



The

Criterion

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Senseless violence

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The lasting gift of a long journey

John Meisberger poses for a photo outside SS. Peter and Paul Cathedral in Indianapolis, which was one of the churches that the 72-year-old southern Indiana farmer visited in his successful faith journey to attend Mass at every parish in the archdiocese. (Photo by John Shaughnessy)

Six-year spiritual adventure results in farmer attending Mass in every parish in archdiocese

By John Shaughnessy

The joy keeps returning to John Meisberger's face as he shares the magical moments he experienced while traveling around central and southern Indiana to attend Mass at every parish in the archdiocese.

He laughs when he recalls the sign he passed on the way to St. Martin of Tours Church as he entered the small southern Indiana community of Siberia: "Cold in name, but warm in heart."

He smiles at the time he arrived at St. Paul Catholic Center on the campus of Indiana University in Bloomington, believing he was attending an English-language Mass and instead became part of a Korean-language Mass. "But it's still the Mass," says the

72-year-old, southern Indiana farmer. "I was able to follow along."

And his face lights up when he talks about the experience that he and his wife Diane had after they made a 2 1/2 hour drive to attend the Saturday evening vigil Mass at Holy Angels Parish in Indianapolis.

"It was held in the school cafeteria," he says. "Father Kenneth Taylor had his altar set up on a table. At the end of the Mass, a woman made an announcement and asked, 'Do we have any visitors with us?'"

"We stood up, and I told them who we are and what we're doing. They thought that was something, and they applauded for us. After Mass, everyone was asking us about what we were doing. They were a very welcoming parish."

'Once I got started, I couldn't quit'

When Meisberger entered the last church on his list earlier this year, it marked the end of a more than six-year spiritual adventure that began in October of 2009. That's when he had the idea for his unique journey of faith as he attended Mass at his then-home parish of St. Mary Magdalen in New Marion in the Batesville Deanery.

He had just finished another farming season, and had retired seven months earlier from his job of 44 years as an assembly worker. So he was looking for a new adventure.

"I like to travel, and I just had this idea that I'd like to see all these different churches," says Meisberger, a father of two and a grandfather of four. "And once

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Pope Francis asks WYD pilgrims to accompany him with prayers during visit

VATICAN CITY (CNS)—With his visit to World Youth Day only a few days away, Pope Francis asked young pilgrims to accompany his visit to Krakow, Poland, with prayers.



Leaving for Poland on July 27 "to meet up with these young men and women and celebrate with them and for them the Jubilee of Mercy, with the intercession of St. John Paul II, I ask you to accompany me with prayer," the pope said on July 24 during his *Angelus* address.

The pope thanked the volunteers, bishops, priests and men and women religious "who are working to welcome these young pilgrims."

Dozens of youth and young adults from central and southern Indiana are participating in World Youth Day. As this newspaper went to press, they were arriving in Poland to take part in this once-in-a-lifetime event for many of them.

Father Eric Augenstein, vocations director for the archdiocese, shared some of his insights about the first days of the pilgrimage in a blog he is keeping.

On July 24, he posted, "The 64 members of our college and young adult pilgrimage group from the archdiocese arrived safely in Prague last night—the first stop on our way to Krakow for World Youth Day. We spent today touring this beautiful city of hundreds of spires and towers, certainly one of the jewels of Europe."

One of the highlights of that first day for the group was attending Mass at the Church of Our Lady of Victory, which houses the original statue of the Infant Jesus of Prague.

"To our delight, Bishop Paul Sirba of Duluth, Minnesota, was presiding at that Mass, which included World Youth Day pilgrims from the United States, the Philippines, India, and other places," Father Augenstein noted.

"This was our first real preview of World Youth Day. The church was so

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Marian Jubilee on October 8 in Columbus to help archdiocese celebrate Holy Year of Mercy

Criterion staff report

As part of its celebration of the Holy Year of Mercy, the Archdiocese of Indianapolis is hosting a Marian Jubilee from 9 a.m. to noon on Oct. 8 at St. Bartholomew Church, 1306 27th St., in Columbus. Doors open for the event at 8 a.m.

Dr. Scott Hahn, founder and director of the Steubenville, Ohio-based Saint Paul Center for Biblical Theology, will be the keynote speaker.

The event will include a Marian procession, a welcome and witness talk by Archbishop Joseph W. Tobin, and a variety of religious items and books available for purchase.



A former Presbyterian minister, Hahn entered the Catholic Church in 1986. His talks have been effective in helping thousands of people embrace the Catholic faith.

He has been awarded the Father Michael Scanlan, TOR, Chair of Biblical Theology and the New Evangelization at Franciscan University of Steubenville, where he has taught since 1990. From 2005 to 2011, he held the Pope Benedict XVI Chair of Biblical Theology and Liturgical Proclamation at St. Vincent Seminary in Latrobe, Pa.

Hahn is also the best-selling author of numerous books, including *The Lamb's Supper*, *Reasons to Believe*, and *Rome Sweet Home* (co-authored with his wife,

Kimberly). Some of his newest books are *The Creed*, *Evangelizing Catholics*, *Angels and Saints*, and *Joy to the World*.



Dr. Scott Hahn

The event is free and open to the public, but due to space limitations, everyone must register prior to the event.

Registration will close once the capacity of 900 has been met. Anyone who registers after that will be put on a waiting list.

If you have registered for the event and are unable to attend, please notify Theresa Chamblee at tchamblee@archindy.org or 800-382-9836, ext. 1404, or 317-236-1404.

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MEISBERGER

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I got started, I couldn't quit."

At the time, there were 151 parishes in the archdiocese. He started with the churches in the Batesville Deanery, often attending three Masses in a weekend—one on Saturday evening and two on Sunday. But he soon altered that plan when he faced one reality about churches and collections.

"My number one rule is, 'Don't go "churching" at too many churches when there are two collections,'" he says with a laugh. "I'd give at both collections at a few places and by late Sunday, I didn't have much to give."

As he attended Mass at the different churches, Meisberger also remembered the wisdom that his favorite priest—the late Father Bernard Voges—shared with him.

"He said, 'If you don't hear babies cry in the church, the church is in trouble.' He also said, 'Every time you hear a baby cry in church, be thankful for two things: The mothers are having the babies, and they're bringing them to church.'"

'Where is the prettiest church?'

Meisberger's wife of 47 years, Diane, accompanied him to the first 103 churches that they attended for Mass—until her knee replacement surgery and recovery prevented her from continuing.

Their travels—and the people they met—were a revelation for her.

"We've both been raised as country people all of our lives," she says. "We live out in the country, and we're in farming. When he told me he wanted to do this, I thought, 'Oh my word!' It was an eye-opener to see how alike we are, even when we were in the city.

"Our goals are the same—worshipping Christ and getting to heaven. It seemed the

majority of people felt that way."

She also felt uplifted by many of the priests they encountered during their travels.

"You felt the goodness of them," she says. "Their holiness, their spirituality oozes out to you. They made you want to do more."

Another emotional part of their spiritual adventure was making sure they attended Mass at parishes that were scheduled to be merged into other parishes as part of Connected in the Spirit, the planning process to restructure the archdiocese.

That became an emphasis for the Meisbergers, especially after St. Mary Magdalen Parish—where they were married in the parish church—was closed in 2013 during the archdiocese's restructuring of the Batesville Deanery.

"When John knew a parish was going to close, he wanted to be there so he could talk to the people about it," Diane says.

Now members of Prince of Peace Parish in Madison, the Meisbergers show their affection for their former parish in the answer that John gives to a question he was often asked in his travels.

"One of the questions I'd always get asked is, 'Where is the prettiest church?'" he says with a smile. "That's a question you can't answer, or you'd get 150 parishes mad. For me, St. Mary Magdalen was the prettiest church because it was my home parish for most of my life."

'I had never seen anything like it'

It took Meisberger six years to complete his goal because he mostly pursued it during the winter months when he didn't have his commitment to farming.

After starting in the Batesville Deanery, he methodically traveled through the deaneries of Seymour, Connerville, Terre Haute, Indianapolis North, Indianapolis West, Indianapolis

East, Indianapolis South, Bloomington, New Albany and Tell City.

Besides his travels with his wife, his journeys gave him extra time with two other occasional travelers—his son Jason and his mother Gertrude before she died in 2012.

He also had the opportunity to meet Archbishop Joseph W. Tobin at SS. Peter and Paul Cathedral in Indianapolis on a memorable day in the archdiocese.

"That was when Archbishop Tobin was installed [as the spiritual leader of the archdiocese on Dec. 3, 2012]" he recalls. "That was the big one. Just being in the cathedral, the ceremony, and there must have been 100 priests. I had never seen anything like it. I shook the hand of the archbishop after Mass."

Moments like that one inspired him to continue to pursue his goal.

"The first 50 churches were easy and fun," he says. "The last 50 were getting harder because they were farther from home. Sometimes we had to stay overnight, and some parishes only had one Mass."

The lasting gift of a long journey

The fact that Meisberger kept pursuing his goal says everything anyone needs to know about his faith, notes his friend, Deacon Michael Gardner, who ministers at Prince of Peace Parish.

"John is the salt of the earth, and a very faithful man," Deacon Gardner says. "John not only visited each church, he celebrated the Eucharist with every congregation. The Mass is our prayer that gathers together all God's people and unites us as one body.

"John's faithfulness reminds me of my favorite Mass dismissal: 'Go in peace, glorifying the Lord by your life.' John does just that."

Meisberger completed his goal by attending Mass at St. Meinrad Church in



John Meisberger, left, poses for a photo with Deacon Michael Gardner outside Prince of Peace Church in Madison. (Submitted photo)

St. Meinrad, followed by another Mass at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad.

"It was a big relief to finish," he says with another smile. He turns serious as he shares what he considers the lasting gift of his long journey.

"You get more of the universal feeling of the Church—whether you're up at the cathedral or you're down at a little parish like St. Martin of Tours in Siberia or St. Peter in Harrison County. It's still the Mass wherever you go. And we're all in this together.

"One thing is for sure: The Church in central and southern Indiana is alive and well." †

Jubileo mariano el 8 de octubre para celebrar el Año Santo de la Misericordia en la Arquidiócesis

Reportaje del personal del The Criterion

Como parte de las celebraciones por el Año Santo de la Misericordia, la Arquidiócesis de Indianápolis está patrocinando un Jubileo mariano desde las 9 a. m. hasta las 12 del mediodía del 8 de octubre en la iglesia St. Bartholomew, ubicada en 1306 27th St., en Columbus. Las puertas abrirán desde las 8 a. m. el día del evento.

El Dr. Scott Hahn, fundador y director del Centro San Pablo para Teología Bíblica (Saint Paul Center for Biblical Theology) será el ponente principal.

El evento incluirá una procesión mariana, la bienvenida y testimonio del arzobispo Joseph W. Tobin, y también habrá diversos artículos y libros a la venta.

Hahn fue ministro presbiteriano antes de ingresar en la Iglesia católica en 1986. Sus presentaciones efectivamente han ayudado a miles de personas a adoptar la fe católica.

Recibió la distinción Jefe de teología bíblica y neoevangelización Father Michael Scanlan, TORde la Universidad Franciscana de Steubenville, donde se ha desempeñado como docente

desde 1990. Entre 2005 y 2011 fue jefe de teología bíblica y proclamación litúrgica Papa Benedicto XVI en el seminario St. Vincent en Latrobe, Pensilvania.

El Dr. Hahn es además el autor de numerosos libros de gran éxito, entre ellos: *The Lamb's Supper, Reasons to Believe y Rome Sweet Home* (escrito conjuntamente con su esposa, Kimberly). Entre los libros que ha publicado recientemente se encuentran: *The Creed, Evangelizing Catholics, Angels and Saints y Joy to the World*.

El evento es gratuito y está abierto al público, pero dadas las limitaciones de espacio, todos deben inscribirse previamente.

La inscripción se cerrará cuando se haya llegado al cupo de 900 participantes. Toda persona que se inscriba después quedará en lista de espera.

Si se ha inscrito para participar en el evento pero no puede asistir, notifíquelo a Theresa Chamblee a tchamblee@archindy.org o al 800-382-9836, ext. 1404, o al 317-236-1404. De esta forma, los organizadores podrán poner a disposición su cupo para las personas en lista

de espera.

Si no puede acudir al Jubileo mariano, le invitamos a que se solidarice con la Arquidiócesis rezando un rosario el 8 de octubre, entre las 8:00 a. m. y las 12:00 del mediodía.

(Para inscribirse en el Jubileo mariano, visite www.archindy.org/jubilee. Para más información, comuníquese con Theresa Chamblee a tchamblee@archindy.org o al 800-382-9836, ext. 1404 or 317-236-1404.) †

JUBILEE

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This will help organizers to open the spot for those on the waiting list.

If you are unable to attend the Marian Jubilee, please join the archdiocese

in solidarity by praying a rosary on Oct. 8 between 8 a.m. and noon.

(To register for the Marian Jubilee, go to www.archindy.org/jubilee. For more information, contact Theresa Chamblee at tchamblee@archindy.org or 800-382-9836, ext. 1404 or 317-236-1404.) †



Pope Francis' prayer intentions for August

- **Universal: Sports**—That sports may be an opportunity for friendly encounters between peoples and may contribute to peace in the world.
- **Evangelization: Living the Gospel**—That Christians may live the Gospel, giving witness to faith, honesty, and love of neighbor.

(To see Pope Francis' monthly intentions, go to www.ewtn.com/faith/papalPrayer.htm.) †

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Phone Numbers

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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: Brandon A. Evans
Business Manager: Ron Massey
Graphics Specialist: Jerry Boucher
Print Service Assistant: Annette Danielson



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Pope expresses shock over priest's murder in French church

VATICAN CITY (CNS)—The murder of a priest in northern France, taken hostage with a handful of other faithful during a weekday morning Mass on July 26, is another act of “absurd violence” added to too many stories of senseless violence and death, said the Vatican spokesman.

Pope Francis was informed about the hostage situation at the church in Saint-Etienne-du-Rouvray near Rouen and the murder of 84-year-old Father Jacques Hamel, said Jesuit Father Federico Lombardi, Vatican spokesman.

“With pain and horror” for the “absurd violence,” Pope Francis expressed his condemnation of “every form of hatred” and offered his prayers for all those involved.

“We are particularly stricken because this horrible violence occurred in a church—a sacred place in which the love of God is proclaimed—with the

barbaric killing of a priest,” Father Lombardi said.

Police said two men, armed with knives, entered the church during Mass shouting that they were acting in the name of the Islamic State.



Pope Francis

They reportedly slit the throat of Father Hamel. Apparently alerted by a member of the congregation who escaped, police killed both hostage-takers. They said another person attending the Mass was in serious condition at a hospital.

Archbishop Dominique Lebrun of Rouen, who was in Krakow, Poland, with World Youth Day pilgrims when the attack occurred, said he would return to

his archdiocese.

“The Catholic Church can take up no weapons other than those of prayer and brotherhood among people of good will,” the archbishop said in a statement from Krakow. He said that while he would leave Poland, hundreds of young people from his diocese would remain. “I ask them not to give in to violence,” but instead “become apostles of the civilization of love.”

Cardinal Pietro Parolin, Vatican secretary of state, sent a message of condolence to Archbishop Lebrun. The cardinal said Pope Francis was “particularly upset that this act of violence took place in a church during Mass, the liturgical act that implores God’s peace for the world.”

Reacting to this violent event, the cardinal said, the pope prayed God would “inspire in all thoughts of reconciliation and brotherhood.”

The British newspaper



A policeman reacts as he secures a position in front of city hall after two assailants killed 84-year-old Father Jacques Hamel and took five people hostage during a weekday morning Mass at the church in Saint-Etienne-du-Rouvray, France, near Rouen on July 26. (CNS photo/Pascal Rossignol/Reuters)

The Guardian reported that Father Hamel was ordained in 1958, and had ministered for more than 30 years in Saint-Etienne-du-Rouvray.

Although he retired at 75, he

continued to assist in the parish.

“This was a man who did his job to the very end,” said a neighbor of the priest. “He was old, but always available for everyone. He was a good priest.” †

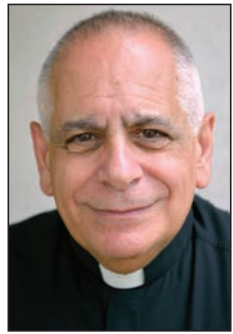
Vatican spearheads effort to get AIDS drugs to children—soon

DURBAN, South Africa (CNS)—The face of the AIDS epidemic has changed dramatically in recent years as scientists have created antiretroviral drugs that lower levels of the virus in the bloodstream, allowing those infected with HIV to live relatively normal lives.

Yet getting those drugs into the hands of everyone who needs them remains difficult. Worldwide, only 17 million of the 36.7 million people who carry the virus are receiving treatment, U.N. officials told delegates to the International AIDS Conference here. As long as those numbers do not improve, untreated carriers will continue to pass on the virus to others.

