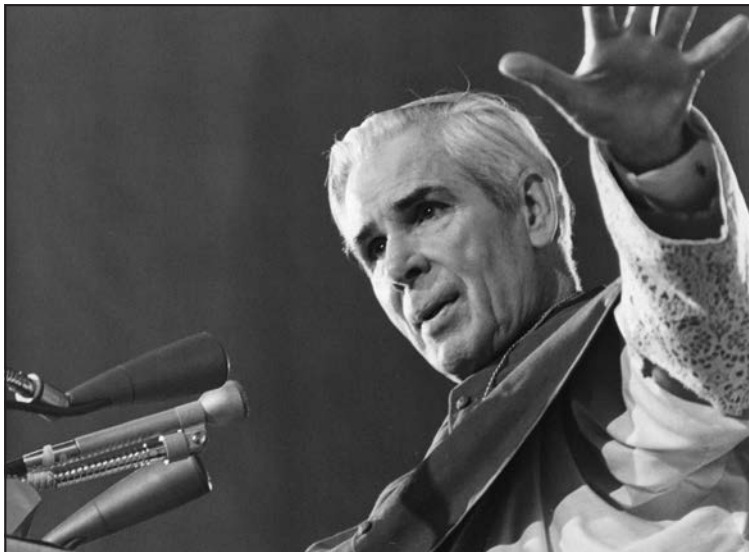


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Mike Krokos, *Editor*

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Editorial



Archbishop Fulton J. Sheen is pictured in an undated file photo. Bishop Daniel R. Jenky of Peoria, Ill., announced on July 6 that Pope Francis had approved a miracle attributed to the intercession of Archbishop Sheen. (CNS file photo)

Miracles remind us there is 'good news' to share

If you've already grown tired of all the political noise that is taking center stage on many forms of communication—newspaper, radio, television and social media—as we approach the 2020 presidential election (which is still 16 months away), we encourage people searching for “good news” to look no further than the Catholic press.

In recent days, we've seen stories about how intercessory prayers that were answered have led to the upcoming canonization of a saint and the forthcoming beatification of a beloved archbishop.

A Catholic News Service (CNS) story recently shared how Chicago resident Melissa Villalobos' prayers to Blessed John Henry Newman became a “constant dialogue” and then a desperate response to an emergency for her.

Villalobos' healing, which saved her life and the life of her unborn child, was accepted as the miracle needed for the 19th-century British cardinal's canonization. The miracle accepted for his beatification in 2010 also involved someone from the United States: Deacon Jack Sullivan, 71, of Marshfield, Mass., who was healed of a severe spinal condition in 2001.

The story, which appears on page 14 of this week's issue of *The Criterion*, reveals how Villalobos' husband brought home a couple of prayer cards with Cardinal Newman's picture on it, and Melissa began to “say little prayers to him for whatever our family's needs were at the time—the children, my husband, myself. I really started to develop a very constant dialogue with him.”

Those prayers were especially important in 2013 when Villalobos started bleeding during the first trimester of a pregnancy. Serious complications followed, and when what appeared to be a possible life-and-death situation arose, the mother offered desperate prayers to Cardinal Newman.

The bleeding suddenly stopped, and a healthy baby girl was born seven months later.

The Archdiocese of Chicago conducted the local study of the alleged miracle and forwarded the case to the Vatican for another series of investigations. The outcome was revealed in February when Pope Francis announced the miracle was accepted and that Cardinal Newman would be canonized in October.

Last weekend, Bishop Daniel

R. Jenky of Peoria, Ill., announced that the pope had approved a miracle attributed to the intercession of Archbishop Fulton J. Sheen.

In a July 6 story posted on CNS, we learned the miracle is the healing of James Fulton Engstrom of Washington, Ill. James Fulton was considered stillborn when he was delivered during a planned home birth on Sept. 16, 2010.

According to the CNS story, his parents immediately invoked the prayers of Archbishop Sheen and would encourage others to seek his intercession after the baby was taken to OSF HealthCare St. Francis Medical Center in Peoria for emergency treatment.

Just as medical professionals were preparing to declare that the child was dead, James Fulton's tiny heart started to beat at a normal rate for a healthy newborn. He had been without a pulse for 61 minutes.

Despite dire prognoses for his future, including that he would probably be blind and never walk, talk or be able to feed himself, James Fulton has thrived. Now a healthy 8-year-old, he likes chicken nuggets, *Star Wars* and riding his bicycle.

“It is truly amazing how God continues to work miracles,” Bishop Jenky said in the statement released by the Diocese of Peoria.

In a recent interview with *The Catholic Post*, Peoria's diocesan newspaper, James Fulton's mother said God had allowed the miracle to happen for his honor and glory.

“I really don't think it was given to us, for us,” Bonnie Engstrom said. “I think it was given to the Church, for the Church.”

Political news these days is a necessity; we understand that. And we also realize these are challenging times for our Church. We only need to look at the past year both locally and globally to confirm that hard truth.

Despite the hurt and heartache our faith family has been a part of recently, there is “good news” to share concerning our universal Church family, and we cannot depend on secular media outlets to offer them as headlines. When two miracles happen in the U.S. thanks to intercessory prayers answered by those who have gone before us, it reminds us that God's providence is with us as well.

May we never forget that fact as we continue to face challenges every day in all walks of life.

—Mike Krokos

Making Sense of Bioethics/Fr. Tad Pacholczyk

Securing the authentic rights of children

Children require extensive support and protection to meet their physical, emotional and spiritual needs. They are uniquely dependent on their parents because they are particularly vulnerable. Often they are unable to speak on their own behalf, or effectively defend themselves from various forms of exploitation.



Considerations like these provide the basis for acknowledging the reality of “children's rights.”

Providing an appropriate family environment, with the presence of both a mother and a father, has long been recognized as one of the paramount examples of fulfilling children's rights. A proper family environment offers essential safeguards for a child, and helps assure the “full and harmonious development of his or her personality”—to borrow a phrase from the 1990 United Nations Convention on the Rights of the Child treaty.

Such “full and harmonious development,” however, is becoming more difficult to secure for many children, in part due to a growing societal acceptance of powerful new assisted reproductive technologies that can isolate children and deprive them of critical parental and family supports during their childhood.

Children brought into existence using anonymous donor sperm and artificial insemination, to consider one example, often struggle with a sense of violation as they end up spending years or even decades searching for information about their biological father in the desperate hope of discovering his identity, meeting him in person, and learning more about their own roots and identity.

Katy Faust, founder of the children's rights organization “Them Before Us,” notes how children born from these techniques are “just like every other human child who longs to be known and loved by the two people responsible for their existence.”

Children entering the world through *in vitro* fertilization similarly struggle with their unnatural circumstances in which the hired services of a third-party contractor, rather than their parents' loving embrace, resulted in their coming-into-being.

As they grow up in these situations, they may also face wrenching questions about how many other embryonic siblings were discarded, frozen or otherwise lost through the complex laboratory manipulations that created them.

Surrogate mothering gives rise to yet another approach that can fracture a child's sense of family connection. This technique frequently relies on multiple parental figures: one who provides sperm, another eggs, and a third a womb for hire. An even greater number of parental figures can be involved in the production of so-called “three-parent embryos.”

While many of these assisted reproductive technologies chip away at the stabilizing presence of maternal and paternal figures in the life of a child, their growing use by same-sex couples to facilitate same-sex parenting raises further serious concerns about harming children and ignoring their best interests.

Nobody denies that two men might each be able to be a good father, but neither can be a mom. It is part of natural biological filiation for children to flourish under the loving care of their own mom and dad. No same-sex couple can provide that. As Katy Faust notes, “Until recently, our culture and laws have recognized

that children have an innate right to their mother and father. When this right is violated, children become ‘items’ to be cut and pasted into any and every adult romantic relationship.”

Additional “cutting and pasting” in children's lives occurs through the growing phenomenon of “triple-parenting.” Because a same-sex couple (two lesbians for instance) cannot have a child unless someone provides the missing ingredient of donor sperm, they must rope in a male for the project—perhaps an anonymous sperm donor, or a friend who agrees to donate his sperm or an agreeable male friend willing to have sex with one of them.

In any of these scenarios, a *de facto* relationship comes to exist between the same-sex couple and this third-party individual, raising the prospect of triple-parenting. California was one of the first states that tried to pass a law allowing children to have three legal parents.

In some cases, the couple will entirely avoid interaction with any father/donor. In others, they will want their child to have an ongoing relationship with him. Some men may not care; others may be eager and push to get involved with their biological kids.

The growing acceptance of same-sex parenting has created momentum for these kinds of triple-parenting situations to arise, bringing additional complications into the lives of the children caught in the middle and subjecting them to further ambiguity regarding their own identity and their relationship to their parents.

Notwithstanding rapidly changing social mores, a truly civilized society will never prioritize the desires of adults ahead of the innate rights of vulnerable children.

As Jennifer Roback Morse, a tireless advocate of marriage and family concludes, “We are replacing the natural, pre-political concept of biological parenthood with an artificial, government-created concept of parenthood that is entirely socially constructed. ... Triple-parenting and genderless marriage are destructive policies. They must be stopped.”

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

Letters Policy

Letters from readers are 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 send letters via e-mail to criterion@archindy.org. †



Christ the Cornerstone

Parable of the Good Samaritan shows us love is action

“You shall love the Lord, your God, with all your heart, with all your being, with all your strength, and with all your mind, and your neighbor as yourself” (Lk 10:27).

This Sunday, the 15th in Ordinary Time, the Church invites us to reflect on the familiar parable of the Good Samaritan (Lk 10: 25-37), which is often used as a reference point for Pope Francis in his homilies and presentations. It’s a powerful story, and the fact that we’ve all heard it many times should not allow us to take it for granted.

Jesus is speaking with “a scholar of the law” (Lk 10:25), a learned and presumably devout man who wants to test Jesus’ knowledge of the complex requirements of Jewish law. The question this scholar asks is an important one: “Teacher, what must I do to inherit eternal life?” (Lk 10:25) Jesus gives what the scholar says is the correct answer: “You shall love the Lord, your God, with all your heart, with all your being, with all your strength, and with all your mind, and your neighbor as yourself” (Lk 10:27).

This is, after all, one of the most fundamental teachings of the Hebrew

Scriptures. By loving God and our neighbor, we experience life in all its fullness. “Do this and you shall live” (Lk 10:28), the scholar says.

But what is “love” exactly? And who is my neighbor? These are both important questions because, as we know, love can mean very different things, and who we consider our neighbor says a lot about who we are and what our attitudes are toward people who are not like us.

The scholar in St. Luke’s Gospel doesn’t ask about the meaning of love, but he does test Jesus by asking “who is my neighbor?” (Lk 10:29) St. Luke tells us that by asking this question the scholar “wishes to justify himself” (Lk 10:29), which may mean that he was already predisposed to the traditional understanding that a neighbor is a member of one’s own community, someone who shares the customs, values and religious beliefs of his or her own kind.

Jesus answers the question “who is my neighbor?” with the parable we call the Good Samaritan. The story is full of contradictions. A man is severely beaten, robbed and left alone to die. Two travelers who we would ordinarily expect to offer assistance go out of their

way to avoid dealing with this half-dead member of their own community. These “good Jews,” a priest and a Levite, were indifferent to the plight of one of their own. Their hearts were hardened, and in their selfishness they sinned against the commandment to love God in and through their neighbor.

This would be shocking enough—to have apparently righteous men display such callous disregard for one of their own. But the parable goes on to say that a foreigner, a Samaritan despised by the Jews, showed great compassion on the man’s suffering. “He came upon him, was moved with compassion at the sight. He approached the victim, poured oil and wine over his wounds and bandaged them. Then he lifted him up on his own animal, took him to an inn, and cared for him” (Lk 10:33-34).

Whereas the priest and Levite went out of their way to avoid helping one of their own kind, the foreigner went the extra mile and committed his time, effort and money to care for someone whom he didn’t know and whom many of his fellow Samaritans would say was an enemy not worth the trouble.

