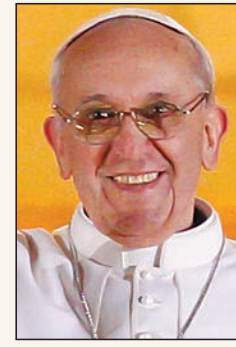


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Clarifying a question

Pope Francis names panel to study women deacons, page 15.

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A life-changing journey of faith



Young adults from the Archdiocese of Indianapolis pose for a group photo during World Youth Day in Krakow, Poland. Sixty-four young adults from central and southern Indiana made the 11-day pilgrimage to celebrate and deepen their Catholic faith with Pope Francis and more than 1.6 million young Catholics from around the world. (Submitted photo)

Pilgrims experience ‘spirit of peace and joy’ during World Youth Day in Krakow, Poland

By John Shaughnessy

Following the closing Mass of World Youth Day in Poland with Pope Francis on July 31, some young people from the Archdiocese of Indianapolis walked more than eight miles—in the rain—to get back to their buses.

When they arrived at the airport in Prague to begin their return flight to Indianapolis, 35 young adults from the archdiocese learned that their connecting flight to Paris had been canceled and rescheduled for a day later because of a strike by employees of Air France airlines.

Yet despite such setbacks and struggles, the enduring memories of

World Youth Day for the 104 youths and 64 young adults from the archdiocese are marked by the “spirit of peace and joy” that prevailed during the seven days at the end of July—when more than 1.6 million young people from around the world came together to celebrate and deepen their Catholic faith.

“A lot of things could happen when you get together a group of more than 1.6 million people—chaos, tension, violence, protests, clashes,” said Father Eric Augenstein, the director of vocations for the archdiocese and a leader of the archdiocesan pilgrimage to World Youth Day in Krakow. “But this gathering was marked by a spirit of joy and peace that can only be because it had the Gospel of Jesus Christ at its center.”

Father Augenstein was among six priests from the archdiocese who concelebrated the closing Mass with Pope Francis. The others were Fathers Dustin Boehm, John Hollowell, Jonathan Meyer, Martin Rodriguez, and Dominican Father Raymond-Marie Bryce.

“The first line of Pope Francis’ homily struck me the most,” Father Augenstein recalled. “He said that we have all come to Krakow to encounter Jesus Christ. We might be tempted to think that we were there to encounter the Holy Father, or the many saints of Krakow—like St. John Paul II and St. Faustina—or the young people gathered from all over the world. But those encounters were

See **PILGRIMS**, page 9

Don’t tuck life away, take risks, pope tells young people

KRAKOW, Poland (CNS)—Take risks and do not let life’s obstacles get in the way of encountering the true joy and life that Jesus can give, Pope Francis told more than 1.6 million young people.

“Don’t be afraid to say ‘yes’ to him with all your heart, to respond generously and to follow him,” the pope told pilgrims at the closing Mass on July 31 for World Youth Day. “Don’t let your soul grow numb, but aim for the goal of a beautiful love which also demands sacrifice.

“When it comes to Jesus, we cannot sit around waiting with arms folded; he offers us life. We can’t respond by thinking about it, or ‘texting’ a few words,” he told the young people, thousands of whom had spent the night camping at an area dubbed the Field of Mercy.

The lack of sleep and morning heat seemed to have little impact as the young men and women energetically waved their flags, and ran as close as possible to the popemobile to greet Pope Francis.

In his homily, the pope reflected on the Gospel story of Zacchaeus, a reviled tax collector who, due to his short height, climbed a sycamore tree to see Jesus.

The obstacles Zacchaeus faced—including his short stature—the pope said, can also “say something to us.”

“Even today we can risk not getting close to Jesus because we don’t feel big enough, because we don’t think ourselves worthy. This is a great temptation; it has to do not only with self-esteem, but with faith itself,” he said.

By not accepting themselves and their limitations, Christians deny their “real stature” as children of God and see themselves as unworthy of God’s love.

At the same time, he said, people will try to convince Christians that there are others who are unworthy of God’s love.

“People will try to block you, to make you think that God is distant, rigid and insensitive, good to the good and bad to the bad,” he told the young people. “Instead, our heavenly Father ‘makes his sun rise on the evil and on the good.’ He demands of us real courage: the courage to be more powerful than evil by

See **WYD**, page 8

High school seniors advise incoming freshmen on how to make the most of their experience

By John Shaughnessy

At 17, high school senior Jack Lockrem doesn’t hesitate when he begins to share his advice for helping an incoming freshman make the most of her or his high school experience:

“One of the best ways to make the most of your high school experience is to try, at least once, something completely out of your comfort zone—whether it’s an extracurricular activity, a challenging class or a class you normally wouldn’t think of taking.”

That’s exactly what Jack did at the beginning of his junior year at Bishop Chatard High School in Indianapolis. As someone who has gained the spotlight in leading roles in his school’s theater productions, Jack laughingly acknowledges, “I’ve never been a star athlete.” Still, he followed his friends’ suggestion to join the cross country team.

“It was excellent, and I’m running my senior year. It’s something I proudly wear on my chest,”

See **HIGH SCHOOL**, page 8



For Jack Lockrem, third from right, joining the cross country team at Bishop Chatard High School in Indianapolis led to a new challenge and a source of new friends. Here, he poses with fellow seniors on the team: Jackson Janowicz, left, John Hurley, Josef Eisgruber, Sam LeMark, Jacob deCastro, Daniel Burger and Rob Hofmann.

(Photo by John Shaughnessy)

Pope pays tribute to Holocaust victims in silence, prayer

OSWIECIM, Poland (CNS)—Sitting with head bowed and eyes closed, Pope Francis paid silent tribute to the victims of one of the worst atrocities of the 20th century.

The pope arrived on July 29 at the Auschwitz-Birkenau Nazi death camp in Oswiecim, an area now blanketed by green fields and empty barracks lined by barbed wire fences, remnants of a horror that remains embedded in history.

Used by the Nazis from 1940 to 1945, the camp was the Nazi's largest and consisted of three parts: Auschwitz I, where many were imprisoned and murdered; the Birkenau extermination camp—also known as Auschwitz II—and Auschwitz III (Auschwitz-Monowitz), an area of auxiliary camps that included several factories.

In 1942, Auschwitz became the site of the mass extermination of more than 1 million Jews, 23,000 Roma, 15,000 Soviet prisoners of war and thousands of Polish citizens of different ethnicities.

Among those killed were St. Maximilian Kolbe, a Polish Conventual Franciscan friar, and Edith Stein, a Jewish philosopher who converted to Catholicism and became a Carmelite nun, St. Teresa Benedicta of the Cross.

Crossing the gate inscribed with the infamous motto "Arbeit macht frei" ("Work sets you free") the pope quietly sat on a small bench for 10 minutes with his head bowed, occasionally glancing somberly around before closing his eyes in silent prayer.

He stood up, and slowly walked up to the wooden post of one of the barracks, reverently touching and kissing it.

The pope then made his way to Block 11 to greet a dozen survivors of the camp, including a 101-year-old violinist, who survived by being in the camp orchestra. Pope Francis greeted each survivor individually, gently holding their hands and kissing their cheeks.

Among the survivors was Naftali Furst of Bratislava, Slovakia, who was deported to Auschwitz and was evacuated to Buchenwald in January 1945 before his liberation.

Furst, who now lives in Israel, gave the pope a photograph showing him and other inmates imprisoned in the

Auschwitz barracks.

Pope Francis also signed a book for Furst before he made his way toward the "death wall" where thousands of prisoners were lined up and shot in the back of the head before their bodies were sent to the crematoriums.

Candle in hand, the pope lit an oil lamp in front of the wall, before praying and laying his hand on the wall. He then turned around and entered the barracks of Block 11.

Also known as "the death block" because the Nazis used it to inflict torture, it houses the cell where St. Maximilian Kolbe spent his final hours, starved and dehydrated before being given a lethal injection of carbolic acid.

Pope Francis entered the darkened cell, illuminated by a faint light from the corridor, revealing a candle, an engraved plaque marking the site of the Franciscan friar's death, and countless words—even a cross—etched on the walls by those who spent their final moments in the starvation cell.

Once again, Pope Francis sat in silence with his head bowed. Alone in the cell for eight minutes, he occasionally looked up to contemplate his surroundings.

Outside the cell, he signed the visitors' book, writing a simple message: "Lord, have mercy on your people. Lord, forgive so much cruelty."