So a major point of discussion at the conference, which ended on July 22, was how to get more drugs to more people. Despite what many dub “AIDS fatigue,” Catholics and other religious leaders recommitted themselves to work to expand treatment, especially among children.

Vatican officials have already begun pushing a unique project to rapidly expand the availability of antiretroviral drugs for children.



Msgr. Robert J. Vitillo

The first step was getting drug manufacturers on board. Since not many children in developed countries contract HIV these days, there’s no sizable market to recoup research and development and manufacturing

costs. With only poor children needing the drugs, there’s less of an incentive to manufacture pediatric medicines or the specific diagnostic tools that are also needed.

“We have a commitment to make those medicines for children at the right dosage levels, but it’s not a very profitable business. But then none of this HIV work is,” Anil Soni, vice president for infectious diseases at Mylan, the largest producer of generic antiretroviral medicines, told a gathering of religious activists held in conjunction with the AIDS conference.

Soni was one of a handful of pharmaceutical executives invited to Rome for meetings in April and May with high-level Vatican officials and AIDS experts from the United Nations and the United States. The meetings came after years of lobbying by Church officials to get governments and drug makers to take action on their own. Frustrated by the lack of progress that was produced, the Vatican decided to more directly intervene. It did so by appealing to their sense of morality.

“We recognized up front that this wasn’t something companies could make a lot of money on, but we also think there’s a moral imperative for them to act,” said Msgr. Robert J. Vitillo, who became the general secretary of the International Catholic Migration Commission in May. Until a successor is named, he also continues as the Vatican’s special adviser on HIV and AIDS.

Msgr. Vitillo told Catholic News Service (CNS) that the Vatican did not invite Martin Shkreli, the U.S. pharmaceutical boss

who increased the price of an HIV-related drug by 5,000 percent. Shkreli has been indicted for fraud in a U.S. federal court. An off-Broadway musical about his greed opened in July.

Pope Francis was scheduled to meet with the group on April 16, but a last-minute trip to the Greek island of Lesbos took him out of Rome.

“He did send a personal message to the group, however. It was strong motivation to these corporate executives to hear the pope state that what they’re doing is vitally important, and that they must do it together,” Msgr. Vitillo said.

Msgr. Vitillo said he found participants open to new ideas and wanting to be involved.

“I didn’t hear anyone say we can’t do this. They did share the challenges they face and a belief that if we could share some kind of united approach” that guaranteed enough of a market, their companies could participate, even if it wouldn’t be highly profitable.

The meetings gave enough encouragement to AIDS officials that a new target for reaching children with life-saving drugs was inserted into a document signed at the High-Level Meeting on Ending AIDS held at the United Nations in June. Not all of the details have been worked out yet, and Msgr. Vitillo took advantage of the presence of all the players in Durban to continue refining their plans.

He said the next steps include forming a working group with a smaller number of representative stakeholders, then bringing an action plan back to the larger group.

Msgr. Vitillo said they would probably start pilot projects in Nigeria, Zimbabwe and Congo.

The target numbers the group will pursue are ambitious: getting 1.6 million children under 15 on antiretroviral medications in the next two years. Msgr. Vitillo called that a major step toward eliminating AIDS as a major public health crisis by 2030.

Soni said new approaches will be necessary to meet that goal, because what has been tried with children until now simply is not working. He said he was recently in China, where some people crush adult tablets to treat children.

“It’s the wrong dosage, and it’s a taste that the children can’t take,” he said.

Soni said researchers are developing new pediatric formulations that can, for example, be sprinkled on food. But these must be brought to market quickly. He said half of children born with HIV will die within 24 months of birth if not treated.

Faith-based groups, which in several countries are among the largest providers of health care, must continue to push their corporate partners, Soni said.

“From our perspective in industry, we appreciate and really look to faith-based organizations for their leadership in reaching out to communities, identifying patients and supporting them and offering both care and prevention services,” he said. “The Church has shown tremendous leadership this year in encouraging all partners to reach the children who are living with or affected by HIV to receive treatment and care.” †

Professor outlines pornography’s perils at Courage International conference

WASHINGTON (CNS)—The U.S. bishops’ 2015 statement on pornography was long overdue, said a Catholic University of America associate professor who had a hand in drafting the document.

“Frankly, I wish we had a document like this 20 years ago,” said John Grabowski, director of the moral theology and ethics area of Catholic University’s School of Theology and Religious Studies in Washington. The statement is titled “Create in Me a Clean Heart: A Pastoral Response to Pornography.”

Grabowski made his remarks during a July 22 address at the annual conference of Courage International held on the Catholic University campus.

Founded in 1980, Courage International aims to help Catholics with same-sex attraction in spiritual matters. It emphasizes chastity. It has more than 100 chapters worldwide. A partner organization, EnCourage, helps families and friends support those experiencing same-sex attractions.

In his talk, “The Perils of Pornography,” Grabowski said, “Chastity integrates who we are as sexual beings. ... Our personalities are reflected, refracted in our bodies.”

While authentic sexuality “always represents the human body ... in its innate dignity,” Grabowski said,

pornography “strips away not only their [people’s] clothing but also their dignity.”

He added, “There’s an increasing body of literature that suggests that pornography is addictive—some say as addictive as heroin.”

Pornography is “one of those raw wounds in our culture,” according to Grabowski. The average age of first exposure to pornography, he said, has been lowered to 10 for boys and 11 to 12 for girls. Most stumble upon it accidentally, often while doing research for homework or looking at their smartphones.

He cited a *Washington Post* report that said 12 million teenagers view pornography on the Web on a regular basis. “And teenagers notoriously underreport” their actions, Grabowski added.

Pornography “literally scandalizes those who come into contact with it,” he said. “In order to get the same rush, the pornography has to become more and more overt, perhaps more violent.”

“Create in Me a Clean Heart” offers “mercy, hope and healing in Christ,” Grabowski said. Once one recognizes an addiction to pornography, it can be easier to seek reconciliation and freeing oneself from the compulsive behavior or addiction and get help. Building “new practices and habits” to replace viewing pornography,

making “friendships in the body of Christ,” “cultivating chastity and growing in the capacity to love” and seeking to help others are elements Grabowski identified to help someone rid themselves of a porn addiction.

“Freedom from pornography is possible!” the bishops wrote in their statement. “No one needs to fight this battle alone.” The document says that “producing or using pornography is gravely wrong,” and is a “mortal sin” if committed with deliberate consent and urges Catholics to turn away from it. It includes resources for Catholics to fight pornography use.

In response to one question after his talk, Grabowski said the ubiquity of pornography—“it’s awash in the culture”—has desensitized some people to it and made them feel hopeless in fighting it. He added some married couples look at pornography with an eye to somehow enhancing their marriage. “There is no such thing as a small use or helpful use of pornography,” he said.

Grabowski, in describing the consequences of pornography, spoke about concupiscence, most frequently defined as an ardent desire, especially a sexual desire or lust. “Concupiscence is not sin, it is not sinful, but it is the effect of sin,” Grabowski said. “It identifies those things rather than the maker of those things.” †



Rev. Msgr. Raymond T. Bosler, Founding Editor, 1915 - 1994

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Editorial



William Cox, president and CEO of the Alliance of Catholic Health Care, an association of California Catholic hospitals, listens to speakers during a July 8 forum on the Conscience Protection Act on Capitol Hill in Washington. (CNS photo/Bob Roller)

The ACLU vs. Catholic hospitals

The June 25 issue of *The Economist* had an article about Catholic hospitals, which, it reported, are gaining market share in the United States. The article pointed out that, of the 10 largest non-profit health systems in America, six are Catholic.

The article says, "The total number of Catholic acute-care hospitals, where patients receive short-term treatment for urgent health conditions, increased by 8 percent from 2001 to 2016. In the same period, the number of beds in such hospitals grew by 18 percent. One in six acute-care beds lies within a Catholic hospital."

The article also reports that Indiana is one of 10 states in which 20-29 percent of the acute-care beds are in Catholic hospitals. It's above 30 percent in four other states, and above 40 percent in six others.

This all sounds good for the Catholic Church. We Catholics can be proud of the fact that we are leaders in the care of the sick. The article acknowledges this when it says, "Catholic hospitals have been a force in American medicine since the Industrial Revolution, when nuns arrived from Europe to tend to immigrant communities."

However, the purpose of the article wasn't to praise the Catholic Church for its ministry to the sick. It was to warn its readers that Catholic hospitals don't offer abortion services and sterilizations, and don't permit doctor-assisted suicide or euthanasia. Therefore, the message is, if Catholic hospitals are gaining market share, there's a threat to those who believe that all hospitals should offer those services.

There's a movement underfoot, led mainly by the American Civil Liberties Union (ACLU), to force Catholic hospitals to provide such services.

The article in *The Economist* correctly states that "Catholic hospitals generally follow the health-care directives laid out by the [U.S.] Conference of Catholic Bishops, which ban 'contraceptive intervention' of any sort." The Catholic Health Association of the United States calls attention to those directives on its website, and they are also on the website of the U.S. Conference of Catholic Bishops.

It's obvious, though, that most people in this growingly secular society don't agree with the ethical principles of the Catholic Church. That means that Catholic hospitals must continue the

difficult task of trying to serve the sick in a society that would like it to change those principles.

If we have the government or courts telling Catholic institutions that they must provide contraceptives, abortifacients and sterilization for their employees in their insurance coverage, we're sure to have attempts made to force Catholic hospitals to perform sterilization procedures. And now that physician-assisted suicide is legal in California, Oregon, Vermont and Washington, expect to see suits demanding that it be done in Catholic hospitals.

We've already seen that in Europe. In Belgium, for example, a Catholic nursing home refused access to an elderly woman's doctor who was about to give her a lethal injection. A court in Louvain ruled that "the nursing home did not have the right to refuse euthanasia on the grounds of conscientious objection." The nursing home was forced to pay damages to the woman's family.

Now that assisted-suicide is legal in Canada, we may soon see legal action against Catholic hospitals there that refuse to allow it.

Catholic hospitals in the United States have changed considerably in recent years. Economic pressures have driven them to consolidate. Their leadership has also changed. Whereas in 1968 some 770 religious officials—mainly religious sisters—were running hospitals, today there are only four. The rest are laypeople.

Today Ascension Health is the world's largest Catholic health system. It was formed in 1999 with the merger of the Daughters of Charity of St. Vincent de Paul and the Sisters of St. Joseph of Nazareth. They were joined in 2002 by the Sisters of St. Joseph of Carondelet. St. Vincent Hospital in Indianapolis and its network of other health care facilities in central Indiana are part of Ascension.

Similarly, Franciscan Alliance is a system with 14 hospitals in Indiana, Illinois and Michigan, including hospitals in the Archdiocese of Indianapolis.

The legal battles that will probably ensue will pit the religious rights of Catholic hospitals against the personal rights of patients. It should be possible to reconcile both since patients are not required to go to Catholic hospitals, and the majority of hospitals remain are not affiliated with the Church.

—John F. Fink

Intellect and Virtue/John Garvey

Politics and the court

Supreme Court Justice Ruth Bader Ginsburg caused quite a stir this month by saying what was on her mind about Donald Trump to *The New York Times*.



"I can't imagine what the country would be—with Donald Trump as our president," she said.

If her husband were alive, she continued, he might have said, "It's time for us to move to New Zealand."

In a later interview with CNN, she called Trump "a faker" who "says whatever comes into his head at the moment."

It's no surprise that Justice Ginsburg should entertain these views. She was appointed to the Supreme Court by Bill Clinton. Before becoming a judge, she co-founded the Women's Rights Project at the American Civil Liberties Union (ACLU). She's the star of a Tumblr blog called Notorious R.B.G. that celebrates her as a hero of the left.

But Canon 5 of the Code of Conduct for United States Judges says that "a judge should refrain from political activity." In particular, she should not "publicly endorse or oppose a candidate for public office."

And although the code applies to all federal judges except those on the Supreme Court, the justices traditionally stay out of politics.

John Marshall Harlan II, appointed by President Dwight D. Eisenhower in 1955, didn't even vote after he took his seat on the court.

There is general agreement that Justice Ginsburg should have kept her thoughts to herself—and she has admitted as much. Judges are supposed to be fair and impartial, and comments like hers create the appearance (to say no more) that she favors one party over the other.

Imagine if a case like *Bush v. Gore* arose out of the November election. Mr. Trump might be forgiven for supposing that she had a bias against him.

I think, though, that the justice's comments reflect a deeper misconception about the role of a judge, and it is one she

shares with a lot of people.

In 1973, the Supreme Court held that the due process clause of the 14th Amendment guaranteed women the right to have an abortion—a right with no foundation in the language or the history of the Constitution. It seemed, Justice William Rehnquist said in dissent, more like "judicial legislation" than constitutional interpretation.

Last year, the court held that the due process clause guaranteed same-sex couples the right to marry—another right the Constitution says nothing about. Chief Justice John Roberts characterized the court's decision as "an act of will, not of legal judgment."

If the members of the Supreme Court are nothing more than politicians in robes, the rule forbidding them to engage in political activity seems pointless, even disingenuous. Canon 5 rests on a different view of the judge's role. It assumes that the Constitution and laws have meaning, that they are binding on decision-makers. Judges are constrained by text and precedent. They can't discard or improve on outdated language.

This is what allows us to feel comfortable entrusting weighty matters of constitutional interpretation to people who in their prior lives may have worked for the ACLU or the Heritage Foundation.

Since the decision in *Roe v. Wade*, though, a majority of the court has claimed the authority to make things up. This has had the natural effect of leading us to see its work as politics by another name.

It's not just Democrats who take this approach. Republicans in the Senate have held up the nomination of Merrick Garland because, they say, this is an issue the people should have an opportunity to weigh in on. Donald Trump has floated a list of candidates he would consider in lieu of Garland. We're voting for the Supreme Court.

This is a bad turn of events, and to my mind, the court has itself to blame. Its assertion of authority to make law has taken power from the elected branches and undermined the very reasons we have for trusting the court itself.

(John Garvey is president of The Catholic University of America in Washington.) †

Letter to the Editor

Archbishop's columns, insights on marriage are on the mark, reader says

I would like to let your staff and especially Archbishop Joseph W. Tobin know how much I—and I'm sure countless other readers of *The Criterion*—have been enjoying his columns and insights on the subject of marriage.

I greatly agree with the archbishop about how friendship strengthens love in marriage, and how he describes what love is and what love is not. I could not agree more with his and Pope Francis' take on the importance of three words—"please, thanks and sorry."

Husbands and wives need to be friends. They must never take each other for granted, and they need to take time to stop and smell the roses in life and to remember that little things mean a lot.

On the topic of children being a gift from God, I could not agree more. My wife Siming and I have three—Valarie, Lillian and Ava—and we are all members of St. Christopher Parish in Indianapolis. Parents have the duty and the responsibility of passing on the faith, morality and values to their children to carry on as they mature through the years.

I am looking forward to the archbishop's upcoming columns on parents, and especially on the role that mothers play in the world we live in.

Sept. 1 will mark the 25th wedding anniversary of my wife and me. We were married in her hometown of Shanghai, China.

Two weeks before we were married, after a Mass that evening, the priest met with us and said a few points that I am sure Archbishop Tobin and your readers would agree with: "Marriage is a holy event." "Abide by your promise to each other." "From now on, live in harmony,"

He continued: "Make sacrifices to each other." "Love and respect each other." "From now on, you are no longer two but one."

Mark Hummer
Indianapolis

Letters Policy

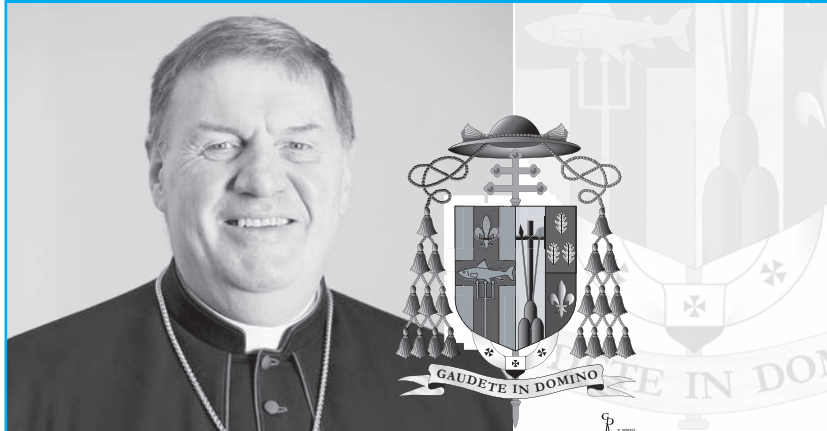
Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

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

Send letters to "Letters to the Editor," The Criterion, 1400 N. Meridian Street, Indianapolis, IN 46202-2367.

Readers with access to e-mail may send letters to criterion@archindy.org.