As we know, when he had finished telling the parable, Jesus asked, “Which

of these three, in your opinion, was neighbor to the robbers’ victim?” (Lk 10:36) The scholar answered, “The one who treated him with mercy” (Lk 10:37). Then Jesus said to him, “Go and do likewise” (Lk 10:37).

The parable of the Good Samaritan answers both questions: What is love, and who is my neighbor? It tells us that love is action and that my neighbor is anyone who needs my help. It illustrates the fundamental truth that “loving God with all your heart, with all your being, with all your strength, and with all your mind” is not possible unless you also “love your neighbor as yourself.”

The parable of the Good Samaritan teaches us to let go of our preoccupation with self and be attentive to the needs of others, to share our time, talent and treasure with our neighbors. This is the meaning of love—returning to God all the gifts he has given us by sharing them generously (out of justice and charity) with our neighbors.

Let’s listen to this parable with open minds and hearts. Let’s imitate the Good Samaritan in our daily lives out of love for God and our neighbor. “Do this and you will live!” †



Cristo, la piedra angular

La Parábola del buen samaritano nos demuestra que el amor es acción

“Ama al Señor tu Dios con todo tu corazón, con todo tu ser, con todas tus fuerzas y con toda tu mente y ama a tu prójimo como a ti mismo” (Lc 10:27).

Este domingo, el 15 del Tiempo ordinario, la Iglesia nos invita a reflexionar sobre la conocida Parábola del buen samaritano (Lc 10:25-37) que el papa Francisco a menudo usa como punto de referencia en sus homilías y presentaciones. Se trata de una historia poderosa y el hecho de que la hayamos escuchado muchas veces no debería restarle valor.

Jesús habla con un “experto en la ley” (Lc 10:25), un hombre instruido y probablemente devoto que desea poner a prueba los conocimientos de Jesús con respecto a los complejos requisitos de la ley judía. El experto en la ley le plantea una pregunta importante: “Maestro, ¿qué tengo que hacer para heredar la vida eterna?” (Lc 10:25) Jesús le da lo que él considera que es la respuesta correcta: “Ama al Señor tu Dios con todo tu corazón, con todo tu ser, con todas tus fuerzas y con toda tu mente y ama a tu prójimo como a ti mismo” (Lc 10:27).

Después de todo, esta es una de las enseñanzas más fundamentales de las escrituras hebreas. Al amar a Dios y a nuestro prójimo vivimos la

vida a plenitud. “Haz eso y vivirás” (Lc 10:28), le replica el experto en la ley.

Pero ¿qué es el “amor” en verdad? Y ¿quién es el prójimo? Estas son preguntas muy importantes porque, como sabemos, el amor tiene significados muy distintos, y a quién consideramos nuestro prójimo dice mucho de quiénes somos y de las posturas que adoptamos frente a otros que no son como nosotros.

El experto en la ley del Evangelio según san Lucas no pregunta sobre el significado del amor, pero pone a prueba a Jesús al preguntarle “¿quién es mi prójimo?” (Lc 10:29). San Lucas nos dice que al formular esta pregunta el experto “quería justificarse” (Lc 10:29) lo que podría implicar que ya estaba predisposto a la noción tradicional de que el prójimo lo conforman los integrantes de la propia comunidad, alguien que comparte nuestras mismas costumbres, valores y creencias religiosas.

A la pregunta de “¿quién es mi prójimo?”, Jesús responde con la parábola que llamamos del buen samaritano. Ese relato está lleno de contradicciones. Un hombre recibe una tremenda golpiza, lo roban y lo dejan moribundo. Dos viajeros que normalmente se esperaría que lo ayudaran se esforzaron por evitar

lidiar con este integrante moribundo de su propia comunidad. Estos “buenos judíos” un sacerdote y un levita, se mostraron indiferentes ante el sufrimiento de uno de ellos. Sus corazones estaban endurecidos y, en su egoísmo, habían pecado contra el mandamiento de amar al prójimo como a Dios mismo.

Esto ya de por sí sería impactante: que dos hombres aparentemente justos demuestren tal indiferencia por uno de sus semejantes. Pero la parábola prosigue y dice que un extranjero, un samaritano—a quienes los judíos despreciaban—demostró una enorme compasión hacia el sufrimiento del hombre. “Llegó a donde estaba el hombre y, viéndolo, se compadeció de él. Se acercó, le curó las heridas con vino y aceite, y se las vendó. Luego lo montó sobre su propia cabalgadura, lo llevó a un alojamiento y lo cuidó” (Lc 10:33-34).

En tanto que el sacerdote y el levita se esforzaron por evitar ayudar a su semejante, el extranjero se esmeró y dedicó su tiempo, esfuerzos y dinero para cuidar a alguien a quien no conocía y que muchos de sus compañeros samaritanos habrían tildado de enemigo, alguien por quien no valía la pena tomarse tantas molestias.

Como sabemos, cuando Jesús terminó de relatar la parábola le

preguntó: “¿Cuál de estos tres piensas que demostró ser el prójimo del que cayó en manos de los ladrones?” (Lc 10:36) A lo cual el experto en la ley respondió: “El que se compadeció de él” (Lc 10:37). Y entonces Jesús concluyó: “Anda entonces y haz tú lo mismo” (Lc 10:37).

La Parábola del buen samaritano responde ambas interrogantes: ¿Qué es el amor y quién es mi prójimo? Nos dice que el amor es acción y que mi prójimo es todo aquel que necesite mi ayuda. Ilustra la verdad fundamental de que no es posible amar a Dios “con todo tu corazón, con todo tu ser, con todas tus fuerzas y con toda tu mente” a menos que también amemos al “prójimo como a ti mismo.”

La Parábola del buen samaritano nos enseña a abandonar nuestra preocupación por nosotros mismos y a estar atentos a las necesidades de los demás, a compartir nuestro tiempo, talentos y tesoros con el prójimo. Este es el significado del amor: devolver a Dios todos los dones que nos ha dado al compartirlos generosamente (por justicia y caridad) con el prójimo.

Escuchemos esta parábola con una mente y un corazón abiertos. Imitemos al buen samaritano en nuestra vida cotidiana por amor a Dios y al prójimo. “Haz eso y vivirás.” †

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 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

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Darlene Sweeney, volunteer coordinator for the Indianapolis Society of St. Vincent de Paul, presenting on “St. Vincent de Paul: Changing Times,

Changing Lives,” Mass 7 a.m., buffet breakfast and program following, \$15 members, \$21 non-members. Register by noon on June 20. Information and registration: www.catholicbusinessexchange.org.

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 Divine Mercy Chaplet and rosary 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,

“Rosary: Journey through the Holy Land” exhibit, \$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 Jim Dilger of Eskenazi Health after 11:45 a.m. Mass, pitch-in lunch, sponsored by parish’s Inclusion Ministry. Information: 317-787-8246, aarcher@stmarkindy.org.

July 22

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Serra Club Dinner Meeting**, Jack Fink, editor emeritus of *The Criterion* presenting “How Can the Church Survive?” 5:40 p.m. optional rosary, 6-8 p.m. dinner and speaker, \$15 members, guests free. Information: smclaughlin@holyspirit.cc, 317-748-1478.

July 22-28

St. Ambrose Parish, **food booth at Jackson County Fair** on S.R. 250, Brownstown, 2-10 p.m. Information: 812-522-5304.

July 24

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.

Brownsburg Older Adult Alliance, 554 Pitt Road, Brownsburg. **Caregiver Support Group**, sponsored by Catholic Charities Indianapolis, 1-2:30 p.m. Information: Monica Woodsworth, 317-261-3378, mwoodsworth@archindy.org.

July 25-27

St. Christopher Parish, 5301 W. 16th St., Indianapolis. **Mid-Summer Festival**, Thurs.: carryout available 4 p.m., festival 5-10 p.m.; Fri.: festival 4-10 p.m.; Sat.: carryout noon-11 p.m., festival 5-11 p.m.; festival hours include indoor dining and rides, live music, bingo, beer tent, casino. Information, www.indyfestival.com, 317-241-6314.

July 26-28

University of Saint Mary of the Lake Conference Center, 1000 E. Maple Ave., Mundelein, Ill. **National Catholic Singles Conference Summer Retreat**, “Remaining Relational in an Unrelational World,” Fri. 4 p.m.-Sun. 12:30 p.m., \$295 includes conference, onsite activities and four meals. Registration, conference agenda, lodging options: www.nationalcatholicsingles.com. Information: 512-766-5798, natcatsingles@gmail.com.

July 27

St. Mary Parish, 777 S. 11th St., Mitchell. **Hog Roast and Craft Fair**, 9 a.m.-3 p.m. Information: 812-849-3570.

July 27-28

All Saints Parish, Dearborn County, St. Martin Campus, 8044 Yorkridge Road, Guilford. **Summer Festival**, Sat. 5-midnight, Sun. 9:30 a.m.-9 p.m. festival, chicken dinners, “Rosary: Journey through the Holy Land” exhibit, \$10,000 big money raffle, kiddie land, beer garden, country store, grand prize and quilt raffles, ham stand, ice cream. Information: 812-576-4302.

July 28

St. Augustine Parish, 18020 Lafayette St., Leopold. **Parish Picnic**, 9 a.m.-3 p.m. CT, fried chicken dinners with sides, music, silent auction, bingo, raffles, quilt raffle, children’s games, rides. Information: 812-843-5143. †

Retreats and Programs

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

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 27

Mount St. Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Music at the Mount**, featuring Hermanos Latin Jazz Band, 6-8 p.m., by the lake (bring lawn chairs or a blanket), beer, wine, cheese and fruit trays available for purchase. Information: 812-923-8817.

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.

July 30-August 1

Mount St. Francis Center for Spirituality, Mary Anderson Center for the Arts, 101 St. Anthony Dr., Mt. St. Francis. **Plein Aire Outdoor Art Classes**, presented by Conventual Franciscan Father Vince Peterson, 9-11 a.m. daily, all levels welcome, bring supplies, easel and chair, \$30 per class. Online registration: www.mountsaintfrancis.org/registration. Information: 812-923-8817.

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.

August 2-4

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. **Key Themes in the Gospel of Luke**, Benedictine Father Eugene Hensell presenting, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

August 8, 15, 22

Providence Spirituality & Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Dementia Series: Learning, Living, Caring**, Elizabeth Collins and Katie Harish presenting, three Thursdays, Session 1: **Dementia 101**; Session 2: **Dementia: Approach is Everything**; Session 3: **Dementia-Related Caregiver Support**, 9:30-11:30 a.m., \$10 per session, three for \$25. Information and registration: 812-535-2952, provctr@spsmw.org or www.spsmw.org/event. †

VIPs

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

Bob and Lois (Hartrich) Kattau, members of St. Mark the Evangelist Parish in Indianapolis, celebrated their 50th wedding anniversary on June 28. The couple was married in St. Roch Church in Indianapolis on June 28, 1969. They have three children: Amy Huggins, Denise Rush and Cheri Wimmenauer. The couple also have six grandchildren and three great-grandchildren. †

Archbishop Thompson is keynote speaker at Celebrate Marriage conference in Greenwood on Aug. 10

“Prepared” is the theme of this year’s Celebrate Marriage Conference at Our Lady of the Greenwood Parish, 335 S. Meridian St., in Greenwood, from 9 a.m.-5 p.m. on Aug. 10. Mass will also be available at 7:30 a.m. in the parish chapel. Archbishop Charles C. Thompson will be the keynote speaker for this daylong enrichment event for married couples to get time away from jobs, kids, chores and smart phones—and focus only on each other. Couples raising children, empty-nesters and newlyweds alike will learn how to keep their marriage vibrant and alive. The day will begin at 9 a.m. with coffee, donuts and praise music by the St. Jam Band.