Pope Francis then made his way to the Holocaust memorial at Auschwitz II-Birkenau, driven in an electric cart on a path parallel to the railroad tracks that carried countless men, women and children to their death. It now leads to a monument that honors their memory.

To the left of the memorial lay the ruins of one of four crematoriums used to incinerate the bodies of those who died of disease or starvation, or who were executed in the two gas chambers housed within the extermination camp.

The pope approached the memorial to the victims, lined with 23 plaques, each inscribed with a message in a different language: "Forever let this place be a cry of despair and a warning to humanity, where the Nazis murdered about one and a half million men, women and children, mainly Jews from various countries of Europe."



Above, Pope Francis greets survivors of the Auschwitz-Birkenau Nazi death camps at the wall of death at Auschwitz in Oswiecim, Poland, on July 29. (CNS photos/Paul Haring)



Left, Pope Francis touches the death wall at the Auschwitz Nazi death camp in Oswiecim, Poland, on July 29.

Passing each plaque, Pope Francis reached the end of the monument where he set a candle in a large glass bowl and once again stood in silence, clasping his hands together over his chest in prayer.

While he prayed, the voice of Poland's Chief Rabbi Michael Joseph Schudrich echoed Psalm 130 in Hebrew throughout the camp. The psalm begins with a cry to God: "From the depths, I have cried out to you, O Lord."

The event ended with the pope greeting 25 people honored as "righteous among the nations," a recognition of non-Jews who risked their lives to save Jews from the Nazi extermination.

Among those present for the solemn occasion was Rabbi Abraham Skorka, a longtime friend of the pope from Buenos Aires.

Speaking to journalists on July 28, Rabbi Skorka recalled a telephone conversation with Pope Francis in which he asked about the visit to Auschwitz.

"The pope told me, 'I am going to behave the same way I did in Armenia—the places where people were killed—I will remain silent,'" he said.

"From a theological point of view and from a biblical point of view, this attitude means a lot," the rabbi said. †

Pope Francis prays for peace, protection from violence, terrorism

KRAKOW, Poland (CNS)—Here is the English-language text of a prayer for peace and protection from violence and terrorism that Pope Francis recited on July 30 at St. Francis Church in Krakow before heading to the World Youth Day prayer vigil:



Pope Francis

O almighty and merciful God, Lord of the universe and of history. All that you have created is good and your compassion for the mistakes of mankind knows no limits.

We come to you today to ask you to keep in peace the world and its people, to keep far away from it the devastating wave of terrorism, to restore friendship and instill in the hearts of your creatures the gift of

trust and of readiness to forgive.

O Giver of life, we pray to you also for all those who have died as victims of brutal terrorist attacks. Grant them their eternal reward. May they intercede for the world that is torn apart by conflicts and disagreements.

O Jesus, Prince of Peace, we pray to you for the ones who have been wounded in these acts of inhuman violence: children and young people, old people and innocent people accidentally involved in evil. Heal their bodies and hearts; console them with your strength and, at the same time, take away any hatred and a desire for revenge.

Holy Spirit Consoler, visit the families of the victims of terrorism, families that suffer through no fault of their own. Wrap them in the mantle of your divine mercy. Make them find again in you and in themselves the strength and courage to continue to be brothers and sisters for others, above all for immigrants, giving witness to your love by

their lives.

Touch the hearts of terrorists so that they may recognize the evil of their actions and may turn to the way of peace and goodness, of respect for the life and for the dignity of every human being, regardless of religion, origin, wealth or poverty.

O God, eternal Father, in your mercy hear our prayer which we raise up to you amidst the deafening noise and desperation of the world. We turn to you with great hope, full of trust in your infinite mercy. Made strong by the examples of the blessed martyrs of Peru, Zbigniew and Michael, who have rendered courageous testimony to the Gospel, to the point of offering their blood, we entrust ourselves to the intercession of your Most Holy Mother. We ask for the gift of peace and of the elimination from our midst of the sore of terrorism.

Through Christ our Lord. Amen. †

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Benedictine Archabbot Kurt Stasiak solemnly blessed in liturgy celebrated on July 26

By Sean Gallagher

In a liturgy replete with deep and ancient rituals, Archbishop Joseph W. Tobin solemnly blessed Benedictine Archabbot Kurt Stasiak on July 26 at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad.

Archabbot Kurt was elected the 10th abbot and seventh archabbot of Saint Meinrad Archabbey on June 2 by the solemnly professed monks of the southern Indiana monastic community.

The Mass involved Archabbot Kurt laying prostrate on the floor of the church while a litany of the saints was prayed. He also ritually received a book of the *Rule* of St. Benedict, a miter, crosier and ring in addition to the blessing he received from Archbishop Tobin.

Although abbots use much of the regalia of bishops, they are not ordained to the episcopate.

Saint Meinrad Archabbey, which was established in 1854, has operated Saint Meinrad Seminary and School of Theology throughout much of its history. Some 80 percent of the current priests of the Archdiocese of Indianapolis have received at least some of their priestly formation at Saint Meinrad, many studying under Archabbot Kurt when he taught sacramental and liturgical theology there.

Benedictine Father Justin DuVall, Archabbot Kurt's predecessor, led Saint Meinrad Archabbey from his election on Dec. 31, 2004 until his resignation, announced earlier this year, took effect on June 2. He now serves as vice rector of the archdiocese's Bishop Simon Bruté College Seminary in Indianapolis.

(For more information on Saint Meinrad Archabbey, visit www.saintmeinrad.org.) †



Benedictine Archabbot Kurt Stasiak lays prostrate on July 26 on the floor of the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad during a praying of a litany of the saints that was part of the Mass in which the newly elected leader of Saint Meinrad Archabbey was solemnly blessed by Archbishop Joseph W. Tobin, kneeling at right. (Photos courtesy of Saint Meinrad Archabbey)



Above, Archbishop Joseph W. Tobin, right, shakes hands with Benedictine Archabbot Kurt Stasiak after the July 26 Mass.

Left, Benedictine Father Justin DuVall, left, and Benedictine Archabbot Kurt Stasiak exchange a sign of peace during the July 26 Mass. Father Justin led Saint Meinrad Archabbey from his election on Dec. 31, 2004, until his retirement, announced earlier this year. It took effect on June 2, the day of Archabbot Kurt's election.

Right, Benedictine Archabbot Kurt Stasiak, right, greets Archbishop Emeritus Daniel M. Buechlein during the July 26 Mass. Archbishop Buechlein, previously a member of Saint Meinrad Archabbey, has lived at the monastery since his 2011 retirement as the shepherd of the Archdiocese of Indianapolis.



It's not right to equate Islam with violence, Pope Francis tells reporters

ABOARD THE PAPAL FLIGHT FROM KRAKOW, Poland (CNS)—An economy that focuses on the god of money, not human beings, is the foundation of terrorism, Pope Francis said.

Speaking to journalists aboard his return flight from Krakow, Poland, on July 31, the pope also stressed that violence exists in all religions, including Catholicism, and it cannot be pinned to one single religion.

"I do not like to speak of Islamic violence because every day when I look through the papers, I see violence here in Italy," the pope told reporters. "And they are baptized Catholics. There are violent Catholics. If I speak of Islamic violence, I also have to speak of Catholic violence," he added.



Pope Francis speaks with journalists aboard his July 31 flight from Krakow, Poland, to Rome. (CNS photo/Paul Haring)

Spending about 30 minutes with reporters and responding to six questions, Pope Francis was asked to elaborate on comments he had made flying to Poland on July 27 when he told the journalists that religions are not at war and want peace.

The pope's initial comment came in speaking about the murder on July 26 of an elderly priest during Mass in a Catholic church in Saint-Etienne-du-Rouvray, France. Two men, armed with knives, entered the church during Mass. The attackers murdered 85-year-old Father Jacques Hamel, slitting his throat. The Islamic State group later claimed responsibility for the murder.

Although the death of the French priest was committed in the name of Islam, the pope said that it is unfair to label an entire religion violent because of the actions of a few fundamentalists.

"One thing is true. I believe that in almost all religions, there is always a small fundamentalist group. We have them, too," the pope said. "When fundamentalism goes to the point of killing—you can even kill with the tongue. This is what St. James says, but [you can kill] also with a knife.

"I do not think it is right to identify Islam with violence. This is not right, and it is not true," he continued.

Instead, the pope said, those who choose to enter fundamentalists groups, such as the Islamic State, do so because "they have been left empty" of ideals, work and values.

The pope was also asked about accusations of sexual abuse made against Australian Cardinal George Pell,

prefect of the Vatican's Secretariat for the Economy.