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Every child has right to receive love from a mother and a father

In the fifth chapter of *“Amoris Laetitia”* (“The Joy of Love”), Pope Francis reflects on the life-giving dimension of married love: its fruitfulness. Last week, I offered some reflections on the pope’s view of children. In this column, I want to offer some thoughts on Pope Francis’s vision for parents.

Motherhood is a consistent theme in the written and spoken words of Pope Francis. Motherhood is one of his favorite images for God, who is neither male nor female but in whom we see attributes of both, and for the Church, which is called to be a holy mother modeled on the Blessed Virgin Mary. “Mothers are the strongest antidote to the spread of self-centered individualism,” the pope says. “A society without mothers would be dehumanized, for mothers are always, even in the worst of times, witnesses to tenderness, dedication and moral strength” (“The Joy of Love,” #174).

The pope equates mothers with tenderness and mercy, an attribute that belongs to God first and foremost. But he also celebrates the “dedication and moral strength” that good mothers display—

especially when their children are at any risk, physical or spiritual. “A mother who watches over her child with tenderness and compassion helps him or her to grow in confidence, and to experience that the world is a good and welcoming place” (#175). The same tenderness and compassion is what we are celebrating during this Holy Year of Mercy.

Fathers are different, Pope Francis says, but they are no less important. “A father, for his part, helps the child to perceive the limits of life, to be open to the challenges of the wider world, and to see the need for hard work and strenuous effort” (#175).

A father who is confident in his “masculine identity,” and who “demonstrates affection and concern for his wife,” is as important as a caring mother. Pope Francis understands that the roles and responsibilities of father and mother can be mixed depending on individual circumstances and personalities, “but the clear and well-defined presence of both figures, female and male, creates the environment best suited to the growth of the child” (#175).

The sad truth is that today we are

too often “a society without fathers.” Pope Francis acknowledges the crisis of fatherhood in contemporary Western culture, wherein “the father figure is said to be symbolically absent, missing or vanished,” and “manhood itself seems to be called into question” (#176).

The Holy Father sees this as an extreme reaction to the days of authoritarian father figures. “In our day, the problem no longer seems to be the overbearing presence of the father so much as his absence, his not being there. Fathers are often so caught up in themselves and their work, and at times in their own self-fulfillment, that they neglect their families” (#176).

The pope argues that fathers should always be present to their wives and children, but he makes it clear that presence does not mean controlling. “Fathers who are too controlling overshadow their children, they don’t let them develop” (#177). It is not good for children to grow up without a father, the pope says, or to grow up before they are ready.

Pope Francis worries that the same cultural and economic forces that draw fathers away from their children are

beginning to effect mothers as well.

Quoting St. John Paul II, Pope Francis says that “the woman stands before the man as a mother, the subject of the new human life that is conceived and develops in her, and from her is born into the world” (#173). This primacy of the mother is threatened by attitudes that devalue the mother’s role in the family and in society.

“I certainly value feminism,” Pope Francis says, “but one that does not demand uniformity or negate motherhood. For the grandeur of women includes all the rights derived from their inalienable human dignity, but also from their feminine genius, which is essential to society. Their specifically feminine abilities—motherhood in particular—also grant duties, because womanhood also entails a specific mission in this world, a mission that society needs to protect and preserve for the good of all” (#173).

Both parents are necessary to the growth and development of children. This is truly a countercultural view today, and Pope Francis would be the first to caution us not to judge families that fall short of this ideal.

May God bless all parents! †

Todos los niños tienen derecho a recibir el amor de una madre y de un padre

En el quinto capítulo de *“Amoris Laetitia”* (“La alegría del amor”), el papa Francisco pondera la dimensión dadora de vida del matrimonio: su fecundidad. La semana pasada ofrecí algunas reflexiones sobre la perspectiva del Santo Padre sobre los hijos. En esta columna deseo ofrecer algunas reflexiones sobre la visión del papa Francisco para las madres y los padres.

En las palabras del sumo Pontífice, sean estas escritas o pronunciadas, la maternidad es siempre una constante. La maternidad es una de sus imágenes predilectas de Dios que no es ni hombre ni mujer y sin embargo expresa los atributos de cada uno, y de la Iglesia que está llamada a ser una madre santa, a imagen de la Virgen María. “Las madres son el antídoto más fuerte ante la difusión del individualismo egoísta,” dice el Papa. “Una sociedad sin madres sería una sociedad inhumana, porque las madres saben testimoniar siempre, incluso en los peores momentos, la ternura, la entrega, la fuerza moral” (“La alegría del amor,” #174).

Para el papa, las madres son sinónimo de ternura y misericordia, cualidades que se atribuyen a Dios por encima de todo. Pero también alaba “la entrega y la fuerza moral” que demuestran las buenas madres, especialmente cuando

sus hijos corren peligro, ya sea físico o espiritual. “La madre, que ampara al niño con su ternura y su compasión, le ayuda a despertar la confianza, a experimentar que el mundo es un lugar bueno que lo recibe” (#175). Durante este Año Santo de la Misericordia, celebramos esa misma ternura y compasión.

Según comenta el papa Francisco, los padres son distintos, pero no por ello menos importantes. “La figura paterna, por otra parte, ayuda a percibir los límites de la realidad, y se caracteriza más por la orientación, por la salida hacia el mundo más amplio y desafiante, por la invitación al esfuerzo y a la lucha” (#175).

El padre que confía en su “identidad masculina” y que en su trato a la esposa demuestra “el afecto y la protección” son aspectos tan importantes como el cuidado materno. El papa Francisco comprende que las funciones y las responsabilidades del padre y de la madre se mezclan, dependiendo de las circunstancias individuales y de las personalidades, “pero la presencia clara y bien definida de las dos figuras, femenina y masculina, crea el ámbito más adecuado para la maduración del niño” (#175).

La triste realidad es que hoy en día somos, cada vez con más frecuencia, una “sociedad sin padres.” El papa Francisco reconoce la crisis de paternidad

que aqueja a la cultura occidental contemporánea en la que “la figura del padre estaría simbólicamente ausente, desviada, desvanecida” y en la que “aun la virilidad pareciera cuestionada” (#176).

El Santo Padre considera esto una reacción extrema a la época de la figura paterna autoritaria. “El problema de nuestros días no parece ser ya tanto la presencia entrometida del padre, sino más bien su ausencia, el hecho de no estar presente. El padre está algunas veces tan concentrado en sí mismo y en su trabajo, y a veces en sus propias realizaciones individuales, que olvida incluso a la familia” (#176).

El papa argumenta que los padres siempre deben estar presentes para sus esposas y para sus hijos, pero aclara que esa presencia no equivale a ser controladores. “Los padres demasiado controladores anulan a los hijos” (#177). El papa comenta que no es bueno que los niños queden sin padre ni que crezcan antes de tiempo.

Al papa Francisco le inquieta que las mismas fuerzas culturales y económicas que alejan a los padres de sus hijos estén comenzando a afectar también a las madres.

Citando a san Juan Pablo II, el papa Francisco expresa que “la mujer está ante el hombre como madre, sujeto de

la nueva vida humana que se concibe y se desarrolla en ella, y de ella nace al mundo” (#173). Esta primacía de las madres se ve amenazada por comportamientos que devalúan el rol de la madre en la familia y en la sociedad.

“Valorar el feminismo —dice el Santo Padre— cuando no pretende la uniformidad ni la negación de la maternidad. Porque la grandeza de la mujer implica todos los derechos que emanan de su inalienable dignidad humana, pero también de su genio femenino, indispensable para la sociedad. Sus capacidades específicamente femeninas—en particular la maternidad—le otorgan también deberes, porque su ser mujer implica también una misión peculiar en esta tierra, que la sociedad necesita proteger y preservar para bien de todos” (#173).

Ambos padres son necesarios para la crianza y el desarrollo de los hijos. Esta es una perspectiva que en verdad choca contra la cultura de nuestra época y el papa Francisco es el primero en advertirnos que no juzguemos a las familias que no llegan a cumplir con este ideal.

¡Que Dios bendiga a todas las madres y los padres! †

Traducido por: Daniela Guanipa

Events Calendar

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

August 3
Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6 p.m. Information: 317-243-0777.

August 5
Marian University chapel, 3200 Cold Spring Road, Indianapolis. **Lumen Dei Catholic Business Group**, Mass and monthly meeting, 6:30-8:30 a.m., breakfast, \$15 per person. Information: 317-435-3447 or lumen.dei@comcast.net.

Most Holy Name of Jesus Church, 89 N. 17th Ave., Beech Grove. **First Friday devotion**, exposition of the Blessed Sacrament, 5:30 p.m.; reconciliation, 5:45-6:45 p.m.; Mass, 7 p.m.; Litany of the Sacred Heart and prayers for the Holy Father, 7:30 p.m. Information: 317-784-5454.

Our Lady of the Greenwood Church, 335 S. Meridian St.,

Greenwood. **First Friday celebration of the Most Sacred Heart of Jesus**, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 9:30 p.m., sacrament of reconciliation available. Information: 317-888-2861 or info@olgreenwood.org.

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **First Friday Charismatic Renewal Praise and Mass**, praise and worship 7 p.m., Mass 7:30 p.m. Information: srcalcp@yahoo.com.

August 6
Last Helpers of God's Precious Infants Prayer Vigil, Terre Haute. 7:30 a.m. Mass at the Carmelite Monastery at 59 Allendale, 9:25 a.m. parking on Ohio Blvd., 9:30 a.m. assemble on sidewalk in front of Planned Parenthood at 30 S. 3rd St. for prayers, 10 a.m. travel to St. Patrick Adoration Chapel at 1807 Poplar St. for Divine Mercy Chaplet, completed around 10:30 a.m., last scheduled event due to closing of Planned Parenthood office in Terre Haute.

St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Devotional Prayer Group**, prayers, rosary, confession, meditation, 8 a.m. Information: 765-647-5462.

August 7
St. Bernard Parish, 7600 Hwy. 337 N.W., Depauw. **Parish Festival**, 10 a.m.-3 p.m., drawing for \$10,000 with only 333 tickets sold for \$100 each, country fried chicken dinners, homemade noodles and pies served in an air-conditioned dining room, silent auction, games for kids and adults, 50/50 raffle, handmade quilts, games of chance, live music 11 a.m.-1 p.m. Information or ticket purchase: 812-347-2326 or SaintBernardCatholicChurch@gmail.com.

St. Boniface Parish, 15519 N. State Road 545, Fulda. **St. Boniface Parish Picnic**, 10 a.m.-4 p.m. CDT, historic church tours, food, games, raffles, quilts, country store, bingo, fried chicken and roast beef dinners in parish center

10 a.m.-2 p.m., Sweet Water Band 11:30 a.m.-3:30 p.m.

August 9
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, 12:30 p.m. Information: 317-223-3687, vlgmimi@aol.com.

August 11
St. Mark the Evangelist Parish, Cenacle (house on parish grounds), Indianapolis. **Hope and Healing Survivors of Suicide support group**, 7 p.m. Information: 317-851-8344.

August 13
Immaculate Conception Church, 2081 E. County Road 820 S., Greensburg. **Consignment Auction**, 9 a.m.-4 p.m., bring in items by Aug. 12, snacks throughout the day, roast pork lunch available starting around 10:30 a.m.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **"Break Out!" marriage enrichment day**, sponsored by Celebrate Marriage Ministry, for couples of all ages, break-out sessions:

Biblical Marriage, He Said/She Heard, Couple Prayer, \$15 per couple, free all-day child care. Registration and information: www.celebratemarriage.ministry.com. Questions: 317-489-1557, olgmarrageministry@gmail.com.

August 13-14
All Saints Parish, St. Paul Campus, 9798 N. Dearborn Road, Guildford. **St. Paul Festival**, Sat. 5-8 p.m., Sun 11 a.m.-6 p.m. with chicken dinners 11 a.m.-4 p.m. Information: 812-576-4302.

August 14
St. Mary Parish, 2500 St. Mary's Drive, Lanesville. **Parish Festival**, 10 a.m.-4 p.m., chicken and ham dinner served country style in air-conditioned dining room, dinner is \$10 for adults, \$5 for ages 6-11, \$6,000 in cash prizes, raffle on more than 30 quilts. Information: 812-952-2853.

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Mass in French**, 1 p.m. Information:

317-523-4193 or acfadi2014@gmail.com.

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

August 17
Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

August 18
St. Joseph Parish, 1375 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.

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc. †

Retreats and Programs

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

August 15
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Ignatian Spirituality Project, monthly evening of prayer and community**, 6-7:30 p.m. Information: 317-545-7681 or www.archindy.org/fatima.

August 16-18
Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. Midweek retreat, **"Pray Your Way to Happiness,"** Benedictine Brother Maurus Zoeller, presenter, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

August 18
Benedict Inn Retreat & Conference Center,

1402 Southern Avenue, Beech Grove. **Seasonal Community Labyrinth/Peace & Nature Garden Walk**, led by Benedictine Sisters Cathy Anne Lepore and Angela Jarboe, freewill donations accepted, 7-8:30 p.m. Information: 317-788-7581, www.benedictinn.org.

August 19-21
Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **"Discovering the Spiritual Richness in the Letters of St. Paul,"** Benedictine Father Eugene Hensell, presenter, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu. †

New Albany Deanery Catholic Youth Ministries hosts outing to Louisville Bats game on Aug. 19

New Albany Deanery Catholic Youth Ministries (NADCYM) will host an outing to see the Louisville Bats play the Indianapolis Indians on Aug. 19 in Louisville. Game time is 7 p.m.

The cost is \$10, which includes reserved seating, a Bats' hat, a Raising Cane food voucher and a fireworks show after the game.

The deadline to register is Aug. 17. To register or for more information, call NADCYM at 812-923-8355, or e-mail sandy@nadyouth.org. †



Building hope—and a home—in Belize

Through the Hand in Hand Ministries Building for Change program, 12 parishioners from St. Boniface Parish in Fulda and St. Meinrad Parish in St. Meinrad helped a family build a home in Belize City, Belize, in Central America during the week of June 12. The parishioners are pictured here standing in front of the home they helped build. (Submitted photo)

Fred Fath, St. Christopher coach for 54 years, to be honored on Aug. 6



Fred Fath

Fred Fath, a longtime parishioner and coach at St. Christopher Parish and School in Indianapolis, will be honored posthumously at the parish's 5:30 p.m. Mass on Aug. 6, and during a dedication ceremony afterward in the school gym.

In recognition of his 54 years of coaching grade school sports at St. Christopher, the basketball court in the parish gym will be named "Fred Fath Court." His love of basketball inspired many young boys and girls, and came full circle when he coached children of his former players.

Fath died peacefully at home on June 17 after a brief illness. Aug. 6 would have marked his 86th birthday.

A brief presentation will be given at the conclusion of the 5:30 p.m. Mass, and will conclude with a dedication ceremony in the gym. Light refreshments will be served.

All are invited to attend this special event, especially former players. †

What Would Pope Francis Do? Author to discuss new book on Aug. 14 at St. Athanasius Church



Sean Salai, S.J.

Author Sean Salai, S.J., will offer a luncheon presentation on his book, *What Would Pope Francis Do?*, as well as host a book signing, in Dormition Hall at St. Athanasius the Great Byzantine Catholic Church, 1117 Blaine Ave., in Indianapolis, from 11:30 a.m.-1 p.m. on Aug. 14.

What Would Pope Francis Do? is filled with stories of ordinary people as well as saints who have followed the call of Jesus—and Pope Francis—to go to the peripheries with the joy of the Gospel. The book, written by Salai, who is in formation with the Society of Jesus (Jesuits) and will be ordained a transitional deacon this fall and to the priesthood next summer, asks readers to ponder what they have done, are doing for Christ and will do for Christ.

Books will be available for \$15. The luncheon and presentation are free, although a freewill offering is appreciated. For more information, call 317-632-4157. †

Sisters of Providence August Taizé service on Aug. 9 to focus on stress

The Sisters of Providence of Saint Mary-of-the-Woods invite those of all faith traditions to join them and the greater faith community of the Wabash Valley for an ecumenical Taizé Prayer gathering in the Church of the Immaculate Conception at Saint Mary-of-the-Woods, 1 Sisters of Providence, in St. Mary-of-the-Woods, from 7-8 p.m. on Aug. 9.

The 2016 theme for Taizé is, "Finding God in the Ordinary." Each month will have a specific focus. For August, it will be "stress."

The hour-long service includes prayer, music, silence, and time for spoken and silent prayers.

The prayer is quiet and reflective, peaceful and joyful, with the prayer space lit primarily by candlelight.

Taizé takes place on the second Tuesday of each month.

For more information, call 812-535-2952 or log on to Taize.ProvCenter.org. †

Venezuelans turn to Church, which doesn't have enough to help all

SANTO DOMINGO, Dominican Republic (CNS)—Even on the days he lines up hours before the store opens in his neighborhood in Caracas, Venezuela, Ernesto Salazar is not assured he will be able to buy basic food items, like flour and rice.

Under a government system, he can shop Thursdays for the goods, but some days the store shelves are empty by the time he gets inside. He can turn to the black market, where the costs are exponentially higher.