Archbishop Charles C. Thompson

Throughout the day, breakout session will be offered on a variety of topics. Speakers include social worker Chris Countryman; marriage and family therapist Dr. Tim Heck and his wife Margie; financial planner Michael Kalscheur and his wife Amy; massage therapist Erik Moster and his wife Kelly; Celebrate Marriage coordinators Marcy and Tom Renken; and psychotherapist Chirstine Turro-Shields. The conference is one of many enrichment opportunities offered by the Celebrate Marriage ministry of Our Lady of the Greenwood Parish. The cost is \$40 per couple, which includes materials, lunch and child care (child care space may be limited). To register—preferably by July 27—go to bit.ly/2J2cS6z and scroll to the middle of the page. For more information, contact Marcy and Tom Renken at 317-888-2861 or olgmarrageministry@gmail.com. †

Worldwide Marriage Encounter planned at Mount St. Francis on Aug. 16-18

A Worldwide Marriage Encounter weekend is being planned at Mount St. Francis Center for Spirituality, 101 St. Anthony Dr., in Mt. St. Francis, on Aug. 16-18. The weekend is an opportunity to explore, rediscover and reconnect both as individuals and as a couple, and to learn about tools to nourish a sacramental relationship. Marriage Encounter Weekends are presented in the Catholic faith

expression; however, couples of all faith traditions are welcome. A \$75 non-refundable fee is required to confirm the application, lodging and food. For additional information, contact Mark and Jill Levine at 317-888-1892 or jbradleylevine@msn.com. To register or learn more about Worldwide Marriage Encounters, including one scheduled at Our Lady of Fatima Retreat House in Indianapolis on Nov. 1-3, visit www.wwme.org. †

Providence Sisters schedule annual used book sale on July 26-Aug. 5

A used book sale will be held in the Foley Room at Providence Spirituality & Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, in St. Mary-of-the-Woods, from July 26-Aug. 5. The store is open daily 10 a.m.-4 p.m. Book categories include hardbacks, paperbacks, spirituality, Bibles, novels, history, children’s books, gardening,

health and crafting. In addition, in the past, CDs, DVDs and vinyl records have also been available. Items are not pre-priced. Rather, donations will be accepted. All proceeds from the sale will benefit the Sisters of Providence mission and ministries. For more information, call 812-535-2948 or e-mail lindenleafgifts@spsmw.org. †

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.

Opioid crisis reaches all corners of West Virginia, leaving few untouched

WHEELING, W.Va. (CNS)—West Virginia leads the nation in drug overdose death rates. With an average of 57.8 deaths per 100,000 residents, the state's drug fatality rate was nearly three times higher than the national average of 21.7 deaths.



Archbishop William E. Lori

The numbers were released in mid-June through a study conducted by the Commonwealth Fund, covering the year 2017.

In Indiana, the overdose death rate per 100,000 people rose from 9.8 in 2005 to 16.6 in 2013, and to 29.9 in 2017.

The crisis has been devastating for the state, and Baltimore Archbishop William E. Lori, as apostolic administrator of the Diocese of Wheeling-Charleston, said the Catholic Church in West Virginia is committed to helping those suffering.

"Through the work of Catholic Charities, the Catholic Church in West Virginia has made a commitment to helping those who have been impacted by drug addiction, most especially the children and other family members of those suffering from drug addiction," the archbishop said.

"Many parishes also have programs and efforts in place to address this crisis," he added. "My office has been in discussions with the state Department of Health and Human Resources and with our ecumenical partners through the council of churches to determine how the diocese can further help in the statewide effort to address the root causes and impact of drug addiction throughout West Virginia."

The crisis has reached all corners of the state, leaving very few untouched. "It's just sad," said Sara Lindsay, chief program officer for Catholic Charities West Virginia. "It's hard to know any person who has not had experience with the opioid crisis."

Based in Wheeling, Lindsay recently traveled four hours south to Huntington in Cabell County to attend a regional health summit which touched upon the state's opioid crisis.

"It's horrible in Huntington," she told *The Catholic Spirit*, the diocesan newspaper. "In Cabell County, there are 178 overdose deaths per 100,000 people. ... Is that not staggering?"

She learned of the grim numbers at the health summit she attended at Cabell Huntington Hospital, which provided the findings based upon research from 2017. The summit looked at the root causes of the epidemic—especially poverty.

"From the Catholic Charities standpoint, we aim to address the opioid crisis on both ends of the spectrum," Lindsay said. "From a preventative standpoint, we're there to fill gaps and

[meet] basic needs for people that are currently in the cycle of substance use, but also for their family members. It really affects the whole family. ... We see people coming to us that have suffered greatly.

"On the other end of the spectrum," she said, "being a safety net for folks when they do fall back, when they relapse into substance abuse—we're there to help, to provide case management services and help them get back on track."

Case management helps individuals or families develop healthy interdependence and stability, and works with them to set goals toward improving their physical, emotional, and social well-being, program officials said.

Catholic Charities West Virginia operates career readiness services at its Community Center for Learning and Advancement in Huntington, and found a distressing trend among applicants.

"Sixty-nine percent of the people who are in our learning program reported a history of substance use in the past on their applications for our services, and then 46 percent of those individuals report long-term substance use as being a problem," Lindsay said.

Because of this, Catholic Charities is working on expanding its career readiness services in Huntington, Lindsay said, to work with substance use and mental health treatment providers in the city to serve their clients through its education and training services program.

Emily Robinson, western regional director for the agency in Charleston, said the Community Center for Learning and Advancement, or CCLA, works closely with the addiction recovery organizations in Huntington.

"This is an important relationship," she said, "because many in the addiction recovery community have barriers to enrolling in post-secondary education or entry into the workforce. The staff of the CCLA can address all these barriers through providing academic instruction, career readiness certifications, and advising. The CCLA provides an important step in aiding people working through recovery."

One individual, she said, enrolled in the learning center after receiving a referral from Cabell County Drug Court. The person was in recovery from active substance addiction and needed assistance with increasing her work readiness skills, strengthening her resume and finding a job.

"During her time at the CCLA, she was able to take full advantage of the career certifications the program offers at no charge to the learner," Robinson said. "She earned customer service, hospitality, and computer literacy certifications. She also worked with staff to create a professional resume and attended several job fairs. She has since landed a position with a local employer



Catholic Charities West Virginia's Center for Community Learning and Advancement office is seen in downtown Huntington, W.Va. on June 27. Many people suffering from opioid addiction have been referred to the center. (CNS photo/Colleen Rowan, *The Catholic Spirit*)

and now, having accomplished all her goals, has completed her work at the CCLA."

Catholic Charities West Virginia also offers adult education for McDowell County area residents in Welch.

The Catholic agency also recently wrapped up a conference series on the substance abuse epidemic through its parish social ministry program. Sessions were held at four locations around the state, and focused on how substance abuse affects the brain and discussed healing in communities, reducing stigma, as well as showcasing different ways that communities have come together to respond to the crisis.

"Although this is a nationwide problem, the solution requires nothing less than local relationships and responses. We hope that people who attended the conference are passing the information along and taking action locally."

Jesuit Father Brian O'Donnell, executive director of the diocese's Department of Social Ministries, said the sponsors will be looking into the possibility of more conferences in parts of the state that were not close to the previous sites. He said there are ways the faith community can be of aid for those impacted by the opioid crisis

and, through the conference series, many links were created among those attending.

"I judge folks emerged from conferences knowing that substance use abuse really is the result of brain changes due to using drugs, that there are ways of aiding those raising children whose parents have been taken out of their lives by drug usage, and that there are models of counseling which have been showing good results," he said.

In February, Catholic Charities West Virginia expanded its case management services in Wheeling to offer a new Relatives as Parents program to help meet the needs of caregivers and the children they are raising.

Thousands of children in West Virginia are currently being raised by relatives other than their biological parents, program officials said. Census data shows that this number is on the rise, and many cases are linked to drug addiction.

(For more information on the Archdiocese of Indianapolis' Substance Abuse Ministry, including a Recovery Mass with the archbishop on Aug. 14 at SS. Peter and Paul Cathedral in Indianapolis at 7 p.m., go to bit.ly/2NHI3mQ or call 317-236-1521.) †

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Archdiocesan seminarian Nick Rivelli, left, and his brother Louis view a crozier that belonged to the Servant of God Bishop Simon Bruté on June 26 in a library and museum on the grounds of St. Francis Xavier Basilica in Vincennes.

BRUTÉ DAYS

continued from page 1

Peter, the vicar of Christ on Earth and visible head of his Church, I do in life or in death humbly rejoice before my God.”

Bishop Bruté died eight days later on June 26, 1839. His last wish for the Church in Indiana continued to be fulfilled 180 years later when dozens of teenage boys from the Archdiocese of Indianapolis took a pilgrimage to the Basilica of St. Francis Xavier in Vincennes and prayed at the tomb of Bishop Bruté there.

They were participants in the annual Bishop Bruté Days vocations camp sponsored by the archdiocesan vocations office.

Father Joseph Newton, archdiocesan vicar judicial and vice postulator of the beatification and canonization cause of Bishop Bruté, preached about Indiana’s first bishop during a homily at the basilica.

Father Newton described how Bishop Bruté worked to draw more priests to the state when he began ministry with only three. Bishop Bruté, Father Newton said, also founded many parishes, schools and a seminary.

“Throughout all his missionary work here in Indiana, he ... planted the seeds of the faith life of our local community, so much that the Diocese of Evansville and the Archdiocese of Indianapolis still derive so much from Bishop Bruté,”

Father Newton said. “We remember him not for what he did, but we remember him for his pastor’s heart, for his leadership, for being out front and leading his people. “A pastor’s heart, which is key to the mission of a bishop, is something that Bishop Bruté always had.”

Will Yunger, a Bishop Bruté Days participant from All Saints Parish in Dearborn County, appreciated making the pilgrimage to Vincennes.

“I thought it was really cool to see the history that I didn’t even know existed,” said Will, who will be a senior at the Oldenburg Academy of the Immaculate Conception in Oldenburg during the next academic year. “I knew about Bishop Bruté, but I didn’t have an idea how impactful he was and how much he did.

“Just seeing how much he did and how much one person can do is kind of inspiring. It just makes me see the Church differently.”

Archdiocesan seminarian James “JJ” Huber was also a pilgrim to the tomb of Bishop Bruté, his first trip to Vincennes.

Praying there was a powerful experience, the member of St. Gabriel Parish in Connersville said, inspiring him



Archdiocesan seminarians James “JJ” Huber, left, and Andrew Alig pray on June 26 while touching the tomb of the Servant of God Bishop Simon Bruté in the crypt of St. Francis Xavier Basilica in Vincennes. They were chaperones on a pilgrimage to Vincennes that was part of Bishop Bruté Days, an annual archdiocesan vocations camp for teenage boys open to a call to the priesthood. (Photos by Sean Gallagher)



Bishop Bruté Days participants play cornhole on June 27 in the courtyard of Bishop Simon Bruté College Seminary in Indianapolis.

to follow in Bishop Bruté’s footsteps as he prepares for priestly life and ministry in central and southern Indiana.

“Just to be here, that connection, that was deep,” Huber said. “That was impressive. You’re speechless, just kind of speechless.”

Father Eric Augenstein, archdiocesan vocations director, spoke during the pilgrimage about the importance of taking Bishop Bruté Days participants to Vincennes.

“It was a day of hope and connections,” he said. “Hope in continuing the legacy that was begun by Bishop Bruté even today through a new generation of young men who are discerning the priesthood.

“They can see how that [legacy] has continued to be lived even today through those who are striving to follow the legacy of our pioneer bishop and the pioneer priests and lay people of the diocese.”

Members of the Indianapolis Serra Club and of councils of the Knights of Columbus support Bishop Bruté Days, which took place this year on June 25-27 at Bishop Simon Bruté College Seminary in Indianapolis.

Zoe Cannon, a member of the Serra Club and of SS. Francis and Clare of Assisi Parish in Greenwood, was especially pleased to help with the pilgrimage since she previously lived in Vincennes.

“I love being a member of the Serra Club, promoting the formation for the priesthood for our seminarians,” Cannon said. “The bravery and sacrifices that were made by Bishop Bruté are something that young kids need to hear.”

In addition to praying at the Basilica of St. Francis Xavier, Bishop Bruté Days’ participants also visited the nearby George Rogers Clark National Historical Park and learned about how that Revolutionary War leader captured a British fort in Vincennes. One ranger at the park even fired the kind of rifle that some of Clark’s men would have used.

At Bishop Bruté Seminary, the participants in the vocations camp heard presentations on the faith, prayed the

Liturgy of the Hours, attended Mass, had the opportunity to experience the sacrament of penance and prayed in adoration of the Eucharist.