Pope Francis said the accusations are unclear, but are in the hands of investigators. He also warned against deeming alleged accusations true or false before they are investigated thoroughly.

"If I would give a verdict for or against Cardinal Pell, it would not be good because I would judge prematurely," he said. "We should wait for justice and not judge beforehand [or] a verdict by the press, a verdict based on gossip."

Pope Francis was also asked if he was all right after he stumbled and fell during Mass outside the Marian shrine of Jasna Gora in Czestochowa on July 28. He missed a step as he was blessing the altar and an image of Mary with incense.

"I was looking at the Madonna, and I forgot about the step," he recalled. "I had the thurible in my hand, and I just let myself fall. If I had tried to resist, then there would have been consequences."

Regarding his ability to speak and relate to young people, the pope told journalists that he likes to talk to them "because they tell me things that I never thought about before or that I never thought through."

He also emphasized the importance of a "dialogue between past and future," and said older and younger generations must learn to speak to and learn from each other.

"Listen to them, speak to them because they must learn from us, and we must learn from them. That is how history is made, that is how we grow. Without closing them off, without censoring them," Pope Francis said. †



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Editorial

What do I own, and what owns me?

It's been nearly a quarter of century since the American bishops published their 1992 pastoral letter "Stewardship: A Disciple's Response." In the intervening years, Catholic dioceses, parishes and schools throughout the United States and many other countries have been teaching stewardship "as a way of life."

In preparation for the 25th anniversary of "the stewardship pastoral" in November 2017, we should re-examine our assumptions about what stewardship means and what difference it makes in the lives of individuals, families and Christian communities.

Seattle Archbishop Thomas J. Murphy (1932-1997) was a principal architect of "Stewardship: A Disciple's Response." He was a passionate advocate for stewardship who traveled all over North America, giving talks on the pastoral letter encouraging clergy and lay leaders to broaden and deepen their understanding of this often misunderstood concept.

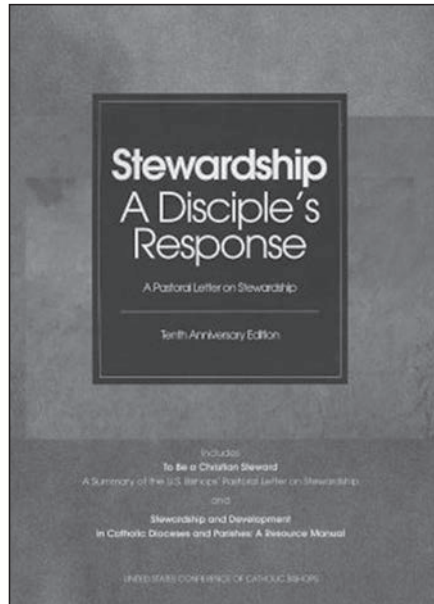
Archbishop Murphy frequently posed the question: "What do I own, and what owns me?" He used this question to encourage his listeners to do an examination of conscience on their basic stance toward all God's gifts—spiritual and material.

Am I owned by (or obsessed with) material things? With vanity or pride? With relationships and sexuality? Or do I recognize that a good and gracious God is truly the owner of all that I possess? And do I understand and accept my role as the steward (caretaker, manager or guardian) of all that God has given me, including my mind, my emotions, my talents and my material possessions?

Archbishop Murphy's approach was unconventional. Sometimes it was threatening. In 1992, most Catholics (including most clergy) didn't talk about stewardship much. When they did, they used the still popular imagery of "time, talent and treasure." That meant they regarded stewardship as a means for recruiting volunteers or raising money. They did not consider it to be a practical form of spirituality or a way of living the Gospel.

Archbishop Murphy and the committee of bishops who wrote the stewardship pastoral (with input from many priests, religious and lay people, including Protestants who had been talking about stewardship a whole lot longer than Catholics) were determined to change things.

They wanted Catholics to recognize in stewardship the universal call to holiness, and the Lord's invitation to a radical form of conversion. Their most fundamental conviction was that stewardship was a way of living the Gospel that is ideally suited to the circumstances facing "Catholic citizens of a wealthy, powerful nation facing many questions about its role in the waning years of a troubled century—members of a community blessed with many human and material resources, yet often uncertain about how to sustain



Pictured is a booklet of the American bishops' pastoral letter "Stewardship: A Disciple's Response."

and use them" (Archbishop Thomas J. Murphy, stewardship talk, Indianapolis, on Nov. 29, 1993).

In the nearly 25 years that have passed, what progress have we made? Do our clergy, religious and lay faithful have a richer understanding of the spirituality of stewardship, or are we still focused on time, talent and treasure? Does the Catholic community as a whole accept its prophetic role in shaping the values of 21st-century America? Or are we still troubled and uncertain about how to sustain and use the incredible gifts our generous and loving God has entrusted to our care?

In other words, do we ask ourselves, "What do I own, and what owns me?" Or do we presume that what we have belongs to us to do with as we think best?

When we take this stewardship question seriously, our focus switches from what is self-serving to what best serves the needs of others. Accepting the fact that God alone is the *owner*—and that we are called to be God's trusted *stewards*—changes everything. We see ourselves and the world around us with new eyes. We take what has been freely given to us, and we grow it and share it for the good of all.

Dioceses, parishes and schools who embrace stewardship as a way of life gain a new perspective on the challenges they face carrying out the Church's mission. Instead of seeking gifts of time, talent and treasure (as important as these are), we seek disciples who are eager to give up everything they possess in order to follow Christ wholeheartedly.

Naïve? Impossible? Hopeless? "It's often tempting to think so, but 2,000 years of Christian history have proven beyond all doubt that when disciples "seek first the kingdom of God" (Mt 6:33), everything else the Church needs will be given to us.

Stewardship is essential to what Pope Francis calls "missionary discipleship." We are called to be faithful and responsible stewards of all God's gifts, including our time, talent and treasure—and much more besides. May the gracious God who gives us everything inspire us to be generous stewards of all that we have and are!

—Daniel Conway

Reflection/Sean Gallagher

Slain French priest can inspire us all to be witnesses to the Gospel

No one would have blamed Father Jacques Hamel for living in quiet retirement. He was an 85-year-old French priest, who had ministered faithfully for 58 years. If he had asked to retire from public ministry, no one would have batted an eye. In fact, he would have been praised for his long-standing fidelity to priestly ministry.

But he, like so many other priests around the world, knew that being a priest is more about who he is than what he does. It's a calling that shapes the entirety of one's life. Conformed to Christ at his ordination in 1958, he was "a priest forever, according to the order of Melchizedek" (Heb 7:17). He knew that in his heart and soul, telling a fellow priest that he would serve "until my last breath."

On July 26, Father Hamel did what priests do. He celebrated Mass in the parish church in Saint-Etienne-du-Rouvray near Rouen in northern France. During that Mass, though, two men stormed into the church shouting allegiance to the Islamic State. According to an eyewitness, they forced Father Hamel to kneel before the altar and then proceeded to slash his throat.

His last breath happened during a Mass, which is at the heart of the priesthood to which Father Hamel had dedicated his life.

The jihadists subsequently took the small congregation hostage, severely injuring one of them. They were eventually shot and killed by French police.

Father Hamel, who had been such a faithful witness to Christ in his life, was also a faithful witness to Christ in his death. He was and remains a martyr, the Greek word for "witness" used from the earliest days of

the Church to refer to people who died for their faith.

Some 1,800 years ago, the early Christian theologian Tertullian wrote that "the blood of the martyrs is the seed of the Church." It was a pithy summary of the fact that the more Christians suffered for the Gospel at the hands of Romans and other early persecutors, the more people were drawn to the faith.

In that spirit, may the blood of Father Hamel help the Christians of today around the world be renewed and strengthened in their faith, and to draw others to it or back to it. This would be especially fitting in Father Hamel's France, once so strong in the faith, which over the decades of his priestly ministry became much more secularistic.

To carry out this mission of growing the faith, we have to put ourselves at risk. In most cases, we will not face death like Father Hamel did. But it can mean that we open ourselves to people we might ordinarily feel uncomfortable around. If Jesus spent time with public sinners and gentiles in his day, could we not reach out, say, to convicts, immigrants and others at the margins of society?

It can also mean that we risk putting our social fears aside and witness to our faith through our words and deeds in our own society which, like France, is becoming more secularistic. It's easy today to hide one's faith and act as if it doesn't exist. It's harder to be a public Christian.