"Or we just don't eat certain foods, or we eat less," he told Catholic News Service (CNS).

"We have gotten to the point where looking to buy food can be a job by itself," said the 33-year-old auto mechanic, a father of two. "Something needs to change."

Long lines for food, shortages of medications, runaway inflation and political unrest have gripped Venezuela for more than a year, pushing the South American country of 31 million people to the edge of collapse.

Maria Elena Febres-Cordero, president of Venezuela's National Council of the Laity, said she believes the deepening economic morass has brought Venezuelans closer to the Church, and prompted them to look to their parishes and bishops for guidance. Yet the crisis has not spared the Church, even as the public relies more on the services it provides.

In Lara, a state in central-western Venezuela, Father Humberto Tirado said he has cut down the days Caritas provides food and medicine, from once weekly to once monthly, because of a lack of donations.

"With the government restrictions, it's become harder to get large donations through the national Caritas office, so we're relying on individuals," he said in a phone interview with CNS from St. Rose of Lima Parish. "And I have not received any donations of food in two months."

Meanwhile, residents are coming to the parish daily to ask for basics.

"Unfortunately, we've had to prioritize the people who have absolutely nothing," he said. "We don't have enough to respond to everyone who needs help."

Ramon Antonio Perez, a journalist who works in the Archdiocese of Caracas and edits the blog *El Guardian Catolico*, said in the past year he has witnessed the human suffering caused by the shortages.

"In lines [waiting to buy food] I have

seen women and men pass out because they've gone days without eating. It's terrible to see and hear the cries of children begging for food," he said. "It's not easy. But the mercy of God can work miracles."

Febres-Cordero said the country, which sits atop one of the largest oil reserves in the world, is nearly unrecognizable from the one she grew up in.

"The Venezuela I grew up in was one where there were opportunities for education, for a career, for a future," she said. "That needs to be rebuilt."

International mediators plan to lead talks in the coming weeks to find a solution to a political standoff between President Nicolas Maduro's government and the political opposition, which holds the majority in parliament. On July 21, Ernesto Samper, secretary-general of the Union of South American Nations, said both sides support the Vatican having a role in those discussions.

But Catholic leaders in the country expressed doubt that the current government can find a way out. The government "has shown an inability to solve the country's urgent problems," Archbishop Diego Padron Sanchez of Cumana, president of the Venezuelan bishops' conference, said when Catholic leaders met in Caracas in early July.

"A government that has failed to win the economic war and fails to provide food and medicine to the people, and what's more, has refused to allow religious or social institutions to lend their support to alleviate hardships and diseases, lacks the moral authority to call for dialogue and peace," Archbishop Padron said.

Maduro's government has been buffeted by a currency crisis and downturn in the price of oil, its principal export. The International Monetary Fund said on July 20 that the Venezuelan economy will likely contract 10 percent this year, while consumer prices would increase more than 700 percent.

Maduro has responded to the crisis by extending a state of emergency and increasing the role of the military by promoting Defense Minister Vladimir Padrino Lopez to a newly created position atop the government. Maduro now faces a potential recall vote. Opposition lawmakers said on July 19 that they had received enough signatures to proceed with the next step in calling for a popular referendum. †

'A government that has failed to win the economic war and fails to provide food and medicine to the people, and what's more, has refused to allow religious or social institutions lend their support to alleviate hardships and diseases, lacks the moral authority to call for dialogue and peace.'

—Archbishop Diego Padron Sanchez of Cumana, president of the Venezuelan bishops' conference



Providence sister professes first vows

Criterion staff report

Providence Sister Joni Luna professed her first vows on June 26.

She entered the congregation in 2012. In 2014, she began her two-year novitiate.



Sister Joni Luna, S.P.

She is still in the initial formation process.

Prior to entering the congregation, Sister Joni lived in Texas, where she grew up.

During the first year of her novitiate, Sister Joni focused on studying

Scripture and spirituality and participating more deliberately in communal and private prayer, while continuing the discernment process of the call to religious life through a variety of programs, seminars and other projects.

The second year of the novitiate is referred to as the mission novice year. Novices live the everyday life of a fully professed sister during this time, but they have not yet professed vows as a member of the congregation. During her mission year, Sister Joni ministered as the assistant principal at St. Patrick School in Terre Haute.

In the coming year, she will again minister at the school, teaching physical education and religion while also serving as the school's athletic director. †



Eagle Scout project

Bobby Isakson, a member of St. Monica Parish in Indianapolis and Boy Scout Troop 514, poses on July 19 with kitchen items in the Archbishop Edward T. O'Meara Catholic Center in Indianapolis. He is coordinating an Eagle Scout project to gather kitchen items or funds to be used for the archdiocesan Catholic Charities' Refugee Resettlement Program. His goal is to help 100 families being served by the archdiocese. "Refugee families have many challenges trying to start over in a totally new environment. Often, they arrive here with nothing but the clothes they are wearing, so they need everything necessary for a new life in our country," Bobby said. With the financial donations he receives, he will purchase and build shelving in the Refugee Center's storage room to store kitchen items he collects. Those wishing to support this effort financially should make out checks to "Boy Scout Troop 514" and send them c/o Bobby Isakson, Cardinal Ritter Jr./Sr. High School, 3360 West 30th St., Indianapolis, IN, 46222. Drop off kitchen items at the school as well. (Photo by Brandon A. Evans)

Clinton's VP pick, a Catholic, faces criticism for his stand on abortion

WASHINGTON (CNS)—Only a week after Donald Trump chose as his running mate Indiana Gov. Mike Pence, who was raised a Catholic and today is evangelical, Hillary Clinton chose as her vice presidential running mate U.S. Sen. Tim Kaine of Virginia, a practicing Catholic who has never lost an election.

Kaine grew up in Kansas outside Kansas City, Mo., and attended the Jesuit-run Rockhurst High School there and graduated from the University of Missouri School of Journalism before taking time off from Harvard Law School to work in Honduras with the Jesuit Volunteer Corps. He has been a member of St. Elizabeth Parish in Richmond, Va.,



Sen. Tim Kaine

for 30 years and is an on and off choir member—he sang a solo verse of "Taste and See" at Mass there on July 24.

Still, the vice presidential candidate has faced criticism from Catholics for his stances on issues such as abortion and the death penalty.

Bishop Thomas J. Tobin of Providence, R.I., posted on Facebook on July 23 that Kaine's positions on abortion and same-sex marriage, among other issues, "are clearly contrary to well-established Catholic teachings; all of them have been opposed by Pope Francis as well."

"Senator Kaine has said, 'My faith is central to everything I do.' But apparently, and unfortunately, his faith isn't central to his public, political life," the bishop wrote.

Similarly, Carol Tobias, president of National Right to Life, released a July 22 statement denouncing Kaine's abortion stance, including his opposition to a bill that would have prevented abortions after 20 weeks, had it passed in the Senate.

"Senator Kaine is good at hiding behind his Catholic background," Tobias said, "but no one should be fooled. His record and his openly declared legislative goals are as pro-abortion as they come."

Bishop Francis X. DiLorenzo of Richmond, Kaine's home diocese, issued a July 22 statement as well "regarding Catholics in public office" that reiterated the Church's pro-life stance though it did not mention Kaine by name.

"We always pray for our Catholic

leaders that they make the right choice, act in the best judgment and in good conscience knowing the values and teachings of the Catholic Church," the statement read.

Kaine's platform has become more accepting of abortion since his time as governor of Virginia from 2006 to 2010, when he approved funding for crisis pregnancy centers and upheld abortion restrictions such as a 24-hour waiting period and parental notification. He followed this term with two years as chairman of the Democratic National Committee (DNC).

Since his 2012 election to the Senate, he has had a perfect rating from NARAL Pro-Choice America, though he has supported the Hyde Amendment, which forbids federal funding for most abortions and continues to be included in many federal appropriations bills for abortions. He hasn't yet commented on the DNC's platform update, which says the party aims to repeal the Hyde Amendment.

"I have a traditional Catholic personal position, but I am very strongly supportive that women should make these decisions and government shouldn't intrude," Kaine told CNN earlier in July.

Kaine takes the same approach to the death penalty, though this issue seems to be notably more fraught for him personally.

During Kaine's 2005 run for governor, his personal opposition to capital punishment came under fire, and his campaign produced an ad featuring Kaine telling the camera directly, "My faith teaches life is sacred. That's why I personally oppose the death penalty, but I take my oath of office seriously, and I'll enforce the death penalty ... because that's the law."

Under Kaine, Virginia carried out 11 executions, delaying some of them and granting clemency once when the prisoner to be executed was deemed mentally unfit. He vetoed every attempt to expand the penalty's use.

Wayne Turnage, chief of staff under then-Gov. Kaine, has told multiple media outlets that on execution days, Kaine would become quiet and somber, spending the evening of executions in his office alone with an open phone line to the death chamber until an aide came to report the prisoner's last words.

Larry Roberts, Kaine's former chief counsel, told *The New York Times* on June 24 that he was sure Kaine was praying through each execution. †

WYD

continued from page 1

packed full of people that most of our pilgrims were sitting on the floor or on the steps of the sanctuary. Following Mass, we were able to spend time in prayer in front of this miraculous and well-known statue of the Infant Jesus.”

The next day, the young adults from the archdiocese visited Wadowice, the hometown of St. John Paul II, and were able to view the font in the parish church in which he was baptized.

“Pope Francis has often asked people to celebrate the day of their baptism, and even make a pilgrimage to the font where they were baptized to recall that important day in each of our lives,” Father Augenstein wrote. “In doing so, we are also following the example of this saint who was Poland’s gift to the world.”

The archdiocese’s Youth Ministry Office is also leading 104 youths to World Youth Day.

In a message for youths unable to make it to the event, Pope Francis said, “A special word to the many youth of their same age who, unable to be present personally, will follow the event through the media: ‘We are all united in prayer!’”

Prayer was the main theme of the pope’s reflection prior to reciting the *Angelus* with thousands of visitors in St. Peter’s Square.

Recalling the day’s Gospel reading, in which Jesus teaches his disciples the Lord’s Prayer, the pope said the word ‘father’ is the secret to Jesus’ prayer.

That word, the pope said, “is the key that he himself gives us so that we can also enter into this relationship of trusting dialogue with the Father who has accompanied and sustained his life.”

Pope Francis explained that prayer is the primary “work tool in our hands,” and that to insist on something with God is not meant to “convince him, but rather to strengthen our faith and our patience, that is, our capacity to fight beside God for the things that are truly important and necessary.

“In prayer we are a pair: God and me, fighting together for what is important. Among these, there is one, the great important thing, which Jesus tells us today in the Gospel, but which we hardly ever consider, and it is the Holy Spirit: ‘Grant to me the Holy Spirit!’” he said.

In asking for the Holy Spirit, he concluded, Christians can live their lives with “wisdom, with love, doing the will of God,” like Mary.

“The Virgin Mary shows us this with her existence, wholly animated by the Spirit of God. She helps us to pray to the Father united to Jesus, so as to live not in a worldly way, but in accordance with the Gospel, guided by the Holy Spirit,” the pope said.

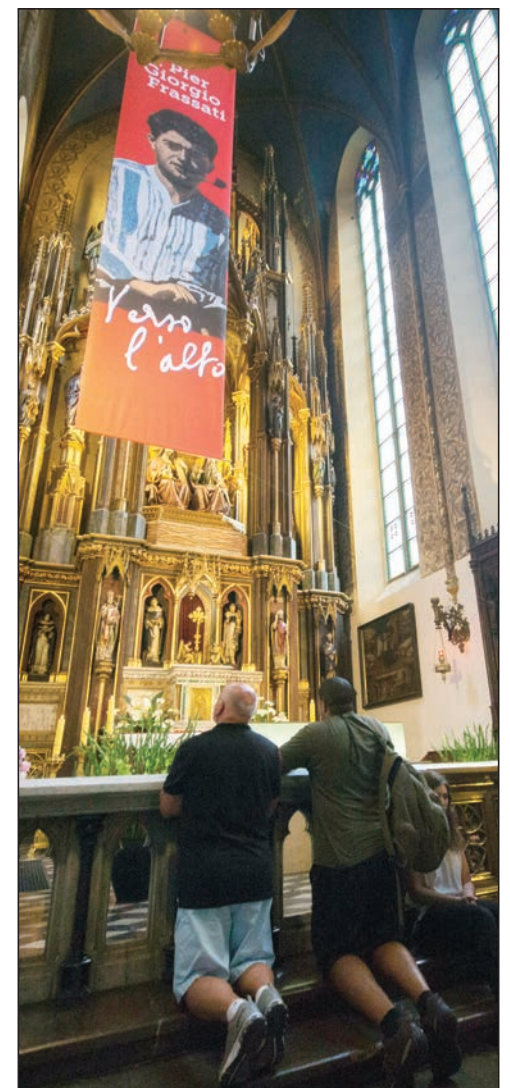
(To get updates on archdiocesan youth and young adults attending World Youth Day, go to www.archindy.org/wyd.) †



World Youth Day pilgrims gather on Krakow’s main square in Poland on July 26. (CNS photo/Jaclyn Lippelmann, Catholic Standard)



World Youth Day pilgrims attend Mass on July 25 at the Church of the Presentation of the Blessed Virgin Mary in Wadowice, Poland. The town of Wadowice is where St. John Paul II was born. (CNS photo/Bob Roller)



World Youth Day pilgrims from Washington venerate the relics of Blessed Pier Giorgio Frassati at Holy Trinity Basilica in Krakow, Poland, on July 24. (CNS photo/Jaclyn Lippelmann, Catholic Standard)



‘This was our first real preview of World Youth Day. The church was so packed full of people that most of our pilgrims were sitting on the floor or on the steps of the sanctuary. Following Mass, we were able to spend time in prayer in front of this miraculous and well-known statue of the Infant Jesus.’

—Father Eric Augenstein, vocations director for the archdiocese

Government seeks public input on ways to implement disputed HHS mandate

WASHINGTON (CNS)—The Obama administration is seeking input on ways the government can comply with religious employers’ refusal on moral grounds to cover contraceptives, abortifacients and sterilization for employees and at the same time make sure those employees get such coverage.

On July 22, the U.S. Department of Health and Human Services (HHS), along with the Internal Revenue Service and the Department of Labor, published a five-page document in the Federal Register opening a period for public comment on the issue.

Comments must be submitted on or before Sept. 20 by electronic means, regular mail, express or overnight mail, or by hand delivery or courier. Details on how to submit comments are available at tinyurl.com/howehxb.

The move by the Obama administration follows the May 16 decision by the U.S. Supreme Court in *Zubik v. Burwell*, a consolidated case of challenges to the contraceptive, abortifacient and sterilization mandate filed by several Catholic and other religious entities.

The Supreme Court—in a unanimous ruling—sent the case back to lower courts, vacated earlier judgments against those parties opposing the mandate, and encouraged the plaintiffs and the federal government to resolve

their differences.

The court made it clear that it was not expressing an opinion on the merits of the cases brought against the federal government’s health law, and it also was not ruling on the issue of a potential violation of religious freedom.

Because of the “gravity of the dispute and the substantial clarification and refinement in the positions of the parties,” the court stated that religious employers and the government should be “afforded an opportunity to arrive at an approach going forward that accommodates petitioners’ religious exercise while at the same time ensuring that women covered by petitioners’ health plans receive full and equal health coverage, including contraceptive coverage.”

Zubik v. Burwell involves the Little Sisters of the Poor, Priests for Life, the Pennsylvania dioceses of Pittsburgh and Erie, the Archdiocese of Washington, and other Catholic and faith-based entities challenging the Affordable Care Act’s mandate that most religious and other employers must cover contraceptives, sterilization and abortifacients through employer-provided health insurance.

“Zubik” in the case name is Bishop David A. Zubik of Pittsburgh. “Burwell” is HHS Secretary Sylvia Mathews Burwell.

The high court heard oral arguments in the case on

March 23. Six days later, the court issued a two-page order seeking additional briefs from the plaintiffs and the federal government about how and if contraceptive, abortifacient and sterilization insurance coverage could be obtained by employees through their insurance companies without directly involving religious employers who object to this coverage.

The plaintiffs, who do not fit the narrow exemption to the mandate the government gives to churches, argue that providing contraceptive, abortifacient and sterilization coverage even indirectly through a third party, as the Obama administration allows through what it calls an accommodation, still violates their religious beliefs.

The government argues its existing opt-out provision for these employers does not burden their free exercise of religion.

In its opinion, the Supreme Court stressed that sending the case back to lower courts should not affect the government from making sure women covered by petitioners’ health plans obtain FDA-approved contraceptives, but it also means the government “may not impose taxes or penalties on petitioners for failure to provide the relevant notice” stating their objection to the coverage. †

Stethoscope pope: By listening to youths, he hears what makes them tick

VATICAN CITY (CNS)—When Pope Francis goes to Poland to meet with an expected 2 million young people from around the world, he's going with a firm idea of the dreams, fears and challenges so many of them face.