They also enjoyed fellowship in outdoor games and met several archdiocesan seminarians and priests.

Thirty-nine high-school age boys from 16 parishes across central and southern Indiana and three outside the archdiocese participated in Bishop Bruté Days. A one-day track for junior high-age boys took place on June 27 and drew 18 participants.

Parents of the participants came to the seminary for a closing ceremony and supper on June 27.

“I just think that it’s a good group of people, good fraternity for the young men,” said Amy Tenhundfeld of All Saints Parish in Dearborn County. “It’s a good sense of community and is great to see all that support for our sons and our faith.”



Father Joseph Newton, archdiocesan vicar judicial, elevates a chalice during a June 26 Mass at St. Francis Xavier Basilica in Vincennes during Bishop Bruté Days, an annual archdiocesan vocations camp.

Mary Ivancsics, who drove some three hours from Mishawaka, Ind., was glad to see how her son Johnny had a good experience at the vocations camp.

“He’s talked about being a priest since the fifth grade,” said Mary. “I’m really excited that he’s getting time to do some serious discerning and being away from everything that he knows.”

“It was fantastic,” Johnny said. “I’m really looking forward to maybe doing it again next year. It was nice to meet new people. They helped me grow in my faith. And I think I helped them too, maybe.”

(To learn more about a vocation to the priesthood in the Archdiocese of Indianapolis, visit www.HearGodsCall.com. To learn more about Bishop Simon Bruté College Seminary in Indianapolis, visit www.bishopbrute.org. To learn more about the beatification and canonization cause of the Servant of God Bishop Simon Bruté, visit www.archindy.org/brute.) †



Ranger Jason Collins of the George Rogers Clark National Historical Park in Vincennes speaks on June 26 to Bishop Bruté Days participants about the Revolutionary War military leader while wearing a period costume.

Boot camp strives to help teens build community

By Katie Rutter

Special to *The Criterion*

Warm goodbyes and hugs were exchanged between two vastly different groups at the Unleavened Bread Café in Indianapolis on June 20. Three middle-aged black women hugged and waved to the departing group of energetic high schoolers, mostly white and Latino, as if they had been family.

“We love you!” affirmed the founder of the café, Elise Womack.

“Thank you! God bless you!” some of the students replied.

The students had just spent several hours with the women as part of the Missionary Disciples Institute (MDI), a weeklong evangelization boot camp sponsored and hosted by Marian University in Indianapolis.

The goal of this experience was to have these teenagers encounter others—especially those whom they may not

usually come in contact with—and find ways to build community.

“We’re all accompanying each other on our own journeys,” explained Jillian Donis, a student at Mooresville High School and a member of St. Thomas More Parish, both in Mooresville. “Everybody’s growing with God in a different way, but it’s like we’re all helping each other.”

The Unleavened Bread Café is a gathering place and a home for women recovering from addictions, imprisonment, homelessness and other challenging circumstances.

In addition to hearing stories from some of the women, the students also tended the next-door community garden that supplies fresh produce for the café.

“We’re all the body of Christ, so it’s finding ways to listen to the other and to grow and expand, to understand maybe

a different perspective or different experiences, that informs our faith and our development as well,” explained Jeanne Hildalgo, the Marian University staff member who arranged the encounter.

This experience was one of several “immersions” experienced by the 47 high-school-aged attendees of the Missionary Disciples Institute. The students, hailing from Indiana, Ohio, Kentucky and Louisiana, were divided into groups according to the aspect of ministry that they chose to focus on.

One group headed to a non-profit organization in the Bates-Hendricks neighborhood of Indianapolis to learn about community development. Another group was taught a type of meditative prayer by the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove, and a third explored how to minister in multicultural settings at St. Gabriel the Archangel Parish in Indianapolis.

The final group of high school students spent time at Providence Cristo Rey High School, a college and career preparatory school in Indianapolis sponsored by the Sisters of Providence of Saint Mary-of-the-Woods for those with limited financial resources, where they led a book discussion with peers from that school.

“I had this guy in my group, his name was Jerome, and he was very shy,” recalled Saul Cruz, an MDI attendee and member of St. Patrick Parish in Indianapolis. “He didn’t want to talk. And then when I opened up to him, he



Clare Stephens, center, a mentor at the Missionary Disciples Institute hosted by Marian University in Indianapolis, plants flowers outside the Unleavened Bread Café in Indianapolis with Elizabeth Reed, right, a student at St. Louis Catholic High School in Lake Charles, La., on June 20. The activity aimed to help the young people become acquainted with the members of the café, which was founded as a community space for women who had been formerly incarcerated, addicted to drugs, or experienced other difficult circumstances. (Photos by Katie Rutter)

opened up to me, and that to me is an encounter.

“It’s an encounter of a friend, I could say,” Saul continued. “I think the easiest way to do it is just [by] opening up yourself to other people, because they’re more likely to open up to you.”

Throughout the week, the students also spent time listening to keynote speakers about ministry and evangelization. They processed these lessons in small groups led by a Marian University theology professor.

The fourth day of the camp, June 20, also gave the students an opportunity for an encounter with the shepherd who leads the Church in central and southern Indiana.

Archbishop Charles C. Thompson

celebrated Mass with the teenagers, then stayed to speak with them, hear their experiences and answer their questions.

“I thank you for such a great witness that you give, in giving up this time when you could be doing so many other things,” said the archbishop at the conclusion of the liturgy.

“The fact that you’re making Christ the center and [that] service in his name a priority in your lives gives a tremendous witness,” he added.

On the last day of the camp, the teenagers were commissioned to be missionary disciples in their own communities. They were challenged to make a “mission plan” that outlined concrete actions they would take to evangelize.

“A number of students have shared their stories after MDI [and] what they’ve done with their mission plans, whether it be a small retreat that they did or sports and Bible studies,” explained Patrick Verhiley, the director of MDI.

“There’s another small community that brought it to their pastor [that] ‘we want to be more involved in the life of the Church,’ and because of that the pastor made room for them in their parish council, so youth now have a spot at the parish council,” he recalled.

This year marks the third MDI. Verhiley said that plans for the fourth camp, to take place next summer, are already in motion.

“The whole point of this [institute] is that our young people have experienced joy in Christ, and they should be talking about it with other people,” Verhiley said. “They’re rising to the challenge, and that’s what we’re excited about.”

(Katie Rutter is a freelance writer and a member of St. Charles Borromeo Parish in Bloomington.) †



Archbishop Charles C. Thompson delivers a homily to participants of the Missionary Disciples Institute at the Bishop Chartrand Memorial Chapel at Marian University in Indianapolis on June 20. This is the third year for the annual event, which aims to teach high school students to evangelize.



Participants of the Missionary Disciples Institute, including high school students Dylan Kendra, right, and Aiden Galt, second from right, pray the Our Father during Mass celebrated by Archbishop Charles C. Thompson at the Bishop Chartrand Memorial Chapel at Marian University in Indianapolis on June 20.



Donna Proctor, center, a theology professor at Marian University in Indianapolis, shows participants of the Missionary Disciples Institute the community gardens outside the Unleavened Bread Café in Indianapolis on June 20.



Katie Darragh, center, of Cathedral High School in Indianapolis, and Olivia Capuano of Hamilton Southeastern High School in Fishers, Ind., speak with Archbishop Charles C. Thompson after a Mass celebrated at the Bishop Chartrand Memorial Chapel at Marian University in Indianapolis on June 20.

Mom says miracle that saved her son a gift to whole Church

PEORIA, Ill. (CNS)—As Bonnie Engstrom watched lifesaving measures being taken for her son, who had been born just moments before without a pulse or drawing breath, she asked for help from the person whose prayerful support she had sought throughout her pregnancy: Archbishop Fulton J. Sheen.

After 61 minutes, just as emergency room personnel were about to pronounce him dead, James Fulton Engstrom began to breathe and his heart rate shot up to a normal level for a newborn. Despite dire prognoses for his future, the child has thrived and is now a healthy 8-year-old who likes chicken nuggets, *Star Wars* and riding his bicycle.

Those who have heard the story of the Washington, Ill., boy call it a miracle, and Pope Francis has made it official. At a July 5 audience with Cardinal Angelo Becciu, prefect of the Congregation for Saints' Causes, the pope formally approved the miracle attributed to the intercession of Archbishop Sheen, moving him one step closer to beatification.

With the miracle confirmed, the Diocese of Peoria can formally begin planning for the beatification of Archbishop Sheen.

In a recent interview with *The Catholic Post*, Peoria's diocesan newspaper, Bonnie Engstrom said God had allowed the miracle to happen for his honor and glory.

"I really don't think it was given to us, for us," she said. "I think it was given to the Church, for the Church."

After a "beautifully easy" pregnancy, Bonnie Engstrom went into labor with James Fulton on the evening of Sept. 15, 2010. Mother and baby had been healthy, and as his planned home birth progressed, he had a "perfect" heart rate.

As they prepared to welcome this baby into their family, which already included daughter Lydia and son Bennet, Bonnie and Travis Engstrom made room for another special friend—Archbishop Sheen.

"I remember Travis and I were watching YouTube videos of Bishop Sheen preaching, and there's old footage of him on a television game show," Bonnie said. "We were so impressed—he's funny, he's smart, and he's just so approachable and warm. We were just so engaged with him."

While Archbishop Sheen was a world famous media pioneer who also had taught at The Catholic University of America in Washington and headed the U.S. branch of the Society for the Propagation of the Faith, his roots were just down the road in El Paso, Ill. They knew his cause for canonization was being sponsored by the Diocese of Peoria, so the Engstroms decided if their unborn child was a boy they would name him James Fulton.

"I started asking, basically on a daily basis, for Fulton Sheen's prayers, for his intercession in the life of my child and in our marriage—to walk with us and to walk with my son, that he would be a lifelong Catholic who would love God and love his faith, that he would be a man of integrity," Bonnie said. "I was asking him to intercede every day while I was pregnant."

She counted on that intercession again when, unbeknown to them, a rare true knot formed in James Fulton's umbilical cord and tightened during the final stages of labor. He was blue and lifeless when he arrived at 1:48 a.m. on Sept. 16, 2010.

"I remember sitting on my bedroom floor and watching them do CPR and in my head repeating over and over and over again, 'Fulton Sheen, Fulton Sheen, Fulton Sheen, Fulton Sheen,'" Bonnie said. "I really think it was the Holy Spirit giving me the words I needed to say in that moment, because I had no words."

And after months of asking for Archbishop Sheen's intercession, she said it was the most natural thing in the world to turn to him again and ask him to pray for her son.

Taken to OSF HealthCare St. Francis Medical Center in Peoria, James Fulton was given advanced medical treatment, but doctors determined he couldn't be revived. After 61 minutes, however, his little heart started to beat.

The Engstroms were told he would probably be blind, and never walk, talk or be able to feed himself, but in the days and weeks that followed the boy defied them all and continued to make progress.

In September 2011, the Diocese of Peoria initiated an investigation into the events of James Fulton's recovery, hearing



With evidence of her son's alleged miraculous healing boxed and sealed in front of a portrait of Archbishop Fulton J. Sheen, Bonnie Engstrom proclaims a reading during Mass at St. Mary Cathedral in Peoria, Ill., on Dec. 10, 2011. (CNS photo/Tom Dermody, *The Catholic Post*)

testimony from family members, first responders, doctors, nurses and others present at his birth. Each testified that there was no medical explanation for the infant's recovery.

The case was sent to the Congregation for Saints' Causes in December 2011, and reviewed by panels of medical experts, theologians, and the cardinals and bishops of the congregation. The miracle received a unanimous recommendation from them all.

The day after Archbishop Sheen's remains returned to Peoria, Bonnie Engstrom brought five of her eight children, including James Fulton, to pray at his tomb.

"I still need his prayers. That's what I was sitting there telling him: 'I need you to stick by me and help me. Don't stop interceding for James,'" she told *The Catholic Post*. "We need his prayers. I feel like we need his prayers just as much now as we did then." †

SHEEN

continued from page 1

newborn. He had been without a pulse for 61 minutes.