But the grace of God flows through the blood of martyrs like Father Hamel to help us who live on to grow in our own faith. Let us grab hold of that grace and be clearer witnesses to the Gospel here and now.

(Sean Gallagher is a reporter for The Criterion.) †

The Human Side/Father Eugene Hemrick

Lessons for countering today's malaise with simplicity

Whenever I was anxious about disturbing events, my Italian grandfather would say, "Gini, it is all in the Bible. Not only does it contain the same distressing happenings of today, but also the wisdom needed to contend with them."

St. Matthew's Gospel contains the wisdom of which my grandfather spoke. Christ prays, "I give praise to you, Father, Lord of heaven and Earth, for although you have hidden these things from the wise and the learned you have revealed them to the childlike" (Mt 11:25).

In lauding childlikeness, Christ exalts the virtue of simplicity that is wisdom par excellence for our times. What does simplicity mean? An example from popular folk etymology about ancient Rome gives us one answer.

During Rome's golden years, proud Roman senators commissioned marble busts of themselves to be made.

The folk tale goes that as demand for busts grew, craftsmen couldn't keep up because of the time-consuming smoothing process marble requires. As a consequence, corners were cut by filling in rough spots with wax.

During an extremely hot summer, the wax began to melt, exposing the marble's imperfections. Roman senators crafted a law that read in Latin "*sine cera*," meaning without wax.

Waxing over the flaws in marble was outlawed. Hence it is from "*sine cera*" that our word "sincerity" might be derived.

"Sincerity" connotes simplicity. It

prompts us to tell the truth as it is, no forked tongue and no forgery, and to be a straight arrow and a person of one's word.

Simplicity is contrary to the Roman senators who exalted themselves. To be simple is to be self-effacing and modest.

When Christ says, "No one can serve two masters" (Mt 6:24), he points to another quality of simplicity: not seeking adulation while at the same time professing to serve others. Simplicity simply means surrendering one's self entirely to the task.

Undoubtedly, today's life is very complex. Would, however, things be different if it was simplified according to the Bible, if there was less waxing over the truth, less double-mindedness, less self-serving and self-exaltation, and people simply turned to God in gratitude for their gifts, existence and for having been chosen to serve God's creation?

(Father Eugene Hemrick writes for Catholic News Service.) †

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.

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Love heals old wounds, prevents new ones

In *“Amoris Laetitia”* (“The Joy of Love”), Pope Francis extols the value of mercy, of not being judgmental toward sinners who have fallen short—sometimes by great lengths—of the high standards married couples are called to maintain. The Holy Father affirms the traditional teaching about the indissolubility of marriage, but he asks us not to condemn those whose marriages have failed.

This is the paradox of Jesus’ own teaching. He maintained strict adherence to the lifelong commitment that a man and a woman make to each other—rejecting the compromise that Moses allowed in cases of divorce. But Jesus did not condemn people who were unable to observe God’s law. He forgave them, and urged them to seek healing and reconciliation in their lives.

The attitude of Pope Francis toward those who have suffered through divorce is uncompromising. “Divorce is an evil,” the pope writes. “And the increasing number of divorces is very troubling. Hence, our most important pastoral task with regard to families is to strengthen their love, helping to heal wounds and working to prevent the spread of this drama of our times”

(“The Joy of Love, #246).

Hate the evil that divorce is, the pope tells us, but love those who have suffered through it. Heal the wounds created (or exacerbated) by divorce, and work to prevent new, deeper wounds from being inflicted on families, especially innocent children.

This is why the Holy Father reminds us that those who have divorced and entered into new marriages are not excommunicated. They have not been cast out of the community of faith, and therefore they should not be shunned.

“They are not excommunicated, and they should not be treated as such since they remain part of the ecclesial community. Language or conduct that might lead them to feel discriminated against should be avoided, and they should be encouraged to participate in the life of the community. The Christian community’s care of such persons is not to be considered a weakening of its faith and testimony to the indissolubility of marriage; rather such care is a particular expression of its charity” (#243).

Once again, Christianity seems paradoxical. Those who have acted

in ways that are contrary to Church teaching are not to be rejected out of hand. They must be loved and cared for, and encouraged to participate in the life of the community—for their own sake and for the sake of their children.

Pope Francis combines his message of love and acceptance for divorced couples with a stern warning about the welfare of their children. “Never ever, take your child hostage! You separated for many problems and reasons. Life gave you this trial, but your children should not have to bear the burden of this separation or be used as hostages against the other spouse. They should grow up hearing their mother speak well of their father, even though they are not together, and their father speak well of their mother. It is irresponsible to disparage the other parent as a means of winning a child’s affection, or out of revenge or self-justification. Doing so will affect the child’s interior tranquility and cause wounds hard to heal” (#245).

Once again, Pope Francis follows the example of Jesus by reserving some of his harshest criticism for those who would either deliberately or unwittingly inflict harm on their children.

“For this reason,” the pope writes,

“Christian communities must not abandon divorced parents who have entered a new union, but should include and support them in their efforts to bring up their children” (#246).

Keeping these families apart at arm’s length “as if they were somehow excommunicated” does nothing to heal their wounds. It merely continues the vicious cycle in which old wounds create new ones. “We must keep from acting in a way that adds even more burdens that children in these situations already have to bear!” (#246)

The good of children should always be our first priority—as parents and as a community of faith. In our weakness, and our sin, we Christians have too often neglected this important truth.

By the grace of God, love heals our wounds. We can be confident that where genuine mercy is present, hope and healing can always be found. That’s why Pope Francis challenges us not to reject those who have divorced even when they have entered into new unions.

Love, forgiveness, healing and hope are the gifts we have all received from our merciful God. Let’s not hold back these gifts but share them generously with all our sisters and brothers! †

El amor cura viejas heridas y previene las nuevas

En su exhortación apostólica *“Amoris Laetitia”* (“La alegría del amor”), el papa Francisco ensalza el valor de la misericordia, no mostrarnos sentenciosos con los pecadores que no han logrado cumplir, a veces por mucho, con los elevados estándares que los casados están llamados a mantener. El Santo Padre reafirma las enseñanzas tradicionales acerca de la indisolubilidad del matrimonio pero nos pide que no condenemos a aquellos cuyos matrimonios han fracasado.

Esta es la paradoja de las enseñanzas del propio Jesús: proponía una adherencia estricta al compromiso para toda la vida que el hombre y la mujer se hicieron y rechazaba el compromiso que permitía Moisés en casos de divorcio. Pero Jesús no condenaba a quienes no podían cumplir con las leyes de Dios. En cambio, los perdonaba y los instaba a que buscaran sanación y reconciliación en sus vidas.

La actitud del papa Francisco respecto de quienes han sufrido la experiencia de un divorcio es inflexible. El Papa señala que “el divorcio es un mal, y es muy preocupante el crecimiento del número de divorcios. Por eso, sin duda, nuestra tarea pastoral más importante con respecto a las familias, es fortalecer el amor y ayudar a sanar las heridas, de manera que podamos prevenir el avance de este drama de nuestra época”

(“La alegría del amor,” #246).

Con esto, el Papa nos dice que debemos odiar el mal que representa el divorcio pero amar a quienes han sufrido esa experiencia. Debemos sanar las heridas creadas (o exacerbadas) por el divorcio y esforzarnos en prevenir la aparición de otras heridas más profundas que aquejen a las familias, especialmente a los niños inocentes.

Es por ello que el Santo Padre nos recuerda que quienes se han divorciado y han formado nuevos matrimonios no están excomulgados. No se han convertido en parias de la comunidad de fe y, por consiguiente, no deben ser excluidos.

[Estas personas] “no están excomulgadas” y no son tratadas como tales, porque siempre integran la comunión eclesial. Estas situaciones “exigen un atento discernimiento y un acompañamiento con gran respeto, evitando todo lenguaje y actitud que las haga sentir discriminadas, y promoviendo su participación en la vida de la comunidad. Para la comunidad cristiana, hacerse cargo de ellos no implica un debilitamiento de su fe y de su testimonio acerca de la indisolubilidad matrimonial, es más, en ese cuidado expresa precisamente su caridad” (#243).

Nuevamente, el cristianismo parece algo paradójico. No se debe apartar ni rechazar a quienes han actuado en

contravención a las enseñanzas de la Iglesia; por el contrario, debemos amarlos, cuidarlos y animarlos a participar en la vida de la comunidad, por su propio bien y por el de sus hijos.