He knows what lies inside the hearts and minds of today's youths, not because of any

third-party polling or sophisticated survey, but because Pope Francis practices what he's called an "apostolate of the ear."

It takes patience and grace, he told disadvantaged university students in Rome in June, to truly listen to what others have to say—a call he repeated during his Angelus address this month, warning that people's hectic lives were threatening an already hobbled ability to listen.

As pope, a busy ministry that could easily lead to isolation or overscheduling, he has worked hard to make the time to listen to people of all backgrounds in public and private settings. And he has often broken with papal protocol to get an unfiltered look at what today's youths think and feel.

He will scrap pre-written speeches and ask his sometimes very young audiences what questions they have. He also does interviews with young people, including those who aren't Catholic or even religious, like when he welcomed six young students and reporters from Belgium in 2014.

When they asked why he agreed to do the video interview with them, the pope said because he sensed they had a feeling of "apprehension" or unease about life, and "I think it is my duty to serve young people," to listen to and help guide their anxiety, which is "like a seed that grows and in time bears fruit."

His latest sit-down with a group of young people came in May when he met with YouTube personalities from different parts of the world. The popular vloggers have a huge following of millions of young people themselves, and so they know beyond their own personal

experiences what many kids today are thinking and feeling.

The full 50-minute video of that closed door question-and-answer session was uploaded recently with little fanfare by one of the 11 young people and posted on the YouTube channel, Anna RF.

The questions they ask and advice the pope gives offer a good indication of what he's been hearing these past years, and what he may hope to convey when he meets with participants at World Youth Day events.

Here's a brief look at their biggest concerns, and how the pope responded:

- **Bullying, exclusion, intolerance:** The pope said dial down aggression by showing tenderness and humility.

"Aggression is always a sign of insecurity," so try to neutralize the attack by showing good manners, listening, softly asking questions about what the person is trying to say, and letting them vent their anger.

"You should never react to provocation. It's better to look stupid than respond when you are provoked," he said.

Favor encounters and dialogue that look for a sense of belonging that goes beyond racial, religious, ethnic or group identities. "There is something far greater" to which everyone belongs—the human family, he said.

- **Identity and belonging:** The pope said people have to feel they belong to something, and if their family or community is broken, then a virtual belonging online can help. Supportive peers online can create a circle of friendship and belonging, and from there "craft a path of hope" for those who feel lost or alone.

- **Helping those who feel hopeless or lost:** The best thing to do is not to speak, but hold their hand, he said.

"We have forgotten the language of gestures and actions," and have gotten too used to words, which sometimes, especially when someone is in pain, "are of no use."

- **Immigration and integration:** Newcomers need to be able to hold onto their own culture, he said.

Europe has such a negative experience



"What helps me is to listen. Persuasion can be peaceful. This is my way."

—Pope Francis talking with a group of young people in May

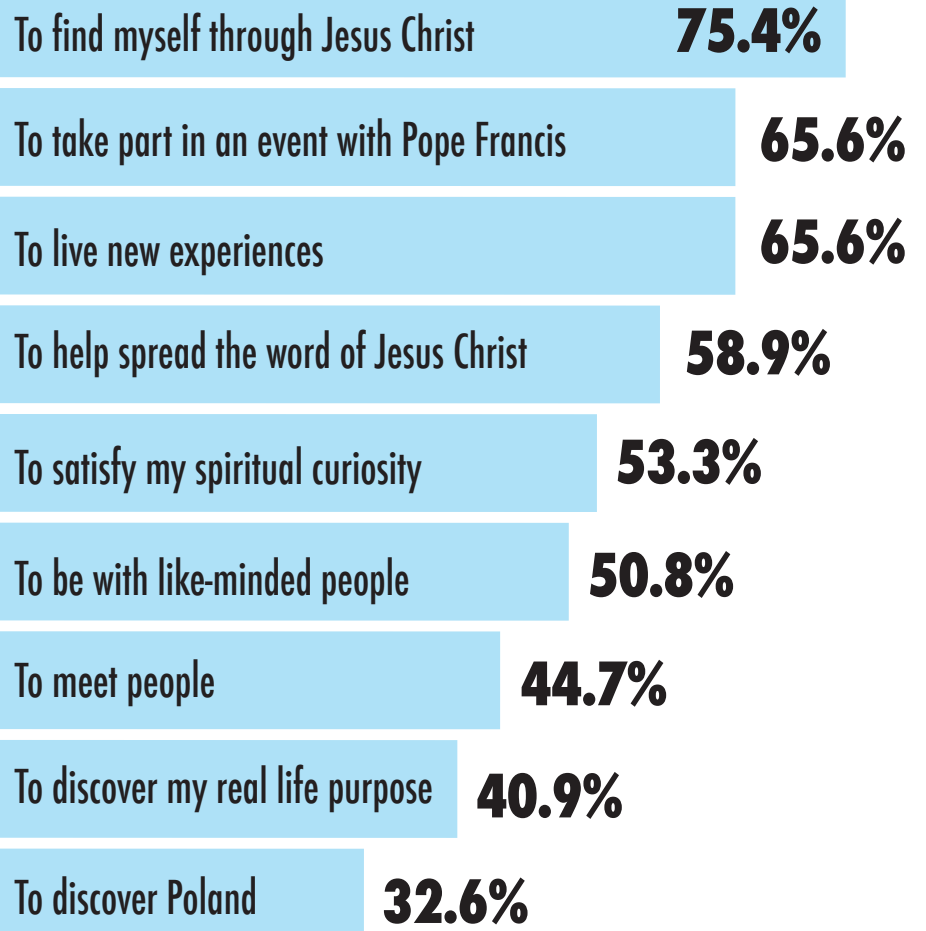


The altar where Pope Francis will celebrate Mass at Blonia Park during World Youth Day in Krakow, Poland, is pictured on July 20. (CNS photo/Stanislaw Rozpedzik, EPA)

Why do you attend?

What influenced pilgrims to attend World Youth Day in Krakow, Poland, July 26-31

Motive and the percentage who answered "very much"*



* July 2016 online survey of 7,400 pilgrims from more than 100 countries

Source: Krakow 2016 Media Office

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of migration because they did not develop healthy policies that fostered integration while allowing people to keep their own culture without being judged or rejected, he said.

- **Fostering empathy, understanding among religions in the face of negative media messaging:** The relationship between people of different religious beliefs needs to be based on brotherly love because "we all have the same father," he said.

People have to listen to each other and look at the positive things each religion proposes in order to build that positive relationship, he said. Solely underlining what divides one religion from another amounts to "putting up a wall" and attacking each other, he added.

"What makes us attack, what divides us are fundamentalists," he said, in which individuals think they themselves hold the truth and everyone else is wrong. Starting

with the awareness "we are all brothers and sisters," he said, "leads to dialogue."

- **Taking a stand on controversial topics, how to fight for what is right:** The pope said he is not always successful in quelling the anger his position or words may cause "so if I fail, I always say it is my fault."

He said he looks at what went wrong—not to invent an excuse, but to see where dialogue can be built.

"What helps me is to listen," he said. Sit down and hear what others have to say and talk according to the art of persuasion, not aggressive debate, he said. "Persuasion can be peaceful. This is my way."

The pope repeatedly shows through his gestures and words that "the root of peace lies in our capacity to listen," as he said at his Angelus address on July 17.

Listening for the pope ends up being not just a method for gathering information for helping people; the gesture of listening is itself an act of peace. †



A large crowd, including Chicago youths and other World Youth Day pilgrims, gather to welcome St. John Paul II to Toronto in 2002. The largest U.S. group to attend a World Youth Day outside of North America, 30,000 American pilgrims plan to attend the July 26-31 festival in Krakow, Poland. They will join 2.5 million pilgrims from around the world. (CNS photo/Nancy Wiechec)

Three Sisters of Providence celebrate golden jubilees

Criterion staff report

Three Sisters of Providence of Saint Mary-of-the-Woods are celebrating their 50th jubilees at their community's motherhouse at Saint Mary-of-the-Woods this year.

They include Sisters Cathleen Campbell, Mary Jo Piccione and Linda Thompson.

Sister Cathleen (formerly Christian) Campbell is a native of Washington, D.C. She entered the Congregation on Sept. 12, 1966, from St. Andrew the Apostle Parish in Indianapolis. She professed perpetual vows on Oct. 21, 1972.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in journalism, from the University of Illinois in Champaign-Urbana with a master's degree in radio/TV, from Loyola University in Chicago with a master's degree in pastoral studies, and from Catholic Theological Union with a doctorate in ministry.

In the archdiocese, she served in Indianapolis as a teacher, campus minister, coordinator of public relations and

assistant principal at Providence Cristo Rey High School.

Sister Cathleen has also ministered in Illinois.

She currently serves as coordinator of the archdiocese's Circle of Grace program.

Sister Mary Jo (formerly Mary Joel) Piccione is a native of Indianapolis. She entered the Congregation on Sept. 12, 1966, from Most Holy Name of Jesus Parish in Beech Grove. She professed perpetual vows on Aug. 15, 1978.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in elementary education, and from Indiana Central (now the University of Indianapolis) with an associate of applied science degree in nursing.

At Saint Mary-of-the-Woods, she served on the infirmary staff and as a registered nurse.

She also served in Indiana in the Lafayette Diocese, and in California, Maryland and Washington, D.C.

Sister Mary Jo currently ministers as the chaplain of St. Mary's Medical Center in Apple Valley, Calif.



Sr. Cathleen Campbell, SP

Sr. Mary Jo Piccione, SP

Sr. Linda Thompson, SP

Sister Linda Thompson is a native of Orange, Calif. She entered the Congregation on Sept. 12, 1966, from St. Joachim Parish in Costa Mesa, Calif. She professed perpetual vows on Oct. 22, 1978.

She graduated from Indiana State University with a bachelor's degree in special education, and from Northeastern University in Boston, Mass., with a degree as a registered nurse.

In the archdiocese, she served in

Terre Haute as a registered nurse at the former St. Ann Clinic, and as a registered nurse and teacher for Happiness Bag, Inc.

At Saint Mary-of-the-Woods, she served as a nurse, director of nursing, and director of holistic health services.

Sister Linda has also ministered in Massachusetts.

She currently ministers as a registered nurse supervisor and community nurse at Deerfield Episcopal Retirement Community in Asheville, N.C. †

Former *Our Sunday Visitor* publisher named CNS director, editor-in-chief

WASHINGTON (CNS)—Greg Erlandson, former president and publisher of *Our Sunday Visitor* (OSV), has been named director and editor-in-chief of Catholic News Service (CNS), effective on Sept. 12.

Msgr. J. Brian Bransfield, general secretary of the U.S. Conference of Catholic Bishops, announced the appointment on July 20.

"Greg brings a remarkable combination of management expertise, journalism skills and demonstrated service to the Church at the national and international level. I am confident he will prove to be an important resource to clients of CNS," Msgr. Bransfield said in a statement.

Erlandson, 62, stepped down from his position at OSV in Huntington, Ind., after nearly 27 years with the company. He was named OSV editor in 1989, and was promoted

to editor-in-chief of its editorial operations in 1992. He was named president and publisher in 2000.

"CNS is one of the gifts of the U.S. Church to the rest of the Catholic world," Erlandson said in response to an e-mail asking for comment. "It is an honor to follow in the footsteps of so many great directors of the news service, and I am humbled by the opportunity to join our colleagues at the bishops' conference in serving our fellow Catholics.



Greg Erlandson

"Catholic News Service has for decades been the backbone of the Catholic press," he told CNS. "It has enabled diocesan media to have a dependable source of national and international news, of great columnists and great features. It has also provided timely and trustworthy reporting to a wide variety of Catholic publications and

organizations as well as to bishops and communicators around the world."

Erlandson worked for CNS from 1986 to 1989. After a brief time in the Washington office, he worked at the CNS Rome bureau until he left to become editor at OSV.

"So I expect to feel a little *deja vu*," he said, calling his time with CNS in Rome "life-changing."

"My years in Italy changed the way I viewed both my Church and my country, and I will always be grateful for the opportunity Richard Daw [then-CNS editor-in-chief] made available to me," Erlandson said. "I have always felt like I've remained part of the CNS family. I've kept in touch with my colleagues in Washington, and I've visited the bureau whenever I've been in Rome."

Since he was with CNS, the CNS offices—in the USCCB headquarters—is in a different part of Washington, and CNS has new staff members, new resources—such as video and social media—and "new challenges," he said. "So this feels a tiny bit like coming home, and a whole lot like a brand new opportunity."

Erlandson succeeds Tony Spence, who resigned in April after 12 years as editor-in-chief. James Rogers, USCCB chief communications officer, took over CNS administrative duties while a search process took place for a successor.

Msgr. Bransfield thanked CNS staff "for their focus and hard work during this period of transition," and thanked Rogers and the search committee for their work.

Erlandson studied journalism at the Graduate School of Journalism of the University of California at Berkeley. He received bachelor's and master's degrees in English literature from Loyola Marymount University in Los Angeles. Early in his career, he was editor of the *National Catholic Register*.

Over the years, Erlandson has had an active role as an advocate for the Catholic press. He served as president of Catholic Press Association of the United States and Canada from 2011 to 2013, and continued on the organization's board after his term.

He has been appointed twice as a consultant to the USCCB's Committee on Communications, and he has been a consultant for the Pontifical Council for Social

Communications. He completed a stint in 2015 on a committee working to reform the Vatican's communications arm that led to the creation of the new Vatican Secretariat for Communications.

In June, he received the Bishop John England Award from the CPA during the Catholic Media Conference in St. Louis. Last February, he was inducted into the Association of Catholic Publishers Hall of Fame for lifetime achievement. In 2015, he received the St. Francis de Sales Award, the CPA's highest honor.

He and his wife, Corine Bischetti Erlandson, have four children.

Erlandson told CNS that his first steps as editor-in-chief will be "to get to know the staff, to hear what they have to tell me about the challenges they face. I have some learning to do."

"When I last worked for CNS, no one was talking about a 24/7 news cycle. There was no Internet, no social media, no Instagram and Twitter," Erlandson continued. "The news business has changed dramatically and, if anything, there is a glut of information available now. ... CNS must identify what its core competencies are, what it does better than anyone else. I think that people are hungry not just for information, but for context."

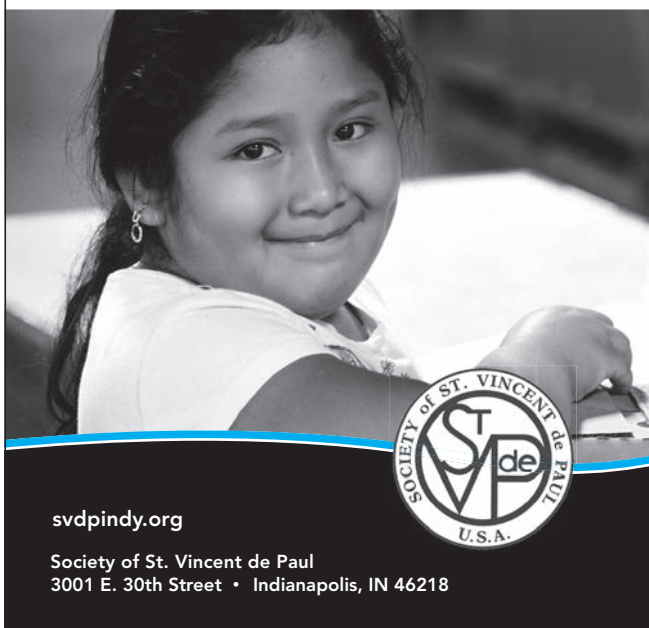
He said CNS "is uniquely positioned to be a reliable source for news, and a trustworthy source for understanding the context and significance of that news" to help readers "understand this world in the light of faith," and how the Church is "walking with them, to use the words of Pope Francis."

"The influence of religion, for good and for bad, is visible every day on every front page," he added. "We have an amazing pope who has caught the imagination of the world. In the Middle East, in Africa, in Turkey, in China, in the Philippines, in our own election campaigns, religion is omnipresent."

"This is an exciting time, and Catholics are in the mix everywhere. My old boss [at OSV], Bob Lockwood, said that the only unforgivable sin in Catholic journalism was to make religion boring. It should pulse with relevancy and engagement." †

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Do not give in to discouragement and do not lose hope...
The Father of mercies is ready to give you his forgiveness and his peace.
~Saint John Paul II, *The Gospel Life*

Baton Rouge faithful work to promote peace after shootings

BATON ROUGE, La. (CNS)—As tragic events have unfolded in the Baton Rouge area, the Catholic community has been at the forefront of helping to spread the message of peace.

From holding prayer services to opening churches to hosting community meetings, Catholic leaders have been involved in every step to reconcile community members in the wake of the police shooting of Alton Sterling in the early morning of July 5, and the shooting of three law enforcement officials on July 17.