Despite dire prognoses for his future, including that he would probably be blind and never walk, talk or be able to feed himself, the child has thrived.

"It is truly amazing how God continues to work miracles," Bishop Jenky said in the statement released by the Diocese of Peoria. "I am so grateful that the Vatican

acted so quickly after last week's transfer of Sheen's remains from New York to the Cathedral of St. Mary of the Immaculate Conception in Peoria."

Archbishop Sheen's remains had been placed in a crypt below the main altar of St. Patrick's Cathedral in New York after his death on Dec. 9, 1979. After protracted legal proceedings, they were brought to Peoria on June 27 at the request of his niece, Joan Sheen Cunningham, and now rest in a new marble tomb in the Peoria cathedral.

Although the date of beatification is not known at this time, Bishop Jenky "hopes and prays" that it will be announced soon. The statement said he continues to be hopeful that it will take place during the 100th anniversary year of Archbishop Sheen's ordination to the priesthood.

The El Paso, Ill., native was ordained on Sept. 20, 1919, at St. Mary's Cathedral in Peoria, and would go on to teach at The Catholic University of America in Washington and lead the U.S. branch of the Society of the Propagation of the Faith. He

is perhaps best remembered for his popular television show, "Life Is Worth Living."

He died in 1979 at age 84. His sainthood cause was officially opened in 2003. The Church declared his heroic virtues, and he was given the title "Venerable" in 2012 by Pope Benedict XVI. In general, two miracles must be accepted by the Church as having occurred through the intercession of a prospective saint, one before beatification and the other before canonization.

News about the beatification and the life of Archbishop Sheen can be found at CelebrateSheen.com. †

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Lavelle's Catholic alma mater cheers her goals, World Cup victory

WASHINGTON (CNS)—Rose Lavelle skyrocketed from a star player, loping across the soccer fields at her Catholic girls high school in Cincinnati, to a superstar, scoring three goals for the U.S. women's team at the World Cup and winning the Bronze Ball as the third-best player in the tournament.

Her high school, Mount Notre Dame (MND), spent the days before the final excitedly cheering her on via Twitter, and it hosted a school-wide viewing party for the 2013 alumna's game against Thailand on June 11. They tweeted in support before the semifinal on July 2 against England: "Good Luck to @roselavelle '13 and the Team USA today in the World Cup semifinals! #GoRose."

On July 7, the U.S. won its record fourth FIFA Women's World Cup title and second in a row, beating the Netherlands 2-0 in Lyon, France. LaVelle scored the second goal.

Even as a young high schooler, Lavelle was dazzling on the field, according to Cincinnati.com. Mount Notre Dame celebrated Lavelle's high school athletic accomplishments, including her four-year varsity performance, during which she earned First Team Honors, All-State player, and *Cincinnati Enquirer* Player of the Year her senior year.

But her passion for soccer dates back even earlier to her elementary school days. St. Vincent Ferrer School posted this along with a photo of a young Lavelle dressed as former superstar Mia Hamm:

"Once upon a time, this little girl dressed up as her hero, Mia Hamm, for a book sharing project. Today, this amazing woman won her own gold medal, wearing the number 16, as part of the United States National Women's Team that won their 4th World Cup Championship, AND she won the Bronze Ball as the third-best player in the tournament! Now, little girls everywhere look up to her, and will be working hard to become like Rose."

Hamm was a forward for the U.S. women's national soccer team from



Rose Lavelle, right, a graduate of Mount Notre Dame High School in Reading, Ohio, is seen in action against England's Rachel Daly in a semifinal match of the FIFA Women's World Cup in Lyon, France, on July 2. The U.S. won its record fourth Women's World Cup title and second in a row, beating the Netherlands 2-0 on July 7. (CNS photo/Benoit Tessier, Reuters)

1987 to 2004. Now retired from soccer, she is a two-time FIFA Women's World Cup champion and a two-time Olympic gold medalist.

After Lavelle and her U.S. teammates won 2-0 in their final game against the Netherlands, Mount Notre Dame celebrated in a Facebook post: "She's always been a star to us! It has been an absolute joy to watch Rose Lavelle '13

shine in the World Cup. Can't say we are surprised—she was voted Most Athletic her senior year! Congratulations to Rose and Team USA! The MND community couldn't be prouder!"

After high school, Lavelle went on to play for the University of Wisconsin, playing for the Seattle Sounders summer league team during her time off from school. That's where she was really

discovered by coach Jill Ellis, who stood by her during her 2017 hamstring injury, allowing her to blossom into a successful FIFA superstar.

After watching the final with anticipation, Lavelle's hometown alma mater tweeted a joyful tribute to its local celebrity: "Congratulations @USWNT! Couldn't be prouder of our very own @roselavelle! #FIFAWWC19." †

Pope meets Putin; two leaders talk about Ukraine, Syria and Venezuela

VATICAN CITY (CNS)—Pope Francis welcomed Russian President Vladimir Putin to the Vatican on July 4, and the two discussed the ongoing wars in Eastern Ukraine and in Syria, the Vatican said.



Alessandro Gisotti

Russia plays a major role in both conflicts.

At the end of the 55-minute private meeting, Alessandro Gisotti, interim director of the Vatican press office, issued a statement describing the discussions as "cordial."

The pope and president, he said, "expressed their satisfaction at the development of bilateral relations," which included the signing

in Rome on July 4 of a collaboration agreement between the Vatican's Bambino Gesù Pediatric Hospital and pediatric hospitals in Russia.

Pope Francis and Putin "then turned their attention to various questions of relevance to the life of the Catholic Church in Russia," Gisotti said, as well as a discussion of "the ecological question and various themes relating to current international affairs, with particular reference to Syria, Ukraine and Venezuela," where Russia has been supportive of embattled President Nicolas Maduro.

It was the third time Pope Francis and Putin have met at the Vatican. They met in November 2013 and again in June 2015. Putin arrived late for each of the meetings, including on July 4 when he

was an hour late.

When reporters entered the room after the two had met privately, Putin told the pope, "Thank you for the time you have dedicated to me."

"It was a very substantive, interesting discussion," he said.

In the traditional gift exchange, Pope Francis gave the Russian president a signed copy of his message for World Peace Day 2019 and an 18th-century etching of St. Peter's Square "so you don't forget Rome."

Putin gave the pope a large icon of Sts. Peter and Paul and a DVD of a Russian film about the artist Michelangelo.

After the meeting with the pope, Putin and Russian Foreign Minister Sergey Lavrov met with Cardinal Pietro Parolin, Vatican secretary of state, and Archbishop Paul R. Gallagher, the Vatican foreign minister.

The ongoing war in Eastern Ukraine, where Russian-backed separatists have been battling government forces since 2014, had been expected to be a major topic of discussion.

On the eve of the meeting, Archbishop Paolo Pezzi of the Archdiocese of the Mother of God in Moscow told Vatican Radio Italia, "Even though we are not aware of the program of the meeting, I can imagine that themes dear to the Holy Father, such as peace and safeguarding our common home, are likely to be on the agenda of discussion."

The archbishop also indicated it was unlikely that the visit would result in a long-awaited invitation for the pope to visit Russia, a dream that was particularly close to the heart of St. John Paul II.

Although an invitation from the government is essential, he noted, the Vatican would not plan such a trip without a separate invitation from the Russian

Orthodox Church, "and it is not likely the Russian president will invite the pope on his own without the backing of the Orthodox Church."

While Vatican-Russian Orthodox relations have steadily improved and Pope Francis personally met with Patriarch Kirill of Moscow in Cuba in 2016, tensions continue, including over the Vatican's support for the Ukrainian Catholic Church.

Pope Francis' meeting with Putin took place the day before the pope was to begin a two-day meeting with the head of the Ukrainian Catholic Church, Archbishop Sviatoslav Shevchuk of Kiev-Halych, members of the Church's permanent synod, its metropolitan archbishops and Vatican officials.

Announcing the meeting in May, the Vatican press office had said, "The Holy Father wishes to give a sign of his closeness to the Ukrainian Greek-Catholic Church, which carries out pastoral service both at home and in various places in the world."

The meeting, it said, would look at "the life and needs of Ukraine in order to identify the ways in which the Catholic Church, and in particular the Greek-Catholic Church, can increasingly dedicate herself to the preaching of the Gospel, to contribute to the support of those who suffer and to promote peace, in agreement, as far as possible, with the Catholic Church of the Latin rite and with other churches and Christian communities."

In 2016, Pope Francis asked Catholics throughout Europe to take up a special collection for people suffering from the war in Eastern Ukraine, and he made a \$5 million donation of his own. The ongoing "Pope for Ukraine" project continues to assist people in the warzone and those displaced by the fighting. †



Pope Francis talks with Russian President Vladimir Putin during a private audience at the Vatican on July 4. (CNS photo/Paul Haring)

Joyful Witness/Kimberly Pohovey

Universality of Mass unites us as one community in Christ

I believe there is more that unites us than divides us. A recent experience at Mass made this realization even more evident to me.



Last month, my husband, Mark, and I were blessed to enjoy a belated 25th anniversary trip to St. Lucia, an island paradise of the British Commonwealth. On the Sunday morning of our trip, we ventured to the village of Gros Islet to attend Mass at St. Joseph the Worker Church. As our driver was about to drop us off at the church, he let us know that the pastor there was likely going to preach longer than we were used to in the United States. My husband and I shrugged at each other. "How much longer can that be?" I thought to myself.

As we entered the church dressed in our casual vacation clothing, we noted that we were very underdressed compared to the parishioners who were decked out in their Sunday finest. The ladies especially were dressed up in a variety of bold colors.

One by one, we began to spot young boys in black and white suits and girls in

white dresses. Yes, we stumbled upon their first Communion Mass. I will admit that our first thought wasn't "how wonderful that we get to experience this sacrament," but rather a mental ticking of the additional time this was going to add to the Mass.

Two and a half hours later, Mass came to an end. What I experienced within that time frame, however, was well worth the trip. The majority of St. Lucia's population are predominantly African-American. As my husband and I sat down, we quickly realized that we were possibly the only Caucasian folks in the church. My husband commented that this must be how minorities feel when they attend a predominantly Caucasian church. However, I felt no uneasiness because I was enthralled by the joyfulness of the liturgy.

The music was beautifully uplifting, sort of a combination of standard hymns with which we were familiar, and a blending of island sounds and influence. I couldn't help but sway to the rhythm of the drums.

The sacrament of holy Eucharist was exactly what we encounter back home. The uninhibited look of pure joy on the faces of the young people as they received Jesus in the Eucharist for the first time looks the same in any country. The pastor

spoke in his homily about the importance of embracing the gift of the Eucharist and parents' responsibility to bring their children to Mass—familiar themes preached in every parish.

The universal aspect of our Church and liturgy is a thing of beauty to me. The thought that I can walk into any Catholic Church in the world and be able to participate in and celebrate the Mass alongside my brothers and sisters truly binds us as one community in Christ.

What happened near the end of the liturgy surprised me. The lector asked that all visitors in attendance please stand. We tentatively rose, hesitant to be singled out. As the choir began to belt out the most jubilant "welcome" song, folks emptied out from their pews to approach us. At first, we weren't sure what was happening, but we were soon enveloped in their warm and welcoming handshakes. We may have been guests, but we felt embraced by this community.

More unites us than divides us.

(Kimberly Pohovey is a member of St. Jude Parish in Indianapolis. She is the director of mission advancement for Archdiocesan Education Initiatives.) †

Our Works of Charity/David Bethuram

Growing up in poverty impacts one's emotions as an adult

I met Marilyn about eight years ago. She went through years of therapy to handle what she called the "dark cloud over her head."



Marilyn grew up in poverty, in a family of nine children in a rural part of Indiana. She and her family lived on a sustenance farm with animals and a very large garden. She said she had no memories of being hungry but, looking

back on it, she remembers their diets were very restricted and simple.

She and her siblings did not bring lunch to school—either they skipped it completely or ate a piece of fruit. Other times, they ate a peanut butter sandwich with thick government commodity peanut butter. When Marilyn began school, she noticed for the first time that other children did not live like her and her family. They had clothing, food and matching socks!