El papa Francisco combina su mensaje de amor y aceptación respecto de los divorciados con una advertencia muy seria en cuanto al bienestar de los hijos. “Jamás, jamás, jamás toméis el hijo como rehén. Os habéis separado por muchas dificultades y motivos, la vida os ha dado esta prueba, pero que no sean los hijos quienes carguen el peso de esta separación, que no sean usados como rehenes contra el otro cónyuge. Que crezcan escuchando que la mamá habla bien del papá, aunque no estén juntos, y que el papá habla bien de la mamá. Es una irresponsabilidad dañar la imagen del padre o de la madre con el objeto de acaparar el afecto del hijo, para vengarse o para defenderse, porque eso afectará a la vida interior de ese niño y provocará heridas difíciles de sanar” (#245).

Una vez más, el papa Francisco sigue el ejemplo de Jesús al dedicar algunas de sus críticas más severas a quienes, ya sea deliberada o inconscientemente, causan daño a sus hijos.

“Por esto—escribe el Papa—las comunidades cristianas no deben dejar solos a los padres divorciados en nueva unión. Al contrario, deben

incluirlos y acompañarlos en su función educativa” (#246).

Mantener alejadas a estas familias, “como si estuviesen excomulgadas” no ayuda en nada a sanar esas heridas. Esto solamente sirve para perpetuar el círculo vicioso en el que las viejas heridas generan otras nuevas. “Se debe obrar de tal forma que no se sumen otros pesos además de los que los hijos, en estas situaciones, ya tienen que cargar” (#246).

Como padres y como comunidades, el bienestar de los hijos siempre debe ser nuestra primera prioridad. En medio de nuestra debilidad y nuestro pecado, los cristianos muy a menudo hemos descuidado esta importante verdad.

Por la gracia de Dios, el amor sana nuestras heridas. Podemos tener la plena confianza de que donde exista una genuina misericordia, siempre encontraremos esperanza y sanación. Es por ello que el papa Francisco nos exhorta a que no rechacemos a quienes se han divorciado, aunque hayan formado nuevas uniones.

El amor, el perdón, la sanación y la esperanza son los dones que todos hemos recibido de nuestro Dios misericordioso. ¡No seamos avaros con estos dones y compartámoslos generosamente con nuestros hermanos y hermanas! †

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 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.celebratemarriageministry.com. Questions: 317-489-1557, olgmarriageministry@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.

August 19

Louisville Slugger Field, 401 E. Main St., Louisville, Ky. **New Albany Deanery Catholic Youth Ministries outing to see Louisville Bats vs. Indianapolis Indians**, meet

at 6 p.m., game begins at 7 p.m., fireworks after game, \$10 includes reserved seating, Bat's hat and food voucher. Register by Aug. 17: 812-923-8355 or sandy@nadyouth.org.

Harrison Lake Country Club, 524 N. Country Club Road, Columbus. **Golf Scramble to celebrate St. Bartholomew Parish's 175th anniversary**, 4-person golf scramble, 11 a.m. registration and lunch, shotgun start 12:30 p.m., \$100 per player, \$400 per foursome, Aug. 14 registration deadline. Information: 812-378-1944 or athletics@stbirish.net.

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, "In Pursuit of Equal Dignity" by Duke University graduate and Rhodes Scholar Jay Ruckelshaus, Mass, breakfast and program, 7-9 a.m., \$15 members, \$21 non-members, breakfast included. Reservations and information: www.catholicbusinessexchange.org.

August 19-20

Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., Indianapolis. **Augustavaganza**, 4 p.m.-midnight, bingo, Monte Carlo, catered dinner. **5K Walk/Run and 1 mile Family Run** Sat. 9 a.m., registration 8-8:30 a.m. Information: 317-357-1200.

St. Thomas Aquinas Parish, 4625 N. Kenwood Ave., Indianapolis. **Sausage Fest**, Fri. 6 p.m.-midnight, Sat. 5 p.m.-midnight, sausage, food, music, games. Information: 317-253-1461.

August 20

St. Barnabas Church, 8300 Rahke Road, McNally Hall Entrance 8, Indianapolis. **Substance Abuse Ministry Workshop**, 9 a.m.-3 p.m., free, register online at www.archindy.org/plf/ministries-sam. Information: 317-236-1475, jlebeau@archindy.org.

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

August 20-21

St. Mary-of-the-Knobs Parish, 5719 Saint Mary's Road, Floyds Knobs. **"Knobfest"**, Sat. 9 p.m.-midnight, Louisville Crashers, gambling and beer garden 6 p.m.-midnight, Sun. 10:30 a.m.-3 p.m., home-cooked chicken dinners, booths, prizes, quilts, bingo, kids' zone. Information: 812-923-3011.

August 21

St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. **Parish Festival**, 11 a.m.-6 p.m., chicken and roast beef dinner. Information: 812-623-2964.

St. Paul Catholic Center, 1413 E. 17th St., Bloomington. **"Welcome Back Everybody!"** pitch-in picnic, after 5:30 p.m. Mass. Information: 812-339-5561. †

Retreats and Programs

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

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.

August 26-28

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **Living Monastic Values in Everyday Life**, Benedictine Brother Martin Erspamer, presenter, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

August 27

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Engaging Compassion**, presenter Vanessa Hurst, 9 a.m.-3 p.m., \$65 includes lunch, or register and pay

in advance with a friend for \$55 per person. Information and registration: 317-788-7581, www.benedictinn.org.

September 1

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Christian Simplicity: Care for Our Common Home**, session one of five stand-alone sessions (Sept. 1, 8, 15, 22 and 29), facilitators Benedictine Sisters Sheila Marie Fitzpatrick and Angela Jarboe, and Patty Moore, 7-9 p.m., \$25 per session or pay \$100 in advance for all five sessions, book \$15 if needed. Information and registration: 317-788-7581, www.benedictinn.org.

September 2-4

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **Simplicity: To Have is Not to Be**, Benedictine Father Vincent Tobin, presenter, \$255 single, \$425

double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

September 8

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Personal Retreat Day**, 9 a.m.-4 p.m., \$35 includes a room for the day and lunch, spiritual direction available for an additional fee. Information and registration: 317-788-7581, www.benedictinn.org.

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Christian Simplicity: Care for Our Common Home**, session two of five stand-alone sessions, facilitators Benedictine Sisters Sheila Marie Fitzpatrick and Angela Jarboe, and Patty Moore, 7-9 p.m., \$25 per session, book \$15 if needed. Information and registration: 317-788-7581, www.benedictinn.org. †

VIPs



Dr. Edward and Nancy (Hancock) Cummins

Dr. Edward and Nancy (Hancock) Cummins, members of St. Luke the Evangelist Parish in Indianapolis, celebrated their 50th wedding anniversary on July 16. The couple was married on July 16, 1966, at the Old Cathedral in Vincennes, Ind. They have one child, Tiffany Cummins Weiss, and one grandchild. †

John and Karen (Shoemaker) Kane, members of St. Simon the Apostle Parish in Indianapolis, celebrated their 50th wedding anniversary on July 30. The couple was married on July 30, 1966, at St. Mark Church in Gary, Ind. They have three children, Kimberly Huff, Teresa Jones and John R. Kane. They also have six grandchildren. †

Aug. 22 is deadline to get T-shirt with registration for Sept. 10 run/walk

The St. Mary's Village Church Hunger Bust Fun Run/Walk to raise money for Providence Food Pantry in West Terre Haute will be held at Saint Mary-of-the-Woods College, 3301 St. Mary's Road, in St. Mary-of-the-Woods, on Sept. 10.

Check-in is from 9-9:45 a.m., and the race begins at 10 a.m. The entry fee is \$10. Participants are also asked to bring a box of saltine crackers to donate to the pantry on the day of the event. The run/walk is approximately two miles.

A registration form can be downloaded from

Facebook—search on Hunger Bust Fun Run/Walk. Mailed entries must be received by Aug. 22 to receive a T-shirt.

Checks should be made payable to Hunger Bust/St. Mary's Village Church, and mailed to St. Mary's Village Church, P.O. Box 155, St. Mary-of-the-Woods, IN 47876. Indicate the size of T-shirt desired: Youth Small (size 6-8), Medium (size 10-12) or Large (size 14-16), or Adult Small, Medium, Large, XL, XXL or XXXL.

For more information, call 812-535-3048 or e-mail jrichey75@gmail.com. †

Aug. 23 is deadline to register for National Council of Catholic Women gathering in Indy

The National Council of Catholic Women (NCCW) will host its annual convention this year at the Downtown Marriott, 350 W. Maryland St., in Indianapolis, on Sept. 7-10. The deadline to register is Aug. 23.