"I thought coming together in the presence of God and showing our love and support was the right thing to do," said Father Jeff Bayhi, pastor of St. John the Baptist Parish in Zachary, where a prayer service on July 17 attracted community members from all races and religious beliefs.

"I love it," Father Bayhi added of the cultural diversity of the standing-room-only crowd. "It tells you that there is not much separation as the media would like for you to think. Secondly, it tells you the majority of the people aren't looking to separate each other. We're looking to bring others together."

A prayer service also was held at St. Gerard Majella Parish in Baton Rouge on July 17.

In the days following the death of Sterling, St. Aloysius Parish in Baton Rouge held an emotional prayer service that also drew a large crowd. At times, Father Randy Cuevas, pastor, succumbed to the tears he had been fighting as he read a message from Father Josh Johnson, the parish's associate pastor, who is the only African-American priest in the Baton Rouge Diocese.

Also, shortly after the shooting, St. Paul's Parish in Baton Rouge hosted a "Together Baton Rouge" meeting, which drew several hundred people.

Divine Word Father Richard Andrus, the pastor, who is a leading advocate of civil rights and justice in the community, said the meeting crossed "every racial, geographical and religious line."

"People came together, first of all to express their hurt, fear, anger, frustration," he told

The Catholic Commentator, newspaper of the Baton Rouge Diocese. "It was a very emotional gathering with tears and hugs of support. It's a sign that gives me hope."

He said there was a commitment among those present to find a way together to move forward and heal so that Baton Rouge emerges as "greater than it has ever been."

"Hope swells [because] of a deeply imbedded faith passed down in the black community generation to generation in the most difficult of times: post slavery, Jim Crow, fight for civil rights, fight for voting rights. It's that faith, that immersion of self-determination that has allowed us not to give up but to press on even in the most painful, difficult time," said Father Andrus.

In recent weeks, Catholic leaders have repeatedly issued calls for peace, even during tense standoffs between police and protesters at police headquarters and the site where Sterling was shot. Peace appeared to reign until two Baton Rouge Police officers and an East Baton Rouge sheriff's deputy were killed at a business off a local highway.

"God is faithful, and because of that, I believe God is [here] in the midst of this confusion and chaos," said Father Tom Ranzino, diocesan vicar general and pastor of St. Jean Vianney Parish in Baton Rouge. "If I can look above the conflict and see the pattern in suffering and death, we see that Christ is here."

"While we are deeply saddened by the lives taken and



Members of the St. John the Baptist Church choir in Zachary, La., sing while Zachary police officers look on at a prayer service on July 17 at the church in Baton Rouge, La. Pastors from several churches of all denominations spoke during the service. Many of those in attendance stayed afterward to pray the rosary. (CNS photo/Richard Meek, *The Catholic Commentator*)



'The authentic Catholic response is to pray and fast. From there, we open ourselves up to hear what God wants us to do next. This is an invitation from the Lord to drop to our knees and consult with the Lord to see what he wants us to do to bring about dialogue with people who are different than us.'

—Father Josh Johnson, associate pastor at St. Aloysius Parish in Baton Rouge

angry, we also have to remember that in the midst of this sin, God's faithfulness is here and that faithfulness is for us and will always be with us."

While celebrating Mass on the evening of the police shootings, Father Johnson once again addressed racial tensions and violence during his homily.

For Father Johnson, the issue, on the surface, could appear to be a conflict between his African-American heritage and his own faith—especially compounded by the fact that his father is a former Baton Rouge police officer. But he finds solace in his own spirituality and commitment to a prayerful life.

"It's disheartening," Father Johnson said, adding that he found it interesting that the officers were shot on a day when Baton Rouge Bishop Robert W. Muench announced a week of prayer and fasting in response to the Sterling shooting. "And at the same time, I feel even more resolve to do what we can to pray and fast."

"The authentic Catholic response is to pray and fast," Father Johnson added. "From there, we open ourselves up

to hear what God wants us to do next. This is an invitation from the Lord to drop to our knees and consult with the Lord to see what he wants us to do to bring about dialogue with people who are different than us.

"Whenever we open ourselves to hear their experience, to hear their story, we can build a relationship with people. But the only way we can open ourselves up to listen to people and hear what they have to say is if we are in a disposition to listen to God. That is what will bring people together."

The Rev. Stephen Byrd, who is pastor at First Baptist Church in Zachary, was among pastors from throughout the community who joined Father Bayhi to preach the message of hope and peace.

The answer is not a political one, said Rev. Byrd. "The answer is Jesus Christ and the message of his Gospel."

With God, there is no color, he said, adding that everyone "might as well start getting used to each other because we are going to spend the rest of our [time] together." †

Archbishop Gregory to chair bishops' conference's task force on race

WASHINGTON (CNS)—Archbishop Wilton D. Gregory of Atlanta has been appointed as chair of a new task force of the U.S. bishops to deal with racial issues brought into public consciousness following a series of summertime shootings that left both citizens and police officers among those dead.

The task force's charge includes helping bishops to engage directly the challenging problems highlighted by the shootings. Task force members will gather and disseminate supportive resources and "best practices" for their fellow bishops; actively listening to the concerns of

members in troubled communities and law enforcement; and build strong relationships to help prevent and resolve conflicts.

"By stepping forward to embrace the suffering, through unified, concrete action animated by the love of Christ, we hope to nurture peace and build bridges of communication and mutual aid in our own communities," said a July 21 statement from Archbishop Joseph E. Kurtz of Louisville, Ky., president of the U.S. Conference of Catholic Bishops (USCCB).

In addition to creating the task force and appointing its members, Archbishop Kurtz

also called for a national day of prayer for peace in our communities, to be held on Sept. 9, the feast of St. Peter Claver.

Archbishop Gregory is a former USCCB president. Other task force members are Archbishop Thomas G. Wenski of Miami, chairman of the USCCB Committee on Domestic Social Development; Bishop Shelton J. Fabre of Houma-Thibodaux, Louisiana, chairman of the USCCB Subcommittee for African-American Affairs; Bishop Jaime Soto of Sacramento, California, chairman of the USCCB Subcommittee on the Catholic Campaign for Human Development; and retired Bishop John H. Ricard of Pensacola-Tallahassee, Fla., who is president of the National Black Catholic Congress.

The day of prayer, according to a July 21 USCCB announcement about the task force's formation, will "serve as a focal point for the work of the task force."

The task force's work will conclude with the USCCB's fall general meeting in November, at which time it will report on its activities and recommendations for future work.

"I have stressed the need to look toward additional ways of nurturing an open,

honest and civil dialogue on issues of race relations, restorative justice, mental health, economic opportunity and addressing the question of pervasive gun violence," Archbishop Kurtz said. "The day of prayer and special task force will help us advance in that direction."

The task force will have bishop consultants, including Cardinal Daniel N. DiNardo of Galveston-Houston, who is USCCB vice president, as well as bishops whose jurisdictions have experienced extreme gun violence, or who otherwise bring special insight or experience on related questions. An equal or smaller number of lay consultants with relevant expertise will be appointed soon thereafter, the USCCB announcement said.

"I am honored to lead this task force which will assist my brother bishops, individually and as a group, to accompany suffering communities on the path toward peace and reconciliation," said Archbishop Gregory in a July 21 statement. "We are one body in Christ, so we must walk with our brothers and sisters and renew our commitment to promote healing. The suffering is not somewhere else, or someone else's; it is our own, in our very dioceses." †



'We are one body in Christ, so we must walk with our brothers and sisters and renew our commitment to promote healing. The suffering is not somewhere else, or someone else's; it is our own, in our very dioceses.'

—Archbishop Wilton D. Gregory of Atlanta, new chair of the USCCB's task force on race

From the Editor Emeritus/John F. Fink

20th-century Church: Pope Pius X condemns modernism

(First in a series of columns)

The Catholic Church was a much different church at the end of the 20th century than it was at its beginning.



Perhaps the difference is best shown by the fact that Pope Pius X condemned modernism in 1907.

Modernism was never formally defined, but the English modernist George Tyrrell said that a modernist was “any Christian of any denomination who is convinced that the essential truths of his religion and the essential truths of modern society can enter into a synthesis.” Pope Pius X disagreed.

Pius X is a saint, canonized by Pope Pius XII in 1954. He had a profound effect on the spiritual renewal of the Church, especially in reference to devotion to the Eucharist. But he was also a traditionalist who could not abide modern methods of scholarship.

He particularly disliked historical studies by theologians and scholars that showed how Catholic doctrines developed over

the centuries. Specifically, he deplored Scripture scholars who were showing that the Bible could not be read as a literal account of history.

In 1902, Father Alfred Loisy published *The Gospel and the Church* in which he said that the Gospels were never meant to be a biography of Jesus, but were records of the early Church’s faith experience. That’s what the Church teaches now, but in 1902 it was considered heretical.

When he became pope, Pius X condemned Loisy’s writings.

On July 3, 1907, Pius X had the Holy Office publish a decree that condemned 65 modernist propositions, and outlined ways to keep modernism out of seminaries and schools. Two months later, the pope issued the encyclical “*Pascendi*” in which he tried to impose a systematic destruction of modernism. He decreed that all clergy must take an oath disavowing modernism.

To carry out this suppression, Pius X ordered every diocese to set up a “vigilance committee” to root out any signs of modernism. These committees were to do their work in absolute secrecy. Anyone who disagreed with the condemnation of

modernism was to be excommunicated. The Vatican also set up a network of spies in some dioceses who kept their work secret and communicated in code. It seemed like a return to the days of the Inquisition.

This had a devastating effect on Catholic scholarship. Seminaries were forced to teach a biblical fundamentalism. Scholars were forbidden to question whether Moses wrote the first five books of the Old Testament (he didn’t), whether Isaiah had more than one author (it did), whether Matthew was the first Gospel written (it wasn’t), or whether Paul wrote the Letter to the Hebrews (he didn’t).

Those who supported Pius X called themselves “integral Catholics.” They began to search out for denunciation those whom they considered less than Catholics. Among those denounced were two future popes—Benedict XV and John XXIII.

Fortunately for the Church, the anti-modernist witch-hunt didn’t last past the death of Pius X in 1914. His successor, Benedict XV, condemned integralism in his first encyclical, and dismissed integralists within the Curia. But the reputation of the Church among scholars suffered well beyond that time. †

Faith and Family/Sean Gallagher

Let the light of Christ shine through you in this dark world

Dozens of faith-filled teenage boys processed prayerfully through the darkness. Leading the way was a priest who silently carried the Blessed Sacrament held in a monstrance. Six of the boys, dressed in the cassocks and surplices of altar servers, carried torches as they walked on either side of the priest.



Christ was the focus of this procession. It was his light that led the way through the darkness.

There were other lights shining that night, though. Thousands of lightning bugs blinked off and on all around the people in the eucharistic process on June 16 on the campus of Bishop Simon Bruté College Seminary in Indianapolis. It was a beautiful and moving sight to behold on the final night of the seminary’s Bishop Bruté Days, its annual vocations retreat and camping experience for teenage boys.

I took in the procession in my work as a reporter for *The Criterion*. Watching the procession move slowly through the seminary’s parklike campus toward its chapel amid the lightning bugs playing their part, I pondered how all of this was an image of the Church and its families in the world.

Through the power of the Holy Spirit, all believers in the world make up Christ’s mystical body here. We are his hands and his feet. With our voices, we share his good news with those who need to hear it, including ourselves. And we go forth with Christ’s wonderful light to enlighten a broken world cloaked in the darkness of sin and ignorance.

It is within families that this light is nurtured and strengthened to shine forth in warmth and truth. Parents help their children come to know and stay close to Jesus as they grow. And children are living signs to their parents of the continual youthful and innocent love of our Savior, who said that when we welcome a child, we welcome him (Mt 18:5).

Together, Catholic families are called and empowered by God’s grace to be beacons of Christ’s merciful light in this world, leading others and all being led by Christ to him, his Church and ultimately heaven itself.

Each of us as individuals and individual families might not put out much of Christ’s light. We are, after all, as broken as the rest of the world. But through the gift of baptism, we have been opened to the working of grace. And when we choose to cooperate with it, we shine forth like tiny lightning bugs in the midst of our dark world.

One lightning bug by itself won’t do much to illuminate a dark night. But bring thousands of them together like I saw on that night at the seminary, and it’s amazing to see how much light—and beautiful light at that—is produced. For believers, this is especially the case when we stay close to Jesus, the true light that led the way on the nighttime procession.

Each of us is charged by Christ to share his light in the world. And we do that best when we stay close to him, the source of any light we put forth.

This simply isn’t a duty, though. When we carry out this mission in the big and little events of our everyday lives in concert with other Catholics near and far who make up Christ’s mystical body in this world, both as individuals and in families, the light that shines out from us fills our dark world with a glow whose beauty can’t be denied.

As we draw others to this light, we’ll go together through the darkness of this world to the fullness of Christ’s light that will envelop us all in heaven. †

Reflection/Mike Krokos

Worried? Anxious? Afraid? Book offers scriptural insights to help

If you’re human, you can’t help but feel heartache and sadness when you learn of the latest tragedy that has taken the lives of countless innocent people—again.



We only need to turn to newspaper, TV or radio accounts to see how recent acts of evil have shaken communities in Orlando, Dallas,

Baton Rouge, or across the globe in Nice, France, and Istanbul, Turkey, to offer examples of senseless violence that have gripped humanity.

As our world seems to spiral more and more out of control, do you find yourself worried about the future? Anxious? Afraid?

Author Thomas Lamb’s 2014 book, *Do Not Worry, Do Not Be Anxious, Do Not Be Afraid: A Self-Help Manual for People Who Worry A Lot and Suffer Anxiety and Fear* offers a Scripture-based roadmap for leading Christ-centered lives despite the worry, anxiety and fear many of us face because of life’s ongoing challenges.

“In the Judeo-Christian Scriptures, there are over 200 sites where God’s people are

directed to not worry, not be anxious and not be afraid,” writes Lamb in the book’s introduction. “All of these messages come down to one thing: God is driving the bus ... we don’t have to worry. We don’t have to be anxious. We don’t have to be afraid.”

From the Book of Genesis to the Book of Revelation, the author shares more than 200 verses in the Bible that can lead us to “enjoy a wonderful, calm, peaceful mental status in spite of whatever difficulties arise,” Lamb says.

The idea for the book, he notes, came from a dreamlike experience he had in his 30s where he died, went to the throne of God, and was asked by our Creator: “Did you read my book?”

Since then, Lamb has read the entire Bible seven times, and read the Gospels of Matthew, Mark, Luke and John for 23 years in a row.

“When we read the Gospels, we are getting an inside view of God’s personality, God’s thinking and God’s mentality,” the author writes. “Our God is so generous that he reveals himself to whomever reads the Gospels. What an amazing gift this is. ... And the more we read the Scriptures, the stronger our faith becomes.”

Lamb, who studied for the priesthood

for several years where he developed a love and knowledge of Scripture, is a member of St. Christopher Parish in Indianapolis.

He completed graduate clinical training at the IU Medical Center in the department of psychiatry, and was appointed an assistant professor. Lamb later operated a private clinical practice. He also has earned a graduate degree in theology from Loyola University of New Orleans.

“Sacred Scripture has the power to inform us. Sacred Scripture also has the power to form us,” Lamb writes. “Sacred Scripture has the power to transform us into a spiritual being that is no longer troubled with worry, anxiety or fear.”

The words of the Bible, he added, are timeless.

“The ink of the Scriptures is never dry,” he writes. “It is as if it has just been written just for you and for me.”

(Mike Krokos is editor of *The Criterion*. Do Not Worry, Do Not Be Anxious, Do Not Be Afraid: A Self-Help Manual for People Who Worry A Lot and Suffer Anxiety and Fear, is available in paperback at outskirtspress.com, Amazon, and Amazon Kindle. The audio version of the book is available for free on audible.com.) †

Emmaus Walk/Debra Tomaselli

When challenges appear, I get by with a little help from above

Anger ... it’s not an emotion I generally feel.

But lately, while battling cancer, I’ve had moments of anger ... indeed, moments of outrage.



Fatigue has plagued me. My bones hurt, my muscles ache, my brain feels like a pincushion. Life before cancer treatments included full-time work, daily Mass

and volunteering. So far, I’m unable to resume any of that.

These days, I’m hanging close to home, requiring hours of rest to battle the relentless agonies.

Typically, I find peace by surrendering my will to God’s. However, one recent day, that didn’t happen. Forget God’s will. I wanted what I wanted.

Anger gained a foothold as I flung bullets of frustration at my dear husband, Joe.

I wanted control. I wanted to drive. I wanted good health. I wanted to do something useful.

Finally, trying to be helpful, Joe suggested I handle some banking for us.

I grabbed the paperwork, the car keys and headed out.

Wrapped in frustration, I exited the neighborhood, glanced at the clock and realized I could make it to the noontime Mass at a neighboring church. It was, however, in the opposite direction of the bank.

I paused but, still outraged, I kept heading to the bank.