Marilyn said it was difficult to remember when the mental illness started. Her earliest memories involved severe neglect and abuse by her mother. She turned to the animals for comfort and companionship. She believes she had depression even as a small child. She was always in slow motion.

At school, she preferred to be alone. Getting off the school bus in the afternoon simply brought dread. The long walk up the driveway seemed like miles. She was afraid to go home. What would be in store? A brutal beating with a sexual overtone, or peeling potatoes for 11 and doing farm chores? Either way, she was vulnerable during that time. She would get a slap, kick or knock daily.

She had older brothers who enjoyed beating her up and molesting her.

If a child grows up in a crowded home in a low-quality structure with a lot of noise, like Marilyn, they are much more likely to suffer mental and cognitive developmental debilitation than a child who grows up without those environmental conditions. Add in social risk factors like exposure to violence, household turmoil and separation from a parent, and that child's development is seriously impacted.

These risk factors are the reality for children growing up in poverty.

Professor Gary Evans is an environmental and developmental psychologist at Cornell University in Ithaca, N.Y., and has spent the past two decades studying child development in low socioeconomic communities.

Evans has followed children who grew up at or below the poverty line, as well as children who grew up at two or four times the poverty line (the income levels

that the majority of Americans currently occupy). He and his research team found that the adults who were children of poverty had more difficulty in regulating their emotions. This may have been due to their early exposure to stress.

Marilyn moved out two days after her high school graduation. She attended college and wanted to prove she could create a different path for herself. She thought that when she was a grown-up she'd have power, and when she had children she could protect them and keep them safe from unhappiness. But she found it more and more difficult to do this alone.

With the ongoing support of Catholic Charities mental health services the past few years, Marilyn has been able to work on her depression while maintaining a full-time job and caring for her three children. She is determined to have a different life for her and her children, but she had to surrender to the fact that her past was having an impact on her present and future.

For more information on Catholic Charities mental health services, please visit our website at <https://www.archindy.org/cc/index.html>.

(David Bethuram is executive director of the archdiocesan Secretariat for Catholic Charities. E-mail him at dbethuram@archindy.org.) †

Twenty Something/Christina Capecci

Living in largo: in praise of a slower pace

There is an art and a science to slow living. This summer, I'm trying to learn both.

In music you can measure it. The tempo called *largo*—Italian for slow and broad—clocks in at 40 to 60 beats per minute. (*Allegro*, by contrast, doubles that pace, while *presto* races up to 200.)



Largo as an art form comes after the practice, once you

turn off the metronome and play what you love. For me, that meant playing Mozart's Clarinet Concerto with my grandpa, our horns and hearts in sync.

Now 88, my grandpa has tucked away his clarinet but keeps the tempo, experiencing the gift of *largo* as a listener, enjoying the younger music makers in his midst.

Sometimes I am astonished by the pace of life: how quickly we can make online purchases, how readily we can outsource, how fully we can avoid human contact.

This summer, I'm being shown another way, discovering little invitations to slow down. One came as a letter from a college friend, handwritten on narrow sheets of a grocery-list pad. It was simple and newsy: a new niece, a recent trip to San Francisco, yearnings for the home she sold last year. The length surprised me, pausing me on a Tuesday night and transporting me to another time and place, the little German town where she'd been raised, where she was visiting when she wrote.

"So much of the spiritual journey is simply remembering—good or bad—and seeing God's hand in our lives," she told me. "Writing about those memories helps me to process and learn."

The same week, a package from my cousin arrived: 10 black ballpoint pens, a sampler from JetPens.com. I was bowled over by the elegance of the gift, the luxury: to try out each one and determine a favorite, comparing the ink flow and tip size and grips.

I prefer the 0.7 mm Uni Jetstream Sport. Every letter-writing, blessing-counting person deserves a favorite pen. This is mine.

In our busy modern world, to sit down and write someone a letter is a powerful affirmation of that person's dignity. The recipient is worth each pen stroke, each thought—written for her or him alone. My cousin's gift was the instrument to embrace that bedrock Catholic social teaching.

There is no wrong way to write a letter. The act of connecting counts. I bought a few postcards from an antique store to remind me of that truth. One postcard, penned in 1911 and mailed to Bonfield, Ill., with a 1-cent stamp, consisted of nine words (and zero punctuation marks): "Hello Mary How are you I am fine Carrie."

Mary, in turn, faithfully wrote dispatches from Bonfield, sending her sister an update on Oct. 27, 1914: "Boys are busy husking. It is pretty cold. Yesterday we had frost. ... Lena Stehr will be buried this afternoon."

Mary also received postcards from her boyfriend, Howard. One contained a marriage proposal.

Letters become bread crumbs that are gobbled up by historians, archivists and relatives hungry for secrets and signs of life. David McCullough, the acclaimed presidential biographer, praised the exercise of letter writing as "calisthenics for the brain."

This summer, I'm using my Uni Jetstream Sport to tell others—one at a time—about the mile markers and music makers in my life. I'm playing Crosby, Stills, Nash and Young's humble

Faith at Home/Laura Kelly Fanucci

In this age of distraction, pay attention and see God in all things

"Behold" is my favorite word in Scripture. Every time it shows up, we're summoned to snap to attention and take notice. God is about to do something new. Let's not miss it.



But how can we behold what God is doing when we're caught in a culture of constant distraction at our fingertips?

I could cite statistics for you; we've all read them. If you're like me, your stomach sinks whenever you hear how much time we now spend on screens.

I could draw from neuroscience or psychology, the latest findings on how our closest relationships and basic interactions are being reshaped by our technology habits.

But instead I will tell you a story.

While I was trying to finish this column on a steamy summer afternoon with a house full of children, I was interrupted

every three-to-five minutes to witness their latest elaborate domino race.

"You have to see this!" a messenger would insist at my office door. "It's so much better than the last one."

So I'd smile, leave my work, follow them and witness what they wanted me to see.

The first few rounds were delightful. But after an hour of interruption after interruption, I started to get annoyed. Agitation crept into my voice: "Guys, I have to finish this. Can I work for 10 minutes and then take a break to see what you've made?"

Blank stares, as if I were speaking a foreign language.

All they wanted was my attention in the present moment. If I couldn't give it then, did it matter?

So I sighed and left my computer to watch the same line of dominos knock down neatly one by one as kids cheered. Right then it clicked in my mind, too: Why not ask the ones who wanted my attention what "attention" means to them?

"Use an example from a baseball game," suggested my oldest son. "You have to pay attention or you might get hit in the face by a foul ball."

Fair enough.

But then his younger brother knocked it out of the park: "You just have to look at someone and stay focused on them."

Beholding is holy looking, the spiritual practice of paying attention. Trying to glimpse with God's eyes. Seeking the goodness in each other and the sacredness of the present moment.

You can start small. Simply stop once a day and notice those around you as they are. Not as you hope they will be in the future or as you wish they were in the past. But beholding them fully in the present and noticing God alive in them today.

Beholding is one of the most profound gifts we can offer to each other—in our marriages, families and friendships. The simple act of seeing with love softens our gaze,

See FAITH, page 16

See LARGO, page 16

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

The Sunday Readings

Sunday, July 14, 2019

- Deuteronomy 30:10-14
- Colossians 1:15-20
- Luke 10:25-37

The Book of Deuteronomy, the source of the first reading for Mass this weekend, is one of the first five books of the Bible, collectively called the Pentateuch, from the Greek word meaning "five." These five books have been venerated for millennia as containing the revelation of God to Moses, the greatest of all the ancient Hebrew prophets.



In this reading, Moses speaks to the people on God's behalf. Moses speaks the word of God. He calls the people to obey God's commandments. But, he is clear, no mere lip service or insincere motions or masquerade of devotion is acceptable. Again speaking for God, Moses summons the people to heartfelt, honest and total dedication to God. Obeying commandments therefore becomes a visible expression of a genuine attitude of the soul.

Moses also makes clear to the people that God, while almighty and invisible, and neither human nor bound to the Earth, is aware of human lives and communicates with humans.

For its second reading, the Church for this weekend presents a passage from St. Paul's Epistle to the Colossians. Colossae was a relatively important city in the Roman Empire's northern Mediterranean world. A Christian community had formed in Colossae, and its spiritual vitality was Paul's concern that led to the writing of this epistle.

The reading builds on the revelation given centuries earlier by Moses and by other prophets. God is invisible. Mortals see God, however, in the Lord Jesus who lived and breathed as a human. Risen and glorified, Jesus rules over all creation and creatures. He is the head of the Church. Discipleship means accepting Jesus, but it also means uncompromising commitment to Jesus.

The Christian community in Colossae, brimming with the very life of the Holy Spirit, was much more than a coincidental gathering of persons

professing Jesus as Lord. It was the gathering of people bonded together in Jesus and living in the spirit of Jesus.

St. Luke's Gospel provides a very basic concept of Christian theology. Jesus says that the true disciple must love God above all things and must love neighbor as oneself. At times, people assume that this admonition was uniquely from the New Testament. It was not. Ancient Judaism concerned itself not only with outward manifestations of obedience to God and formal worship of God, but also with the deep intentions of the heart.

Historic belief among Hebrews, as evidenced in this weekend's first reading, required a genuine commitment of the mind and heart to God.

This reading gives us the familiar and beautiful story of the Good Samaritan, with its powerful message of the availability of God's love to all, and the impact that this love can bring to ordinary human life.

First-century Jews at the time regarded Samaritans almost as incapable of holiness or goodness. Invariably, inevitably, Samaritans simply were no good. In this parable, Jesus taught that virtue actually could be in a Samaritan, and more broadly, that anyone can love God and love others.

Reflection

Over the years, American culture has advanced so that today many Americans are more alert to and rejecting of prejudice. Admittedly, however, as evidenced sadly every day by hate-filled actions and words, prejudice is not dead in this country. Just follow the news, day after day.

The story of the Good Samaritan has components not utterly absent from American culture today.

So the story is relevant. So is the lesson. No one is beyond Christ's love or is essentially bad. Anyone can be empowered to act in the example of Christ and follow the ancient admonition about loving others. The grace of the Spirit can heal and strengthen anyone.

It was the message that Paul preached, and that presents living examples around the world every day. †

Daily Readings

Monday, July 15

St. Bonaventure, bishop and doctor of the Church
Exodus 1:8-14, 22
Psalm 124:1b-8
Matthew 10:34-11:1

Tuesday, July 16

Our Lady of Mount Carmel
Exodus 2:1-15a
Psalm 69:3, 14, 30-31, 33-34
Matthew 11:20-24

Wednesday, July 17

Exodus 3:1-6, 9-12
Psalm 103:1b-4, 6-7
Matthew 11:25-27

Thursday, July 18

St. Camillus de Lellis, priest
Exodus 3:13-20
Psalm 105:1, 5, 8-9, 24-27
Matthew 11:28-30

Friday, July 19

Exodus 11:10-12:14
Psalm 116:12-13, 15-18
Matthew 12:1-8

Saturday, July 20

St. Apollinaris, bishop and martyr
Exodus 12:37-42
Psalm 136:1, 23-24, 10-15
Matthew 12:14-21

Sunday, July 21

Sixteenth Sunday in Ordinary Time
Genesis 18:1-10a
Psalm 15:2-5
Colossians 1:24-28
Luke 10:38-42

Question Corner/Fr. Kenneth Doyle

Canon law allows bishops conferences to determine holy days of obligation

QI am puzzled that the Ascension is no longer observed on Thursday (40 days after Easter) as a holy day of obligation, while the feasts of the Assumption and of the Immaculate Conception are considered to be obligatory.



The Ascension surely has a scriptural basis, while there are no direct scriptural references to the Assumption or the Immaculate Conception. In fact, to me the Annunciation seems more significant than these other two Marian feasts (since there is a scriptural basis), and yet on the Annunciation (on March 25) Catholics are not obliged to attend Mass. (Virginia)

A Canon #1246 of the Church's *Code of Canon Law* allows national conferences of bishops to determine the number of holy days of obligation, as well as to transfer the observance to a Sunday. As a result, there is considerable variation from country to country: Vatican City has 10 obligatory holy days, for example, while Canada has two.