NCCW acts through its members to support, empower and educate all Catholic women in spirituality, leadership and service. NCCW programs respond with Gospel values to the needs of the Church and society in the modern world.

The theme of this year's convention is "Catholic Women: Instruments of Mercy." Speakers include motivational speaker Judy Hehr, CatholicMom.com blogger and "Catholic Weekend" show co-host Maria Morera Johnson, president and CEO of Catholic

Charities USA Dominican Sister Donna Markham, and human trafficking survivor Katariina Rosenblatt.

Other opportunities during the conference include Masses with Archbishop Joseph W. Tobin, Archbishop Joseph E. Kurtz of Louisville, Ky., who also serves as president of the U.S. Conference of Catholic Bishops, and Bishop Gregory L. Parkes of Pensacola-Tallahassee; confession, prayer and meditation time; silent and live auctions; vendors and exhibits, and more.

Registration is \$370 for the full conference, or \$150 per selected day. The cost includes breakfast on Friday.

For more information, a schedule, accommodation options and to register, log on to nccw.org/2016 Annual Convention. †

Project Rachel Retreat for grief over abortion to be held on Aug. 26-27 in the greater Bloomington area

Whether a woman or man, participant or family member or friend, the grief over an abortion is often so deep that it seems to be silent. They may bear this burden for years, thinking that there is no hope of forgiveness or peace.

A Project Rachel Retreat will be held on Aug. 26-27 in the greater Bloomington area. This retreat is a safe place to renew and rebuild hearts broken from abortion. It offers a confidential environment where individuals can begin the process of healing.

For more information or to register, call 317-452-0054, or e-mail projectrachel@archindy.org. Registration deadline is Aug. 19.

Those wishing to pray especially for individuals attending the weekend retreat or to write them a letter of encouragement may submit their prayer, spiritual bouquet or letter to projectrachel@archindy.org by Aug. 24. For more information, e-mail projectrachel@archindy.org or call 317-452-0054. †

Seymour parish welcomes former members of Brownstown faith community

By Sean Gallagher

The former Our Lady of Providence Parish in Brownstown helped bring Linda Jackson back to the Church.

She had grown up as a member of St. Ambrose Parish in Seymour. But when she was in her 40s, she stopped practicing her faith—until her elderly father needed her help to get to church.

So Jackson, 62, took him to Mass at Our Lady of Providence, which at the time was near where he lived and had a Sunday Mass time that was convenient for him.

She soon discovered that the small Seymour Deanery faith community—made up of 43 households—rejuvenated her faith.

“If they needed anything, they would call me, because I lived so close to it,” Jackson said. “It was a lot of responsibility, but I loved it.

“It strengthened my faith because I didn’t look at it as something I had to do. I looked at it as something I got to do. I looked forward to doing it and being there.”

When Archbishop Joseph W. Tobin announced in February that Our Lady of Providence Parish would be closed and merged with St. Ambrose on July 1, Jackson was angry.

“It was very difficult at first,” she said. “It was a hard journey. But through prayer, I found peace.

“You can’t lose anything unless you let it be lost. I’m not losing Our Lady of Providence. It will always be there in my heart and my memories.”

The closure of Our Lady of Providence Parish and its merger with St. Ambrose was part of the archdiocese’s Connected in the Spirit planning process, which began in November 2014 for the Bloomington,

Connersville and Seymour deaneries.

Members of St. Ambrose Parish, led by its pastor, Father Daniel Staublin, are working to welcome the former members of Our Lady of Providence into their faith community.

For St. Ambrose parishioner Sylvia Rust, this is an important task—and a personal one. Living in the middle of Jackson County about halfway between the two churches, two of her six children were baptized at Our Lady of Providence.

“It’s very important to welcome those people properly,” Rust said. “They were deeply rooted in that church.

“Things happen in life that we might not understand. We need to rely on the providence of God and see that there’s something in store for us. We need to be welcoming.”

Members of St. Ambrose have made personal phone calls and visits to former members of Our Lady of Providence.

They have also invited them to become involved in various ministries at St. Ambrose.

A welcome dinner for former members of Our Lady of Providence Parish took place at St. Ambrose on July 9.

Reminders of Our Lady of Providence can also be found at St. Ambrose. The Book of the Gospels that was used at Our Lady of Providence Church is now used at Masses in the church in Seymour. And a votive candle stand from the former Brownstown parish that features an image of Our Lady of Providence is now being used at St. Ambrose Church.

“They’re opening their arms, their hearts, their prayers and their thoughts to us,” said Jackson. “Father Dan has done the same thing. They have really made us feel welcome.”

Father Staublin also noted that while Our Lady of Providence Parish has



Members of the former Our Lady of Providence Parish in Brownstown sit in the church on June 26 during the final Sunday Mass celebrated there. The parish was merged on July 1 into St. Ambrose Parish in Seymour as part of the archdiocese’s Connected in the Spirit planning process. (Submitted photo)



‘We’re all part of the Catholic community of Jackson County, whether we’re from the old Our Lady of Providence Parish, whether we’re Latinos, whether we live in Seymour or out in the county. We’re all still one faith family.’

—Father Daniel Staublin, pastor of St. Ambrose Parish in Seymour

been closed, its church remains open for occasional liturgies, including a wedding that is scheduled to take place in October.

“The church hasn’t closed,” he said. “It’s changed. But it’s still there, and it will still be used as a worship site for funerals, weddings, baptisms and other kinds of special liturgies.”

He recognizes, though, that the closure of the parish is difficult for many of its former members.

One of them is Maureen Pesta, who had been a member of Our Lady of Providence for 45 years and was “deeply disappointed” by Archbishop Tobin’s decision.

“My faith is not affected by what people say or do,” Pesta said. “I cope with this unfortunate development in my usual ways—feeling gratitude for family and

friends, creating artwork and praying for a bit of wisdom.”

Father Staublin and the members of St. Ambrose have also been praying for wisdom to seek the best way to move forward after the merger of Our Lady of Providence into St. Ambrose.

There is now one parish in Jackson County made up of members from diverse backgrounds, Father Staublin said.

“We’re all part of the Catholic community of Jackson County, whether we’re from the old Our Lady of Providence Parish, whether we’re Latinos, whether we live in Seymour or out in the county,” Father Staublin said. “We’re all still one faith family.”

(For more information on the Connected in the Spirit planning process, visit www.archindy.org/connected.) †



‘It was very difficult at first. It was a hard journey. But through prayer, I found peace. You can’t lose anything unless you let it be lost. I’m not losing Our Lady of Providence. It will always be there in my heart and my memories.’

—Linda Jackson, former Our Lady of Providence parishioner

11th Annual Nativity Auguststravaganza August 18-20, 2016

4:00 pm—Midnight
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Bingo • Rides • Children’s Games

Live Entertainment

8:00 pm - 11:00
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Nativity Catholic Church
7225 Southeastern Ave.
Indianapolis, IN
(317) 357-1200
www.nativityindy.org



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August 18

6:00-8:00 pm - Cookies and Canvas
Great fun for families
\$25 per canvas
(must preregister on Nativity’s website)

August 19

4:30 pm - Balloon Launch Opening to the Festival

Catered Dinner
Fried Chicken and Kids Meal
\$9 Adults - \$7 Kids 10 and Under

August 20

Nativity Fit 5K Run/Walk (9:00 am)
(8:00 am race day registration)
1 mile family fun run

Catered Dinner
Prime Rib and Oven Roasted Turkey
carving stations with all the sides
Kids Meal
\$10 Adults - \$6 Kids 10 and Under

5:30 pm - Evening Mass

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Local Catholic Company serving the Archdiocese of Indianapolis

St. Nicholas Annual Church Picnic

Sunday, August 21, 2016
Serving 11:00 AM to 6:00 PM
Mass at 10:30 AM

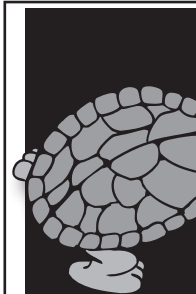
Featuring:

- All you can eat buffet dinner – Fried Chicken or Roast Beef
- Also St. Nicholas Famous Turtle Soup
- Carry out available all day for dinners and soup
- Games for the whole family

Directions:

- I-74 to the Sunman-Milan exit #156
- Turn south on SR 101 to Sunman (approx. 4 miles)
- After RR tracks turn right and follow signs to St. Nicholas Church (approx. 3 miles)

Contact the parish office with any questions
(812) 623-2964



St. Nicholas Church
6461 E. St. Nicholas Dr.
Sunman, IN 47041
www.stnicholas-sunman.org
License: 141608

HIGH SCHOOL

continued from page 1

Lockrem says.