As I drove, something nagged me to turn around and go to Mass. I resisted, but something, or was it Someone, persisted.

Finally, at the next traffic light, I made a U-turn.

Once inside the church, I chose a remote seat in the back pew. I didn’t want to see anyone I knew. I wasn’t in the mood to talk or visit.

Anger possessed me. I felt like a kid throwing a temper tantrum. It felt like I was frowning ... like my arms were crossed ... my back turned.

I was so mad. I was so mad at God.

It wasn’t the holiest stance before almighty God.

But I was there. I was there.

I remember little of the Mass, but after it ended, I lingered. Not because I felt pious. Not because the prayer melted my stubborn will.

I don’t know why I stayed. I still felt angry. I just stayed.

When I finally left the church, I noticed it was a beautiful sunny day. Not ready to go home yet, I decided to drive to the nearest Subway for lunch. I love their BMT sub.

I still felt cranky. I still wanted to be alone.

God knows I love a good deal, and as I approached the sandwich shop there was a colorful poster advertising an extremely low price for the sub of the day. The banner listed each day of the week, and the partnering sub on sale that day.

My heart leapt as I scanned the list. Monday was tuna. Ugh, don’t like that. Tuesday was honey ham, not my favorite. Today was Thursday. I shifted my gaze down the list. Thursday was ... unbelievably ... the BMT.

The annoyed kid in me relaxed. A slight smile formed on my lips. I turned and looked upward.

In the very breath of my existence, despite my attitude, God reached out and touched me.

“Don’t worry,” he seemed to whisper. “I know you inside and out. I’ve got your back.”

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

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

Sunday Readings

Sunday, July 31, 2016

- Ecclesiastes 1:2; 2:21-23
- Colossians 3:1-5, 9-11
- Luke 12:13-21

The first reading on this weekend is from the Book of Ecclesiastes, sometimes referred to as the Book of Qoheleth, a book rarely appearing in the readings at Mass. It is among the works in the Bible collectively called the wisdom literature.



As such, it says that the divinely revealed understandings of God and of God's law—so much a part of the Hebrew tradition—are not unreasonable or farfetched. To the contrary, these understandings of Revelation correspond with the highest of human logic and wisdom.

This weekend's reading shares a basic conviction of the authors of the wisdom literature, as well as with the prophets. This conviction is that humans create misery for themselves, even doom, by wandering from the path set down by God's law. In other words, people dig their own graves.

The Book of Qoheleth has the added opinion that in straying from God's law people also act unwisely and foolishly.

The origin of the name "Qoheleth" is unknown.

For its second reading on this weekend, the Church offers us a passage from St. Paul's Epistle to the Colossians. As was the case in so many cities and places in the Roman Empire of the last quarter of the first century, Colossae was essentially a pagan city. Christians there were in the minority at that time.

It was to inspire these Christians in Colossae that Paul wrote this letter. The first part of this reading insists upon the fact that true believers are united with Jesus. They share communion with him. When the last judgment comes and the books of life are balanced, faithful Christians will have Jesus at their side.

As the second point, Paul tells the Christians of Colossae that there is no

substitute for avoiding not just temptation, but also the occasions of sin. Christians should know that their instincts can be very powerful, and cannot always be trusted. Faithful followers of the Lord must put the inclinations of their instincts to the question of whether or not what is preferred is in fact in accord with the Lord's teachings.

St. Luke's Gospel is the source of the last reading. It is a parable, spoken by Jesus in response to an appeal to settle an argument a man was having with his brother.

In reply, Christ calls upon the man and the disciples to see material possessions for what they are. They are not the most important thing in the world. They do not endure. They bring no lasting satisfaction. They certainly have no eternal value.

Jesus speaks harshly in this passage. He calls a person who in a frenzy searches for material gain a "fool" (Lk 12:20). This term is not expressly an echo of the theme of the wisdom literature, but it absolutely consistent with the ideals of the wisdom writings.

Reflection

A modern French aircraft carrier, the "Richelieu," was named for one of the most effective architects of French glory and power four centuries ago, Cardinal Armand Jean de Plessis de Richelieu (1585-1642). As Bishop of Lucon, the cardinal instituted and carried through imaginative projects to restore a fervent Catholicism after the Reformation that had so battered the Church.

His brilliance led to his appointment as French prime minister. Never personally immoral, he nevertheless lost his spiritual bearings. Advancing France by cutting any corner was his only purpose in life.

When he was dying, according to one story, he said that if he had substituted his palace for a monk's cell, he would not fear death.

Cardinal Richelieu was only one of the untold people who have looked back over their lives and regretted their foolishness, but their foolishness was magnificent in the eyes of the world. †

Daily Readings

Monday, August 1

St. Alphonsus Liguori, bishop and doctor of the Church

Jeremiah 28:1-17

Psalms 119:29, 43, 79-80, 95, 102

Matthew 14:13-21

Tuesday, August 2

St. Eusebius of Vercelli, bishop

St. Peter Julian Eymard, priest

Jeremiah 30:1-2, 12-15, 18-22

Psalms 102:16-23, 29

Matthew 14:22-36

or Matthew 15:1-2, 10-14

Wednesday, August 3

Jeremiah 31:1-7

(Response) Jeremiah 31:10-12b, 13

Matthew 15:21-28

Thursday, August 4

St. John Vianney, priest

Jeremiah 31:31-34

Psalms 51:12-15, 18-19

Matthew 16:13-23

Friday, August 5

The Dedication of the Basilica of St. Mary Major

Nahum 2:1, 3; 3:1-3, 6-7

(Response) Deuteronomy 32:35c-36b, 39abcd, 41

Matthew 16:24-28

Saturday, August 6

The Transfiguration of the Lord

Daniel 7:9-10, 13-14

Psalms 97:1-2, 5-6, 9

2 Peter 1:16-19

Luke 9:28b-36

Sunday, August 7

Nineteenth Sunday in Ordinary Time

Wisdom 18:6-9

Psalms 33:1, 12, 18-22

Hebrews 11:1-2, 8-19

or Hebrews 11:1-2, 8-12

Luke 12:32-48

or Luke 12:35-40

Question Corner/Fr. Kenneth Doyle

Updated Roman Missal offers several options for penitential rite during Mass

QI have noticed that more often than not, the Confiteor ("I confess") is skipped at Mass, and the priest or deacon goes right into the "Lord, have mercy" prayer (*Kyrie*). I have inquired as to why they do this, but cannot get an answer. In the Tridentine Mass, the Confiteor was important enough to be said twice—



initially by the priest and then repeated by the altar servers. Is this just to save time, or are we forgetting the importance of asking for forgiveness before we ask for mercy? (Atlanta)

AIt appears you may be unaware of the options offered in the current edition of the *Roman Missal*, which was introduced in 2011. One of three different formulas may be chosen for the penitential rite, recited by the priest or deacon.

The first uses the Confiteor, with a text very close to the one you remember from years gone by. The second involves a short dialogue of psalm verses, while the third one uses three invocations made to Christ, with the congregation responding by calling out for mercy either in English or in Greek ("*Kyrie eleison*").

It is important to note, though—and this, perhaps, answers your concern—that all three formulas begin with the invitation by the priest for those present to acknowledge their sins in preparation for celebrating the Eucharist, and that all three are followed by the priest's words asking for almighty God to "have mercy on us, forgive us our sins and bring us to everlasting life."

QRecently, our bishop spoke out about how cold and unwelcoming some parishes can seem. I recall one instance where I called the priest at our church, and asked him to meet with three family members and myself (all of us, regular parishioners) to try to resolve some personal matters that we had.

I was shocked when he told me that family counseling was not a part of his training unless it involved a matter of religion, which it did not. He had no suggestions as to where I could seek help, and seemed bothered that I had even brought the matter to his attention.

My husband and I have been so put off by his response that we have not been to church

since. Where does the Church stand on parish priests counseling their parishioners? (Virginia)

AI agree with the priest on the matter, but not—if your portrayal is accurate—in the manner in which he responded. Very few parish priests are trained thoroughly in the science or art of counseling as a professional psychiatrist or psychologist might be.

Often in my own 50 years in the priesthood, I have declined to take on the role of primary counselor for someone with deep-seated issues, such as acute marital conflict, a long history of family tensions or even suicidal thoughts. I felt that it would have been irresponsible to assume an identity far beyond my skill set.

What I have tried to do, though—and what I think is always a priest's obligation—is to show sympathy and a desire to help. I regularly refer parishioners to our diocesan counseling center with its trained staff of professionals.

What I sometimes do, too, when I think an inquirer might find it more comfortable, is to meet with a person initially, try to clarify the issues and offer support, and then make the contact myself with our center to arrange an appointment for the one in need.

I do want to comment on your decision to stop going to church because of the way you were treated.

The only one you are hurting is yourself—by depriving yourself of the strength of the sacraments. Why not attend another nearby parish where you can participate in the Mass and receive the sacraments?

My Journey to God



I am Your Servant

By Karen Simpson

(Karen Simpson is a member of St. Martin of Tours Parish in Martinsville. A woman smiles as she is greeted by Sister Marica of the Missionaries of Charity at a home for the elderly in the Pashupatinath temple in Kathmandu, Nepal, on July 4, 2015. The nuns have been caring for the dying and the elderly sick at the destitute center since 1978, when Mother Teresa initiated the service at Nepal's holiest Hindu temple.) (CNS photo/Anto Akkara)

As soon as I awaken,
I start my day with prayer.
Here I am, Your servant.
If someone needs me, send me there.
I'll use the love that's in my heart
That you have given to me—
Your light that shines so brightly
For everyone to see.

A smile and a greeting
Can help someone have a good day.
It may send a little sunshine
As they continue on their way.
I saw a downhearted person,
His sign held firmly in his hands.
I'm sorry I don't have more to give.
I hope you understand.
You just need to call to Jesus.
There is power in His name.
Tell Him your sorrows and problems—
Your life will never be the same.

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. 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 or e-mail to nhoefler@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.

BACHMAN, Jr., Herman J., 86, St. Mary, Lanesville, July 16. Husband of Dolores Bachman. Father of Becky Kepley and Tim Bachman. Grandfather of three.

BIEVER, Marguerite H., 90, St. Paul, Tell City, July 11. Mother of Gina Braunecker, Diane White and Kevin Biever. Sister of Jeanette Gill, Blanch Lavin and Doris Werne. Grandmother of 11. Great-grandmother of 15.

BOATWRIGHT, Nera V., 96, St. Lawrence, Lawrenceburg, July 3. Mother of June Cheek, Dianna Donk, Judy Hastings, Jan Perdue, Victoria Wildridge and John Boatwright. Grandmother of 29. Great-grandmother of 43. Great-great-grandmother of 21.

EAST, Frank F., 91, St. Vincent de Paul, Bedford, July 13. Father of Linda Lee, Karen Shafer, Mary Anne Wargo, Alan, Ed, F. Darrell, Pat, Steve and Tim East. Brother of Opal Beltran, Carolyn, Rudy, Carl, Cecil and Terry East. Grandfather of 22. Great-grandfather of 25. Great-great-grandfather of five.

ECK, Edward, 79, St. Barnabas, Indianapolis, July 20. Husband of Mary Eck. Father of Laure Eck and Karen Powell. Brother of Clare Biggers, Dorothy St. Martin and Richard Eck. Grandfather of four.

FOX, Gertrude H., 98, St. Jude, Indianapolis, July 13. Sister of Anthony Laker. Aunt of several.

FREEMAN, William D., 87, Christ the King, Indianapolis, July 17. Father of Paul, Vince and William Freeman. Grandfather of six. Great-grandfather of two.

GERLACH, Amy, 90, St. Paul, Tell City, Jun 27. Mother of Vickie Deom, Dennis, Mike and

Paul Gerlach. Grandmother of nine. Great-grandmother of 10.

HUBER, Gregory R., 65, St. Lawrence, Lawrenceburg, July 6. Son of Rosemary Huber. Brother of Monica Murray and Anna Seymour. Uncle of several.

KAMER, Patrick G., 31, Our Lady of Perpetual Help, New Albany, June 28. Father of Daylee Kamer. Son of David and Reba Kamer. Brother of Liz Schroder, Chris and Tim Kamer.

LENAHAN, Thomas E., 90, Holy Spirit, Indianapolis, July 7. Father of Mary Armour, Catherine Barnes, Jean Pazos, Patricia, Brian, Daniel, Edward, John, Michael, Stephen and Thomas Lenahan. Brother of Mary McCarty, Eileen White, Bernard, James and Paul Lenahan. Grandfather of 34. Great-grandfather of 15.

LOOS, Elizabeth T., 91, SS. Francis and Clare of Assisi, Greenwood, July 14. Mother of Deborah Fraser, Cheryl Sietz, Charles and Michael Loos. Grandmother of 10. Great-grandmother of six.

LUEKE, Rita M. (Hardt), 84, St. Mary-of-the-Knobs, Floyd County, July 18. Mother of Barbara King, Teresa Varenhorst, Rose Marie, Gregory and Steven Lueke. Grandmother of six. Great-grandmother of four.

MAPPES, James M., 55, St. Roch, Indianapolis, July 20. Father of Carly and Markie Mappes. Son of Lois Mappes. Brother of Sharon Swhear, Debbie Watkins, Dianne Williams, Mark, Michael and Nick Mappes. Uncle of several.

MCCLURE, Marian P., 79, St. Jude, Indianapolis, July 18. Mother of Marianne Welch and George McClure. Sister of Catherine Fritz and Veronica Lee. Grandmother of two.

MURPHY, Mary R. (Gerlach), 78, St. Michael the Archangel, Indianapolis, July 10. Wife of Bill Murphy. Mother of Mary Price, Karen Purichia, Katie Waggoner, Bill, Brian, Devin and Tim Murphy. Sister of Tom Gerlach. Grandmother of 18.

NIMZ, Annette, L., 96, Good Shepherd, Indianapolis, July 10. Mother of Mary Barkow, Janet Bentley, Ann



North American Indian Days

Father Ed Kohler, pastor of Little Flower Parish in Browning, Mont., distributes Communion during Mass on July 10 at the close of North American Indian Days in Browning. Native Americans from 50 tribes across the U.S. participated in the annual event that began in 1951. (CNS photo/courtesy Catholic Extension)

Wilber, Janet, Patricia, David, Michael and John Nimz II. Grandmother of 10. Great-grandmother of 10.

O'NEIL, Patrick D., 62, Holy Spirit, Indianapolis, June 30. Husband of Terri O'Neil. Stepfather of Zachary Jessup, Adam McGill and Joe Wichman. Brother of Providence Sister Mary Joanne O'Neil and Robert O'Neil.

OVERLEY, Anthony J., 33, St. Roch, Indianapolis, July 2. Husband of Amber Overley. Father of Dani Anthony Overley. Son of Danny and Christine Overley. Brother of Andrea Overley-Thompson.

PESCI, Edith M., 94, July 5. Mother of Marie Christakos, Sandra Martin and Michael Pesci. Sister of Henry Michelini. Grandmother of five. Great-grandmother of five.

SIMON, Laurel J. (Poland), 71, St. Pius X, Indianapolis, June 27. Wife of Richard Simon. Mother of Jennifer Kerr and Richard Simon II. Sister of Nadine Melind, Andy, David, Jack, Mike, Pat and Tim Poland. Grandmother of five.

STRAYER, Mary Agnes (Klee) McNamara, 82, Holy Spirit, Indianapolis, July 8. Mother of Jenny Bilyeu, Michelle Hayden, Mary Venderley, Chris, Greg, John and Tim McNamara. Sister of Joe and Mike Klee. Grandmother of 21. Great-grandmother of one.

WALLACE, Shirley A., 80, Most Sacred Heart of Jesus, Jeffersonville, July 9. Wife of Richard Wallace. Mother of Shirley Conder, Diana Hambaugh, Rosemary Masterson, Becky Snyder, George and Larry Wallace.

Grandmother of 20. Great-grandmother of 25.

WARD, Kathleen, 68, St. Bartholomew, Columbus, July 13. Wife of Bobby Ward. Mother of Missy Fleetwood and Rob Ward. Sister of Cecilia Gross, Mary Sturgill, Marcus and Tom Camacho. Grandmother of eight.

WENZLICK, Jim, 82, St. Ann, Indianapolis, July 6. Husband of Leonora Wenzlick. Father of Susan Croft, Linda Gibson, Daniel and David Wenzlick. Grandfather of four. Great-grandfather of four.

WILLIAMS, Janice, 80, St. Roch, Indianapolis, July 15. Wife of Roger Williams. Mother of Cheryl Gray, Jeanine Ziedonis, Julie, David, Michael and Richard Williams. Sister of Anita Kelly, Kathy Stevens and Sally Trefz. Grandmother

of seven. Great-grandmother of one.

WORDEN, Rita L., 92, Sacred Heart of Jesus, Indianapolis, July 11. Mother of Jean Thompson, Danny, Jim, Joe, Steve and Tom Worden. Sister of Dorothy Frame and Therese Muschalik. Grandmother and great-grandmother of several.