Regarding the feast of the Ascension, in most of the United States that celebration has been transferred to the following Sunday. In the ecclesiastical provinces of Boston, Hartford, New York, Newark, Omaha and Philadelphia, the Ascension is still marked on the Thursday itself, with obligatory Mass attendance.

To your point about the Assumption and the Immaculate Conception, the papal decrees proclaiming those teachings affirmed what had been the historical and consistent belief of the Church. (Both doctrines have their root, in part, in the archangel Gabriel's proclamation in the Gospel of St. Luke of Mary as God's "favored one" [Lk 1:28], sometimes translated "full of grace.")

The Immaculate Conception (on Dec. 8) is the patronal feast of the United States and, as in Ireland on the feast of St. Patrick, Catholics are required to participate at the Eucharist.

QMy fiancé is Jewish, and I am Catholic. We are hoping to get married in a neutral place, such as a hotel, and would like to incorporate elements from both religions into the ceremony. Is it possible to have such a wedding ceremony recognized by the Catholic Church, and who from the Church would be willing to perform the wedding in a venue such as a hotel? We will be raising our future children in the Catholic Church. (Maryland)

AYes. With the proper permissions from the relevant Church authority, it is certainly possible for a wedding ceremony such as you describe to be recognized as valid by the Catholic Church. I have, in fact, participated in a number of such rituals—sometimes by myself, sometimes with a rabbi sharing some of prayers, often in Hebrew.

A ceremony like this highlights how adherents of both religions hold marriage as sacred and symbolic of God's close relationship with his people. It should be noted, though, that rabbis from some Jewish traditions may be unwilling to participate in such a wedding.

Either the priest or the rabbi may be selected to receive the couple's wedding vows—again with the proper permission—and be the "officiant" to sign the civil marriage license.

The setting for the ceremony can be as simple or as elaborate as you desire; a particular one that I recall took place in a "neutral" reception hall but underneath a "chuppah," the traditional Jewish wedding canopy, with both sets of parents standing next to the bride and groom.

Your first move should be to speak with a local priest and complete the necessary paperwork in order to receive the permission required.

(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



(Stephanie Jackson is a member of St. Vincent de Paul Parish in Bedford. Photo: A halo around the sun is seen in Santiago, Chile, in 2017. Pope Francis said during his homily at *Domus Sanctae Marthae* on April 27, 2018, that heaven is not an eternally dull existence, but rather the completion of a journey toward a promised encounter with the Lord.)

(CNS photo/Mario Ruiz, EPA)

Believe

By Stephanie Jackson

He doesn't ask for much
for the path that he paved.
It's such a small request
from the lives that he saved.

He made it easy for us
to follow ten simple commands.
He even gave us prayers
that echo across the lands.

He never breaks his promises.
Heaven's eternity we will receive.
Blessings, graces, and everlasting life
for those who truly believe.

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. "Poems should be no longer than 25 lines (including lines between stanzas if applicable) of either 44 characters (including spaces) to allow room for a staff-selected photo, or 79 characters (including spaces) if no photo is desired." Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202-2367 or e-mail to nhoefer@archindy.org. †

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.

ACKERMAN, Karen P., 81, St. Therese of the Infant Jesus (Little Flower), Indianapolis, 81, June 8. Mother of Shelley, Wendy, Jim and Michael Ackerman. Grandmother of four. Great-grandmother of 10.

CONNELL, Joanne C., 91, St. Bartholomew, Columbus, June 25. Mother of Julie Furnish, Suzan and Mark Connell. Grandmother of eight. Great-grandmother of six.

EHRENSBURGER, Louise E., 76, St. Bartholomew, Columbus, June 24. Wife of Bill Ehrensburger. Mother of Teresa Becker, Deb Callahan, Tina Ehrensburger and Linda Smith. Sister of Pauline Blatz, John and Robert Jackson. Grandmother of seven. Great-grandmother of one.

FLECKENSTEIN, Kristen C., St. Jude, Indianapolis, June 23. Daughter of Brian Cannon and Mary Igel. Sister of Kendra, Lindsay and Mindy Cannon.

FREY, Patrick A., 62, St. Louis, Batesville, June 27. Brother of Melanie Garlitch, David, James, Louis and Michael Frey. Uncle and great-uncle of several.

HAWKINS, Patricia P., 84, St. Therese of the Infant Jesus (Little Flower), Indianapolis,



Remembering Baby Monica

A police officer with a New York Police Department honor guard carries a casket containing the remains of a pre-born girl following her funeral Mass on June 29 at Our Lady of Perpetual Help Basilica in Brooklyn, N.Y. The abandoned fetus was believed to have been around 5 months gestation when found in a bag on a Brooklyn street corner in February. The child was named Baby Monica by the Life Center of New York, a Brooklyn-based pro-life crisis pregnancy agency that arranged the funeral service and subsequent burial at Resurrection Cemetery in Staten Island, N.Y. (CNS photo/Gregory A. Shemitz)

June 22. Wife of Robert Hawkins. Mother of Kristi Koers, Toni Page and Jerry Hawkins. Grandmother of 13. Great-grandmother of 30.

HOGAN, Etta R., 92, St. Rita, Indianapolis, June 28. Mother of Libby Early, Eloise Mitchell, Rita and Ira Hogan, Jr. Sister of Anthea King Moreland and Leonard King, Jr. Grandmother of 12.

KOSINSKI, Marcia Kay (Milligan), 58, Holy Spirit, Indianapolis, June 18. Daughter of Jo Ann Milligan. Sister of Theresa Madden, Marie Martin, Daniel, Michael and Patrick Milligan.

MCMAHON, Jack J., infant, St. Jude, Indianapolis, June 26. Son of Zachary Alubough and Julia McMahon. Grandson of Jeff and Kathy McMahon.

MAIO, Michael A., 80, St. Therese of the Infant Jesus (Little Flower), Indianapolis, June 25. Husband of Mary Ann Maio. Father of Florence Abbot, Antoinette Burford, Marianne Duncan, Patricia Maio, Theresa Minock and Michelle Venezia. Brother of Gina West and Joseph Maio. Grandfather of 19. Great-grandfather of 10.

MARTIN, Utonia (Mitchell), 90, Holy Angels, Indianapolis, June 18. Mother of Karen and Sherlynn Martin. Grandmother of five. (Correction)

MEWBORN, Judy, 84, St. Joseph, Shelbyville, June 24. Mother of Karen Provins, Dan, Mike and Steve Mewborn. Sister of Betty Jo Andis, Kathy Law, Judy and Kathy Schneider. Grandmother of nine.

MOREILLON, Aaron J., 28, St. Simon the Apostle, Indianapolis, June 17. Son of Kyle and Kathleen Moreillon. Brother of Connor and Shane Moreillon. Grandson of Jim and Suzann Laughlin and Archie and Joyce Moreillon.

STUMLER, Patricia A. (Moynihan), 82, St. Mary-of-the-Knobs, Floyd County, June 27. Wife of Irvin Stumler. Mother of Peggy Torres and Randy Stumler. Grandmother of nine.

WARFIELD, Mildred E., 93, Holy Spirit, Indianapolis, June 28. Mother of Rosie Nickels, Linda Smith and Norman Warfield. Sister of Carol Cox. Grandmother of eight. Great-grandmother of 16.

WILLIAMS, Darlene, 62, St. Mary, North Vernon, June 7. Wife of Rick Williams. Mother of Nicole Brown, Amy Hicks, Jenni Sells, Adam and John Williams. Daughter of James Mick. Sister of Nancy Apsley,

Sandra Clark, Carolyn Hensley and Rayann Thompson. Grandmother of 12.

YOUNG, Leon D., 91, St. Charles Borromeo, Bloomington, June 20. Father of Katherine Carson, Bonnie Hawkins, Donna Mars, Rebecca Smith, Randall and Robin Young. Grandfather of nine. Great-grandfather of 11.

ZIMMER, Kathryn, 94, All Saints, Dearborn County, June 28. Mother of Schere Kramer, Beverly McQueen, Ronald and Terry Zimmer. Grandmother of 11. Great-grandmother of 21. Great-grandmother of three. †

Woman's healing is miracle in Cardinal Newman's sainthood cause

CHICAGO (CNS)—A few prayers to Blessed John Henry Newman became a “constant dialogue” and then a desperate response to an emergency for Melissa Villalobos of Chicago.

Her healing, which saved her life and the life of her unborn child, was accepted as the miracle needed for the 19th-century British cardinal's canonization.

Pope Francis announced on July 1 that he will declare Blessed John Henry Newman a saint on Oct. 13. Coincidentally, the miracle accepted for his beatification in 2010 also involved someone from the United States: Deacon Jack Sullivan, 71, of Marshfield, Mass., was healed of a severe spinal condition in 2001.

Recounting her own story, Villalobos, 42, told *Chicago Catholic* that in 2011, “my husband brought home a couple of holy cards with Cardinal Newman's picture on them. I put one in the family room and one in our master bedroom.

“I would pass his picture in the house, and I would say little prayers to him for whatever our family's needs were at the time—the children, my husband, myself. I really started to develop a very constant dialogue with him,” said Villalobos, a mother of seven.

Her prayers had a miraculous result in 2013 when she started bleeding during the first trimester of a pregnancy. At the time she had four children—ages 6, 5, 3 and 1—and a previous pregnancy that had ended in miscarriage.

“When I went to the doctor, he did an ultrasound and he said the placenta had become partially detached from the uterine wall, so there was a hole in the

placenta and that hole was allowing blood to escape,” she said.

Villalobos also developed a subchorionic hematoma, which is a blood clot in the fetal membrane. It was two-and-a-half times the size of the baby.

The doctors recommended bed rest. On Friday, May 10, 2013, Villalobos went to the emergency room because the bleeding was worse.

Again, the doctor recommended strict bed rest, which was difficult to imagine with four small children and a husband who had to work. The doctor also told the couple that a miscarriage was likely, but if the baby survived the pregnancy, she would likely be born prematurely because she would be small.

Added to the stress was the fact that Villalobos' husband, David, had to leave for a mandatory business trip.

“Wednesday morning I woke up in bed in a pool of blood. My husband was already in an airplane on his way to Atlanta,” Villalobos said.

She put off calling 911 because she didn't know who would care for the kids if she was taken in an ambulance to the hospital.

She made them breakfast and told them to stay put before going upstairs.

“Now the bleeding was really bad because I had just gone up the stairs, which I really shouldn't have done. I kind of collapsed on the bathroom floor out of weakness and desperation.”

Villalobos laid there thinking she should now call 911, but she realized she didn't have her cellphone. She also knew the force of yelling for her kids would cause more damage and bleeding.

She was hoping one of her children

would wander into her room so she could ask them for her phone to call 911, but they didn't. She heard nothing from her children, and the silence made her even more worried.

With thoughts of losing her unborn baby, worry for her children downstairs and wondering if she could die, Villalobos uttered her fateful prayer.

“Then I said, ‘Please, Cardinal Newman, make the bleeding stop.’ Those were my exact words. Just then, as soon as I finished the sentence, the bleeding stopped.”

She got off the floor and verified there was no more bleeding and said, “‘Thank you, Cardinal Newman. Thank you.’ Just then the scent of roses filled the bathroom,” Villalobos said. “The strongest scent of roses I've ever smelled.

“I thought to myself in that moment, ‘Oh my goodness! My baby is OK. I'm OK. My four children are OK. We're all OK.’ And I said, ‘Thank you, Cardinal Newman,’” Villalobos said.

That afternoon, Villalobos' cure was confirmed during a weekly ultrasound. The doctor told her everything was “perfect” and there was no more hole in the placenta.

“I was able to resume my full active life as a mom,” she said.

Baby Gemma was born on Dec. 27, 2013, after a full pregnancy, weighing 8 pounds 8 ounces. She had no medical problems.

Villalobos waited until after Gemma was born to report the healing to the promoters of Cardinal Newman's canonization. In the fall of 2014, representatives from Newman's cause visited Chicago and met with Villalobos and her husband.