“When I joined cross country, it helped me become a better friend with some people and create friendships with other people I normally wouldn’t hang out with. By trying something different, you may end up finding something you’re passionate about, and you’ll find a great community there.”

Carson Hambrick’s passion flows as she shares her advice to incoming high school freshmen.

“Enjoy the little things,” says Carson, a senior at Father Michael Shawe Memorial Jr./Sr. High School in Madison. “I am now a senior and thinking about graduating this coming year makes me extremely sad because I wish I had appreciated more of my high school career. I remember being a freshman, and just counting down the days until I was a senior and just ready to be at the top.

“Another piece of advice I would give

is to never, ever put things off. If you have a task that has a deadline or that’s important, just get it done. Turning in



Carson Hambrick

a project or a paper that only reflects half your talent—because you waited until the last minute—is never worth it. You will do yourself a favor getting a head start on homework and other projects, and your grades will definitely

reflect your hard work.”

Jacqueline Kennedy has seen the rewards of that “high focus, hard work” approach in her first three years at Father Thomas Scecina Memorial High School in Indianapolis.

“I want all freshmen to know that they need to take every opportunity to improve themselves, to give 100 percent of their effort in all that they do, and to always hang onto their faith, as it will help them persevere,” the Scecina senior says. “Even if all their hard work doesn’t

produce immediate effects, it will all pay off in the end, sometimes in the most unexpected ways.”



Jacqueline Kennedy

Jacqueline experienced one of those “unexpected ways” this summer.

“I was taking a variety of courses—mostly math and science courses—and I checked the mail one day over the summer. I got a letter from

Phi Beta Kappa telling me that I won an award as Scecina’s recipient for the 2016 Outstanding Academic Achievement Award for High School Juniors. I did not know that this award existed, so it came as a surprise to me and an effect of my hard work.”

Even as a senior, Jonathon Anderson of Roncalli High School in Indianapolis remembers one of the most difficult challenges that most incoming freshmen face: “It can be intimidating entering a new school with new people, especially

being the youngest.” He offers this advice for confronting that challenge:

“It is incredibly important to put yourself out there. The more you put yourself outside your comfort zone, the quicker you will adapt and thrive.

“For example, as a freshman, I decided to apply to be a class co-president. I was very nervous, considering that I had never done something such as this. Yet, participating in student council ended up being one of the most influential experiences of my life. I learned to be a leader, to speak in public, to get involved, and to handle more responsibilities. Being a student council co-president encouraged me to further my leadership skills.”

Most of all, Jonathon believes incoming freshmen will get their high school experience off to a positive start if they follow a basic, six-step approach:

“I encourage all freshmen to be bold, work hard, keep your grades up, be yourself, attend school events and activities, and always be compassionate.” †

Message to freshmen: High school is a time to get involved, strive to improve

By John Shaughnessy

Here are some other pieces of advice that high school seniors want to share with incoming freshmen to help them make the most of their high school experience:

Become the person you want to be. “High school is all about building your character and flourishing into the person that you want to be,” says Jonathon Anderson, a senior at Roncalli High School in Indianapolis.

“I have gained confidence, motivation and vision from my experiences. I just recently started a windshield repair business, and hope to grow that over the course of my senior year. I am also very excited to work for Habitat for Humanity in Morgan County this year.”

Challenge yourself academically. “If you try to

coast, you’ll do fine, but if you push yourself to take harder classes, you may find things you want to do the rest of your life, and you’ll learn that you can push yourself,” says Jack Lockrem, a senior at Bishop Chatard High School in Indianapolis.

Create positive relationships with your teachers. “Be friendly with your teachers. Create a positive relationship with them,” says Jack. “Talk with them after class and casually joke with them—outside the classroom. I have found that having those kinds of relationships with teachers has helped me expand my horizons, and helped me narrow down what I want to do with my life.”

Get involved. “Sports, clubs, programs, student council, prom committee—I have been involved in many of these, and I do not regret it one bit,” says Carson

Hambrick, a senior at Father Michael Shawe Memorial Jr./Sr. High School in Madison. “It has helped shape me into the person I am today by giving me leadership and social skills.”

Learn outside the classroom. “While on the math academic super bowl team, I learned extra math skills, and our school’s Right to Life club has taught me more about the importance of life,” says Jacqueline Kennedy, a senior at Father Thomas Scecina Memorial High School in Indianapolis.

Always strive to improve. “Even as I head into my senior year, I plan on continuing to try my best, keep involved and become a better person than I was last year,” Jacqueline says. “The goal is to keep improving in every way that I can.” †

Parents: Make time for prayer, Sunday Mass a priority for your family

By John Shaughnessy

As a new school year begins, the focus for children and adults usually turns to studies, sports and other extracurricular activities. Yet the school year can also be a time for families to strengthen their faith.

Catholic school principals from across the archdiocese were recently asked to share their advice on how children and parents can work together to strengthen their faith. Here are some of their thoughts:

• “Pray with, around and for your children each morning when you wake,” says Angela Bostrom, principal of St. Malachy School in Brownsburg.

“Before they leave for school, say this pray with them, ‘Dear Jesus, I love you. Please help me this day to be kind, gentle and quick to obey.’”

• “The source and summit of the Catholic faith is the Eucharist,” says Matt Hollowell, the principal of Cardinal Ritter Jr./Sr. High School in Indianapolis. “So celebrate the Eucharist as a family at a Mass every Sunday.”

• “Read Matthew Kelly’s *Building Better Families*,” says Kim Becker, principal of St. Elizabeth Ann Seton School in Richmond. “We incorporate some of the ideas in our daily announcements. Also, make the 10 Commandments a priority—especially ‘Keep holy

the Sabbath.’”

• “It’s not too late for our families to celebrate this Extraordinary Jubilee of Mercy,” says Mindy Ernstberger, principal of Our Lady of Providence Jr./Sr. High School in Clarksville.

She suggests that families travel either to SS. Peter and Paul Cathedral in Indianapolis or the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad to pass through the “Doors of Mercy” there as part of the process for receiving a plenary indulgence. (See related story on page 15.)

“By this experience, families can truly grow spiritually together.” †

Tips to parents will help children make the most of the school year

Special to The Criterion

As a parent and an educator, Gina Fleming knows the impact that both roles can have on a child’s education.

Here, the superintendent of Catholic schools for the archdiocese offers five tips to parents to help their child make the most of their school year.



Gina Fleming

Trust. “Trust that your Catholic school leaders, teachers and staff members care deeply for your child and all others they serve. Though you may not always agree, trust that your child’s best interest is at heart. (And when you don’t agree, come to the table together to discuss. You will find that you have far more commonalities than differences.)”

Communicate. “You are your child’s first teacher. Catholic school leaders and teachers look to you as your child’s greatest advocate. Share what you know about your child’s spiritual, intellectual, social, emotional and physical strengths and needs. Be open to hearing what these professional educators witness as well. You are modeling the keys of effective communication for your child on a daily basis.”

Engage. “Take advantage of the opportunities to share in the formation of our youths by getting involved in volunteer activities and on boards, commissions or committees that serve the parish and/or school.

Engage in service learning projects, Masses and other celebrations of our faith. Not only will you have a better sense of all that your child experiences, but you will also model for him/her the importance of good stewardship.”

Maintain high expectations. “Your child is a special

gift from God. He/she is capable of great things. While children learn differently and at varied rates, all can learn and grow. Support your child by enforcing healthy study habits, good work ethic, perseverance and persistence. Insist upon personal best in behavior, attitude and performance.”

Be the Christian example our children deserve. “You have already shown your love for your child in countless ways, one of which is choosing Catholic education for him/her. Your actions, attitudes and behaviors speak much louder than words. Consider the example you set when at home, at school, at the ball field, in the arrival/dismissal line, and throughout the community.

“Our children rely on each of us to be the face of Christ to all we encounter, so that in turn, they can be Christ to the world.” †

confession, especially your weaknesses, your struggles and your sins.”

“Don’t be afraid to say ‘yes’ to him with all your heart, to respond generously and to follow him! Don’t let your soul grow numb, but aim for the goal of a beautiful love which also demands sacrifice,” the pope said.

Zacchaeus’ final obstacle, he noted, did not come from within, but from the “grumbling of the crowd, who first blocked him and then criticized him” for being a sinner.