WROBLEWSKI, Elizabeth M., 84, St. Roch, Indianapolis, July 1. Wife of Alfred Wroblewski. Mother of Theresa Goggins and Thomas Wroblewski. Grandmother of one.

ZURSCHEIDE, Eustasia L. (Oeffinger), 96, Our Lady of Perpetual Help, New Albany, July 14. Mother of Nancy Gardner and Susan ZurSchmeide. Grandmother of six. Great-grandmother of six. †

Munich, Kabul terror attacks are call to pray for peace, Pope Francis says

VATICAN CITY (CNS)—While recent terror attacks in Germany and Afghanistan bring sorrow and death to the world, they are also a reminder for Christians to pray fervently for peace, Pope Francis said.

After reciting the Angelus prayer with thousands of visitors in St. Peter's Square on July 24, the pope conveyed his sadness at "the tragic events in Munich, Germany, and in Kabul, Afghanistan, where many innocent people have lost their lives.

"To the extent that the difficulties seem more insurmountable and the prospects of security and peace seem more unclear, our prayer should be more insistent," he said.

Tragedy struck Munich on July 22 when 18-year-old gunman David Ali Sonboly shot and killed 9 people and wounded 35 others before killing himself during a shooting spree at a shopping center. Investigators said that they could find no clear motive and no known links to terror organizations.

Archbishop Joseph E. Kurtz of Louisville, Ky., president of the U.S. Conference of Catholic Bishops, echoed the pope's condolences in a statement following the attack in Munich, praying "that the suffering may

find comfort" and "the wounded may find healing."

"Our resolve turns toward an unwavering desire to be witnesses of love alive in the world. Against this resolve the forces of hatred and division cannot prevail. Let us draw strength from the courage of the victims and first responders in Munich so that we may continue down the path of peace, rejecting violence and that which seeks to divide us," he said.

The following day, two suicide bombers detonated their explosives during a peaceful protest by a group of Shiite Muslims in Kabul, Afghanistan. A third bomber was killed by security forces before he could detonate his bomb.

The Islamic State group claimed responsibility for the attack that claimed the lives of more than 80 people and left more than 240 wounded.

Pope Francis assured his "closeness to the families of the victims and the wounded" in both attacks.

"I invite you to join with me in prayer so that the Lord inspires in everyone resolutions of goodness and fraternity," the pope said after his Angelus address. †

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Catholics seek to change narrative of violence for denizens of Holy Land

WASHINGTON (CNS)—The event was designed to show the daily life and culture of those who live in the Holy Land, an area as beautiful and historic as it is conflict-ridden. And it did just that when one of the Palestinian Christians who was supposed to be present for a live video chat showed up late because he was detained at an Israeli checkpoint.



"If they're suspicious, they will make you wait," explained Nicola Kawas, who works with Christian senior citizens in Birzeit, north of Jerusalem.

He was one of three Palestinian Christians who spoke from the Holy Land with a Washington audience via Skype on July 16. The panel was part of Washington's Holy Land Festival, which seeks to celebrate the culture of those who live in the Holy Land by showcasing the food, music and dances of the area. The festival was trying to raise awareness this summer about the plight of those who live there, particularly the Palestinians, Christians and Muslims, who have long called the region their home.

Palestinians who live there live in a "special situation," said panelist Margaret Tarek Al-Sous. Palestinians are often searched and/or questioned at Israeli checkpoints before they are allowed to move through Bethlehem, and other cities that they and generations of their families have long inhabited. Depending on where they live, they may not be allowed to have a passport, but can travel with great difficulty using a travel document.

"We want people to know that we're trying to live a normal life in an abnormal situation. We're not terrorists," said Nicola Handal, a 20-year-old Palestinian who is Catholic and is visiting Washington this summer with Bethlehem University, the first Catholic university in the Holy Land, where he studies.

Bethlehem University, founded in 1973 by the Vatican and the De La Salle Christian Brothers, also is seeking better understanding of Palestinians and interreligious dialogue, and hosted a July 19 event in Washington so the students could talk about their experiences. Handal and three other Bethlehem University students are spending time in the nation's capital in July as part of a student ambassador and

internship program.

Living in a place like Gaza or where other Palestinians live in the Holy Land is like "living in a big prison," Handal said. "We're restricted."

To visit relatives, to visit holy places or even to move around within a city, Palestinians need to pass checkpoints and sometimes have to apply for permission. None of that guarantees that they will be able to move through the land where generations of their family have lived for centuries. Even a social media post by a Palestinian can prove troublesome and land you in jail, said Dina Awwad, another Bethlehem University student traveling with Handal.

It's difficult to fight popular depictions of Palestinians portrayed by others, labeling them terrorists or violent, Handal said.

Events like the Holy Land Festival in Washington are trying to change those views, at least abroad, not just by getting people talking, which they see as essential to that mission, but also by getting others to witness the beauty of the culture.

Part of the festival at Washington's Franciscan Monastery of the Holy Land included a Washington-area children's dance troupe that performed an Arab folk line dance. The festival also featured Arabic script, written from left to right, as well as culinary treats that can be found in the streets of Jordan and Bethlehem, and showcased the contributions of the Catholic Church—such as spiritual care in parishes, education in grammar schools and universities and health care in hospitals and clinics in the Holy Land.

For Father Jim Gardiner, a Franciscan Friar of the Atonement, and member of the Holy Land Committee of the Archdiocese of Washington, which organized the festival, the gathering offered "an alternative narrative to popular perceptions of violence," while celebrating the Palestinian culture and spirituality, he said. "Muslim participation is integral to the festival's Catholic Christian identity."

But moving beyond differences in the Holy Land will take more than just understanding the ins and outs of culture. On July 12, Archbishop Bernardito Aua, apostolic nuncio and permanent observer of the Holy See to the United Nations, spoke to the U.N. Security Council, clamoring for a solution to the problem in the region.

"The time is long overdue to put an end



Children from the Kufiyah Dabke Troupe dance at the Franciscan Monastery of the Holy Land in Washington on July 16. The monastery was the setting of the Holy Land Festival, which seeks to highlight the plight, but also the beauty, of the culture of Palestinians in the Holy Land. (CNS photo/Rhina Guidos)

to the Israeli-Palestinian conflict, which has become increasingly unacceptable as it becomes increasingly intractable," he said.

"For the Holy See," he said, "the two-state solution holds the best promise."

That means Palestinians would have an independent State of Palestine next to the State of Israel.

"Durable peace will remain a distant dream and security will remain an illusion if Israel and Palestine do not agree to exist side-by-side reconciled and sovereign within mutually agreed and internationally recognized borders," the archbishop said. "Let the two states be created now, for the sake of the Israelis and Palestinians who, in the depths of their hearts, desire nothing greater than peace and security."

For some like Christeen Darwish, a 20-year-old Catholic from Jericho, also in Washington with Bethlehem University this summer, hope is difficult to keep alive but it is all there is, she said. She wants nothing but peace for her people, for other Christians, for her Muslim neighbors and friends, and for all who live in the Holy Land. But the only ones who can change the situation for those who live in the region have not taken action.

"What's killing us Palestinians," she said, "is silence. The silence of the

governments."

Irish Father Michael McDonagh, international adviser to the Latin Patriarchate of Jerusalem, who also spoke on the panel at the Franciscan Monastery, said he finds it difficult these days to place hope on what politicians will and won't do.

"For me, God is in absolute charge, although I don't understand his ways," he said, adding that it's difficult to be a witness to the daily humiliations faced by Palestinians.

He spoke of a recent example of a Palestinian woman traveling with her son who has cerebral palsy, and was taking him for therapy in some baths. She was stopped at an Israeli checkpoint, was made to wait two hours in the heat and was asked for a birth certificate. It was hot, and she explained that it would be difficult to take her son back in the heat to look for it. Ultimately, she left her son at the checkpoint, went home to pick up the birth certificate, showed it to security, but was still denied permission to cross.

"My hope," concluded Father McDonagh "is in God opening eyes of understanding. For me, that's where my hope lies. ... It's not about the land, it's about the kingdom of God, and the kingdom of God is for all people." †



'The time is long overdue to put an end to the Israeli-Palestinian conflict, which has become increasingly unacceptable as it becomes increasingly intractable. For the Holy See, the two-state solution holds the best promise.'

—Archbishop Bernardito Aua, apostolic nuncio and permanent observer of the Holy See to the United Nations

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Attorney, panel weigh in on 'religious freedom in the workplace'

By Brigid Curtis Ayer

Special to The Criterion

CARMEL, IND.—Religious liberty expert Peter Breen outlined real and potential concerns facing citizens locally and across the country as new sexual orientation and gender identity (SOGI) ordinances advance.

Breen's June 18 presentation titled "Religious Freedom in the Workplace" was followed by a panel discussion of local business people and community leaders. The event was hosted at Our Lady of Mount Carmel Parish in Carmel, Ind., in the Lafayette Diocese.

Breen, who serves as special counsel to the St. Thomas More Society, a national public interest law firm in Chicago, gave an overview of religious liberty and various SOGI legal cases around the U.S. According to Breen, uncertainties are being created across the country as local governments pass similar ordinances.

The current trend to create or expand SOGI legislation may be moving Christians into "second-class citizens status," said Breen, as Christians' ability to freely exercise their faith is encroached upon.

Breen noted one obstacle in the challenge to protect religious freedom is the way people define the free exercise clause of the First Amendment.

"The Catholic Church has a very robust idea of free exercise," Breen said. He added that proponents of SOGI legislation believe the freedom of worship is applied in a limited sense to what is done behind the four walls of a church.

"Christianity requires going forth to preach the Gospel to all nations," Breen said. "We can't do that behind the walls of the church."

Breen also highlighted a key difference in the current debate over marriage, gender dysphoria, abortion and religious freedom from years ago involving the basis of reason. Supporters of abortion

and SOGI ordinances "no longer feel constrained to argue from reason and truth," Breen said. "In the Catholic Christian tradition, we have always said that our faith builds on reason. We are the ones talking about science and biology." He added this difference creates challenges in framing or engaging in dialogue on these issues.

Breen's presentation was followed by a panel discussion of business and community leaders. In addition to Breen, panelists included Mark Titus, chief operating officer of Schneider Corporation, an Indianapolis telecommunications company; Neil Rafferty, a business instructor at St. Theodore Guérin High School in Noblesville and private practice attorney; and Luci Snyder, a former Carmel City Council member who served on the council when the local SOGI ordinance was passed.

The city of Carmel's SOGI ordinance, which is an example of ordinances that could be passed in other local communities across the country, was passed last October and grants the Carmel city attorney the discretion to issue a warning or a fine up to \$500 for the first offense of discrimination against a member of the lesbian, gay, bisexual and transgender community. Additional offenses can include fines up to \$500 daily until the act of discrimination has been resolved.

Panelists were asked the impact of such an ordinance.

Snyder said that one of the problems with the Carmel ordinance—and something to look for in other attempted SOGI ordinances throughout the country—is that the terms "gender identity" and "presentation" are not defined, and missing definitions of these terms are "very movable."

She added that she had hoped for a longer debate so that some of these concerns could be clarified or addressed,



Peter Breen, left, Luci Snyder, Neil Rafferty and Mark Titus are part of a panel discussion during a "Religious Freedom in the Workplace" presentation held at Our Lady of Mount Carmel Church in Carmel, Ind., in the Lafayette Diocese on June 18. (Submitted photo by Brigid Curtis Ayer)

but once emotion entered the debate the chance of improving the language was "doomed."

Panelists were asked what potential impact the ordinance could have on their business. Titus said it could cause him to be in a position to violate his beliefs, limit how he operates his life and business, or re-evaluate what types of businesses he and others enter. He added these kinds of ordinances are chipping at the "core values" that Catholics share.

Rafferty said one of the things that attracted him to the job at Guérin High School was that he could teach about the truths of the faith in unison with the magisterium of the Church, and impart a "strong Catholic identity."

Among his concerns is the type of message an ordinance like this sends to youths.

"Young people are very impressionable," he said. "When [the city of] Carmel is telling you, the state is telling you and the president of the United States is telling you 'Catholics are wrong,' that's hard to resist."

Snyder said that the City Council did not discuss the kinds of accommodations businesses would have to make as a result of the ordinance. If a business refuses to serve a problematic customer or perform a job they don't want to do and the customer fits into a protected class—even if the refusal has nothing to do with a customer's sexual orientation or gender identity—that business could be fined if a complaint is filed, she said.

Denise McGonigal, a member of

Our Lady of Mount Carmel Parish, said she and others often struggle on how to respond to the labeling they hear.

"If you have a moral problem with gay 'marriage,' you're considered anti-gay or a bigot," she said. "I'm not anti-gay; I have a moral problem with gay 'marriage.'"

In response, Breen said that it is important to recognize that disagreement is not discrimination.

"Discrimination is wrong, but what we do is not discrimination," he said. "What we do in the Catholic Church, in our Catholic schools, in our dioceses—we are not discriminating, period." Breen added if you are confronted or labeled as being discriminatory, "You need to stop and address that right away. Don't let that go unchallenged."

Afterward, Glenn Tebbe executive director of the Indiana Catholic Conference, who serves as the legislative and public policy spokesperson for the Church in Indiana, said afterward currently there are 20 local SOGI ordinances in Indiana.

"Religious freedom requires the opportunity to live and conduct one's private and public life in accord with one's conscience and faith," Tebbe said. "Disapproval of one's conduct or lifestyle should not cause us to shutter our institutions or ministries. Private business owners need the freedom to follow their conscience without threat of penalty."

(Brigid Curtis Ayer is a correspondent for The Criterion.) †



'Discrimination is wrong, but what we do is not discrimination. What we do in the Catholic Church, in our Catholic schools, in our dioceses—we are not discriminating, period. ... You need to stop and address that right away. Don't let that go unchallenged.'

—Peter Breen, special counsel to the St. Thomas More Society

What was in the news on July 29, 1966? The Dutch Church takes risks, and a priest gets punished for birth control comments

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of *The Criterion*.

Here are some of the items found in the July 29, 1966, issue of *The Criterion*:

- Study projects with Lutherans are advocated
- Nuns 'invade' IU for summer session
- Points later modified: Papal discourse on evolution prompts reaction of scholars
- Methodists world leader supports Catholic views
- Vietnam action termed 'unjustified' at Geneva
- Italians dispensed from abstinence
- Better than inaction, they say: Dutch aware of risks in new thinking

"UTRECHT, The Netherlands—There is no one in Holland who does not recognize that there are many risks involved in the present wave of new thinking. ... The need to change, even if there are risks involved, seems universally accepted. But not every Dutch intellectual sees the risks in the same way. The real division in Holland is not between 'conservative' and 'progressive,' but between two main schools of progressive thought. One believes the present Church structure must be scrapped. ... The other... wants to go forward in constant dialogue with the mass of the people even if this means going much more slowly. ... The moderates quote the Dutch proverb: 'Don't throw away one pair of shoes until you have found another.'

The progressives answer that the old pair may only hinder the search, and that you would be quicker in bare feet. ... [Father J. van Kilsdonk] believes that the world in the last 50 years has entered a new phase in its evolution, and a similar evolution has to follow in the Church. This would cause many crises, among them a widespread decline in religious practice. But Father van Kilsdonk is not particularly worried about this. He agrees that many people who do not attend Sunday Mass or obey the other Church disciplines still regard themselves as members of the Church. 'There are,' he says, 'other ways of belonging to the Church than by going to Mass on Sunday.' ... The real test of our Christianity, he says, is not whether we go to Church, but whether we listen to three voices of inspiration—the Gospel and the original tradition of the Church; the world and the exigencies of humanity; and our own conscience.'

- Intercommunion service 'memorable,' writer says
- Farm workers need a minimum wage
- England moves to raise aid for private schools
- Jesuit disputes reasons given for state university 'firing'
- Brazilian Church drafts six points for *aggiornamento*
- Scecina sponsors Avondale nite
- Michigan votes tuition aid for private colleges
- Prayer for Pope John's cause
- Primate's visit to U.S. cancelled
- Pope comments on indulgences

- Top religion spokesmen ask Civil Rights action
- Tri-faith project seeks 7,000 jobs
- Bishops in Colombia seek moral reforms
- 'Catholic Hour' topic announced
- Non-Catholics included: Neighborhood children study art in Latin School project
- 'Sorry about that, Father'

"LIVERPOOL—Father Arnold McMahon, the young Catholic priest who aroused controversy last year by publicly advocating the right of Catholics to practice birth control, is en route to West Africa for a five-year assignment which he feels is partly 'corrective training.' He will serve in the Accra diocese, which embraces the Ghana capital. Before his liner sailed, he was quoted as saying: "... We expect to go where we are sent, but this came as a surprise. I could think of better places.'"

- Bishop Sheen due back on TV in fall



Read all of these stories from our July 29, 1966, issue by logging on to our archives at www.CriterionOnline.com. †