Officials from the Archdiocese of Chicago conducted the local study of



A few prayers to Blessed John Henry Newman became a “constant dialogue” and then a desperate response to an emergency for Melissa Villalobos of Chicago. Her healing, which saved her life and the life of her unborn child, was accepted as the miracle needed for the 19th-century British cardinal's canonization. Villalobos is pictured in an undated photo. (CNS photo/courtesy Chicago Catholic)

what was then just an alleged miracle and forwarded the case to the Vatican for another series of investigations. The outcome was revealed on Feb. 13 when Pope Francis announced the miracle was accepted and that Cardinal Newman would be canonized.

“I was cured through Newman's intercession so that I could continue an ordinary life, if you will, but at the same time be completely devoted to him and especially God himself and our Church,” she said. †



Tri-Parish Mass

Above, Father Aaron Pfaff, right, celebrates a Mass on June 23 on the grounds of St. Bernard Parish in Frenchtown for members of that faith community along with those from St. Joseph Parish in Crawford County and St. Michael Parish in Bradford. Deacon John Jacobi, left, assists at the Mass. The three New Albany Deanery faith communities have built a cooperative relationship through the Connected in the Spirit planning process. (Submitted photo)

Above, children from St. Bernard Parish in Frenchtown, St. Joseph Parish in Crawford County and St. Michael Parish in Bradford take part in a sack race on June 23 on the grounds of St. Bernard Parish in Frenchtown. Lunch, games and horse-drawn wagon rides followed a Mass celebrated there. (Submitted photo)

Seymour Baby box becomes a reality thanks to Knights

By John Shaughnessy

As a member of the Knights of Columbus, Dave Eggers is proud of the Catholic organization's commitment "to protect children, both born and unborn."

So when Knights Council 1252 in Seymour became aware of an opportunity to support an effort to save the life of a newborn baby, Eggers and the other local members didn't hesitate.

The council gave its emotional and financial support of a Safe Haven Baby Box that was installed at Seymour Fire Station 3 on June 14.

The baby box is "a safety device provided for under the state's Safe Haven Law which legally permits a mother in crisis to safely, securely and anonymously surrender her unwanted newborn" without fear of criminal prosecution, according to the Safe Haven Baby Box organization.

"It's a great program," says Eggers, treasurer of the Knights of Columbus council in Seymour. It allows an

opportunity for a mother who wants a better life for her child."

Once a baby is put in the box at the Seymour fire station, a silent alarm notifies 911 dispatchers. Firefighters are then immediately alerted to retrieve the baby from the box, which has heating and cooling mechanisms for the child's safety.

The purchase of the box was made possible by Hunter Wart, a 2019 graduate of Columbus North High School who raised \$10,000 as part of his senior project.

Seymour's Knights of Columbus Council paid for installation of the baby box at the fire station. The council has also provided for a yearly maintenance fee to operate the box for years to come.

The baby box was blessed during the June 14 dedication by Father Daniel Staublin, pastor of St. Ambrose Parish in Seymour.

"I never expected all the people who showed up for the dedication," says Eggers, a member of St. Ambrose. "There were well over 100 people there,



Members of Knights of Columbus Council 1252 and of St. Ambrose Parish, both in Seymour, are pictured with Seymour Mayor Craig Luedeman, State Rep. Jim Lucas, Seymour Fire Chief Brad Lucas, and Father Daniel Staublin, pastor of St. Ambrose Parish, after the June 14 dedication of a Safe Haven Baby Box at Seymour Fire Station 3. (Submitted photo)

including parishioners from St. Ambrose. This is a big deal for Seymour."

It's also an important part of the Knights' mission, Eggers says.

"As Catholics, as Knights, the protection of life in general and the protection of newborn babies in general is utmost to us." †

Hike, mountaintop Mass about praying, evangelizing, father-son bonding

WARREN, N.J. (CNS)—As the early morning fog lifted over the top of Mount Tammany, the crackle of twigs being snapped underfoot mingled with light conversation and prayer.

But most often, the soft sounds of the woods were enveloped in a peaceful quiet, as about 150 men of all ages hiked North Jersey's Dunnfield Creek Natural Area, Warren County, to the summit in silent contemplation.

At the peak, men from the Diocese of Trenton, many of whom were joined by their sons, knelt on the rocky ground as a bilingual Mass was celebrated.

Josue Arriola, director of the diocesan

Department of Evangelization and Family Life, which sponsored the "Mass on Top of the Mountain" hike, said the day was about prayer, evangelization and creating bonds.

"Part of the goal was to strengthen men's groups and to help them recruit new members," he said, explaining that in addition, at least two parishes represented that day left with plans to start their own men's groups where one didn't previously exist.

"God's presence was felt," he told *The Monitor*, Trenton's diocesan newspaper. "Men who started the hike alone reached the top with a new friend or a group."

The principal celebrant of the June 15 Mass was Father Jorge Bedoya, associate pastor of St. Joan of Arc Parish in Marlton. The concelebrants were Father Javier Diaz, pastor of Christ the King Parish in Long Branch, and Divine Word Father Krzysztof Pipa, who is administrator of St. Ann Parish in Browns Mills.

John Muka, who helped organize the men's group from his parish, St. Vincent de Paul in Yardville, said it was important to show a public display of faith. He explained how along the way, the men encountered other hikers who were curious about the group expedition and their faith.

At the end of the hike, Muka said, "I kept thinking how we threw one rock in the pond, and it made some ripples. Now let's figure out some other things to do. We have to keep throwing rocks in the pond. We have to keep making those ripples. There's too much against us—the world is trying to pull us all apart."

Arriola said he was grateful for all who helped make the event a success, and the family and spousal support the men received.

"The encouragement of the wives was instrumental to making this possible," he said. "They saw this as a beautiful opportunity for fathers and sons to interact." †



Men from the Diocese of Trenton, N.J., and their sons hike Mount Tammany in Knowlton Township, N.J., on June 15. About 150 men of all ages took part in the retreat and Mass focused on bringing men together for prayer, camaraderie and worship. (CNS photo/Jeff Bruno)

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Choir at St. Ann Parish in Terre Haute

The parish choir of the former St. Ann Parish in Terre Haute appears in this photo from 1953. The priest in the center of the back row is Father James Hickey, who was pastor of the parish from 1944-1956. St. Ann Parish was founded in 1876 and was merged with St. Joseph University Parish, also in Terre Haute, in 2012.

(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.)

FAITH

continued from page 12

smoothing the rough edges of our imperfections.

We notice something new about our spouse, or we see how our children are changing and growing. We discover the difference it makes when we offer uninterrupted attention to a friend.

Our screens are slick and clear. No wonder they are dangerously alluring, while humans are difficult and sinful, muddled and messy in words and actions. We have to pay attention to understand people, not just scroll by with the flick of a finger.

But if we try to behold, if we look up and set down our screens, if we let ourselves gaze upon those we love even for a few meaningful moments each day, our eyes can start to adjust to God's light—a new way of seeing.

Our attention is a holy gift. Where do we let it land?

(Laura Kelly Fanucci is a mother, writer and director of a project on vocation at the Collegeville Institute in Collegeville, Minn. She is the author of several books, including *Everyday Sacrament: The Messy Grace of Parenting*, and blogs at www.motheringspirit.com.) †

LARGO

continued from page 12

hymn "Our House." I'm sitting on the porch. I'm taking my time. The days are stretching out before me with blue skies and bird songs.

I'm trying to live in *largo*. I'm letting

the word waltz in my mind, looking up its meaning. The Italian word, it turns out, derives from a Latin word, *largus*, meaning abundant. And this rings true: There is abundance to be found in slow living.

(Christina Capecci is a freelance writer from Inver Grove Heights, Minn.) †

Serra Club Vocations Essay

Prayer, example of Pope Francis helps teen overcome challenges to faith

By Angelina Letcher

Special to *The Criterion*

My favorite quote spoken by the beloved Pope Francis is, "Although the life of a person is in a land full of thorns and weeds, there is always a space in which the good can grow. You have to trust in God."



This statement is so important to our world and to myself because it applies to each person individually by giving people purpose to believe in something greater than all of us.

Pope Francis acknowledges that God gives his toughest battles to his strongest warriors, and, because of this, we are able to learn from it and grow into an even stronger follower of Jesus Christ. This is no surprise to me as I quickly learned this lesson in my faith journey.

Pope Francis is, by far, the most inspirational person I have ever had the opportunity to see, and I will never forget the experience as I briefly held his hand at a papal hall in Vatican City this January. As I experienced the holiest moment of my life, I wondered what I would tell Pope Francis about my faith journey and how he would advise me to continue to grow in my faith.

I would tell him that growing up I was accustomed to the Roman Catholic religion and grew up surrounded by faith. I attended a private Catholic middle school and high school, received many sacraments and went to Mass with my family every Sunday.

My life seemed to be going as perfectly as possible. I never had

a reason to question my faith until last November when I was abruptly diagnosed with a lifelong disease, Type 1 diabetes.

I was suddenly forced to grow up as soon as possible in order to live on a daily basis. I was given too many trials and obstacles to count: friendships, education and self-doubt. I quickly learned that I had no one to rely on, and I needed something or someone to be there for me when I had times like these.

I always believed in a supreme being, but never connected with him until this diagnosis, the ultimate low point of my life. I escaped to music to calm me down, and soon enough I was addicted to Gospel and Christian music.

Praying calmed me down from the bad days. And Mass brought happiness to my heart. The Church and God became my shoulder to cry on, my best friend and my home. After all the tragedy, I felt as though I had been totally and unapologetically accepted and free.

I would confide in Pope Francis to not only make him aware of who I am, but to reassure him that his message and work being done truly help people. Pope Francis shows Vatican City and the world that they can grow past the weeds and thorns throughout life. I would not only thank him for guiding me through my faith journey, but ask him how someone so close to God walked through his faith journey.

(Angelina and her parents, Bryan and Darla Letcher, are members of St. Jude Parish in Indianapolis. She recently graduated from Cathedral High School in Indianapolis and is the 12th-grade division winner in the Indianapolis Serra Club's 2019 John D. Kelley Vocations Essay Contest.) †

Chicago Public Schools urged to take lesson from Catholic action on abuse

WASHINGTON (CNS)—The Chicago Public Schools (CPS) system should take some lessons from the Catholic Church in dealing with child sexual abuse allegations, according to an op-ed in the *Chicago Tribune*.

The Catholic Church is by no means alone in its current battle against child abuse, nor is it ineffective in its preventative measures, said the author, Kristen McQueary.

CPS, outed for rampant child abuse in the

Chicago Tribune's 2018 "Betrayed" series, has been both uncooperative and unresponsive to the crisis in their classrooms. During the *Chicago Tribune's* investigative process, school officials and former Mayor Rahm Emanuel fought to keep information out of the hands of journalists, until compelled by a lawsuit, McQueary noted.

Even then, CPS only provided what McQueary termed "heavily, ridiculously, redacted" documents to reporters. In response to CPS' behavior, lawmakers passed a bill requiring more reporting and information-sharing in and about schools.

CPS currently faces 523 reports that child sexual abuse occurred within public schools from 2008 to 2017. That equates to one report per week, according to McQueary. She compared CPS' response to the scandal to that of the Catholic Church.

"As despicable as the Catholic Church sex abuse scandal has been, the archdiocese here implemented a protocol for dealing with it, and strengthened that protocol repeatedly, beginning in the early 1990s," she wrote on June 24.

To combat abuse, the Church publishes updated

lists of all priests with allegations surrounding them, it has outed all priests with substantial allegations, and it requires in-depth background checks for any priest or Church worker who might come in contact with children.

The Church's protocol also requires anyone whose work in the Church involves children to participate in a training course. Straight from the mouths of convicted child sex abusers, the course presents video interviews explaining how sex offenders lured, groomed and eventually abused their targets. A separate program also warns kids about what kind of behavior to be aware of and how to report inappropriate conduct.

"It is an ongoing, annual, expensive—but necessary—component of the Chicago Archdiocese's response to the global child abuse scandal," McQueary wrote.

CPS, on the other hand, has only just begun to require comprehensive background checks for its employees. Further, it has yet to publicly identify most of the accused teachers and faculty, and a new, pending law, requiring more comprehensive reporting, does not require that their names be released. †

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