God challenges Christians to be more powerful than evil by loving everyone, and to risk being ridiculed for believing “in the gentle and unassuming power of mercy,” he said.

As he did with Zacchaeus, Jesus looks beyond appearances and faults to the heart—something young people are called to imitate, the pope said.

“Don’t stop at the surface of things; distrust the worldly cult of appearances, applying makeup on our souls so we seem better than we are,” he said. “Instead, establish the most secure connection, that of the heart that sees and transmits goodness without tiring.”

Although the Mass brought the World Youth Day celebrations to an end, Pope Francis invited the youths to continue along the path that began with their pilgrimage to Krakow and bring the remembrance of God’s love to others.

“Trust the memory of God: his memory is not a ‘hard disk’ that saves and archives all our data, but a tender heart full of compassion that rejoices in definitively erasing every trace of evil,” the pope said.

Before concluding the Mass with the recitation of the *Angelus* prayer, the pope invited the youths to carry the “spiritual breath of fresh air” back to their countries and communities and “wherever God’s providence leads you.”

That same providence, he concluded, is “one step ahead of us” and “has already determined the next stop in this great pilgrimage begun in 1985 by St. John Paul II!

“So now I am happy to announce that the next World Youth Day—after the two that will be held on the diocesan level—will take place in 2019 in Panama,” Pope Francis told the youths. †

WYD

continued from page 1

loving everyone, even our enemies.”

The pope noted that Jesus looks at all people with the same gaze he looked at Zacchaeus, not taking into account his sins, wealth or social standing.

“God counts on you for what you are, not for what you possess. In his eyes, the clothes you wear or the kind of cell phone you use are of absolutely no concern. He doesn’t care whether you are stylish or not, he cares about you! In his eyes, you are precious and your value is priceless,” the pope said.

Another obstacle, the pope continued, is the “paralysis of shame,” one that Zacchaeus overcame by climbing the sycamore tree at “the risk of appearing completely ridiculous.”

Pope Francis encouraged the young men and women to not be ashamed in bringing “everything to the Lord in

PILGRIMS

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only significant and lasting if they led us to encounter Jesus Christ.

“And it seems that many of us did have profound encounters with Jesus Christ during our days in Krakow. There was a heavy emphasis on the sacraments and on mercy, and the joy of the multitude gathered from all the nations wasn’t just a party or a concert or a meeting place. The Holy Father and the events of World Youth Day really helped direct our focus to Jesus and the Church.”

‘A poignant reminder of what heaven is’

The closing Mass was “a poignant reminder of what heaven is,” according to Father Hollowell, who led 26 youths from Annunciation Parish in Brazil and St. Paul the Apostle Parish in Greencastle to World Youth Day.

Father Hollowell recalled some of the defining experiences for the group in the last 24 hours of World Youth Day—“walking in for five miles as the crowds continue to grow, spending a night in the field in a vigil of adoration and song, and then waking up and having Mass with Pope Francis—with people and flags as far as you can see in every direction.

“It was a poignant reminder of what heaven is—people from every tribe and language gathered around the altar of the Lamb,” Father Hollowell noted. “Now my prayer is that all of our attendees accept Christ’s call, and the Church’s call, to be a saint.”

The experiences of the closing weekend had a lasting impact on the young pilgrims from the archdiocese.

“It was amazing to see that kind of crowd—that many people around my age together. And still, during prayer and Mass, they all were so reverent,” said Matt Del Busto, a 19-year-old student at Butler University in Indianapolis. “It was clear that they took their faith seriously.”

Catherine Fleszewski will always remember the feeling she had during eucharistic adoration at the Saturday night vigil.

“Seeing the universal Church kneeling before the Lord was really profound,” said Fleszewski, 24, a member of St. John the Evangelist Parish in Indianapolis. “I loved the multi-lingual Divine Mercy Chaplet, just knowing that the Lord’s mercy is universal, and for everyone and open to everyone. All we have to do is be humble enough to accept it. Once we choose joy and trust in the Lord, his mercy is just going to flow into our hearts in a beautiful way.”

‘An imprint on our hearts’

Scott Williams also recalled the beauty of that scene, even with all the hardships of walking for eight hours to arrive at the field where everyone converged for the Saturday night vigil and the Sunday morning Mass with Pope Francis.

“It was a beautiful reminder that in life there will be some suffering along the way, but we are all in it together,” said Williams, coordinator of youth ministry for the archdiocese.

“That Saturday evening, we knelt in silent adoration with young people covering each horizon. The magnitude of the gathering was awe-inspiring. It was not only the number of young people; it was clear to see that the magnitude of God came alive as volunteers passed out candles to each pilgrim. The light of our young Church shined bright for miles.”

Sunday’s Mass was just as powerful.

“Mass with our Holy Father left an imprint on our hearts,” Williams said. “As our group gathered around small radio transmitters to hear the interpretation of the homily, we were inspired by our Holy Father’s words of encouragement to be advocates for change in our culture. We were sent off with a mission—to integrate hope into our home parishes.”

Katie Sahn recalled another “beautiful moment” from earlier in the week when Father Augenstein led a small group of young adults from the archdiocese on a walking tour of the life of St. John Paul II.

“We visited the house that he and his father lived in when they moved to Krakow,” said Sahn, associate director of the archdiocese’s Office of Young Adult and College Campus Ministry. “These were very formative years for St. John Paul since he was a young adult at the time and discovering his priesthood. It was also a time when he lost his dad.

“After we went into the house, we gathered in the front garden area and decided to pray a Divine Mercy Chaplet and offer it for the repose of the soul of Father Eric’s father who recently passed. As a group, we have so much love for Father Eric. He has been such a gift to us that in our gratitude to him, all we could think of to do in return was to offer this prayer.”

A life-changing journey of faith

The 104 youths from the archdiocese also had a memorable moment early in the week when their pilgrimage led them to Rome, where Archbishop Joseph W. Tobin was visiting at the same time on official Vatican business. Archbishop Tobin celebrated Mass with the youths near the tomb of St. Peter in St. Peter’s Basilica.

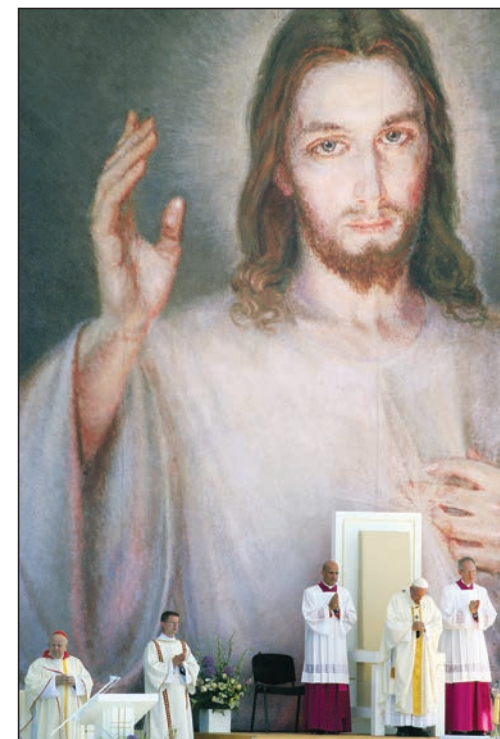
“Having our chief shepherd with us to celebrate Mass



Above, Pope Francis walks with World Youth Day pilgrims as he arrives for a July 30 prayer vigil at the Field of Mercy in Krakow, Poland. (CNS photo/Paul Haring)



Left, World Youth Day pilgrims hold candles during eucharistic adoration with Pope Francis at the July 30 prayer vigil at the Field of Mercy in Krakow, Poland. (CNS photo/Jaclyn Lippelmann, Catholic Standard)



Above, Pope Francis prays as he celebrates the World Youth Day closing Mass on July 31 at the Field of Mercy in Krakow, Poland. (CNS photo/Bob Roller)

Left, on July 23, Archbishop Joseph W. Tobin celebrated Mass in St. Peter’s Basilica at the Vatican with 104 youths from the archdiocese. The special Mass was part of the group’s 12-day spiritual journey while attending World Youth Day in Krakow, Poland. (submitted photo)

in St. Peter’s had a profound impact on them,” said Father Meyer, who led 34 young people from All Saints Parish in Dearborn County on the pilgrimage.

He also won’t forget the example of one of the youths from All Saints as they walked miles to the open field on a day when the sun blazed, there was no shade, and temperatures rose to 90 degrees.

“We talked a lot about this being a pilgrimage and not a vacation, and how it will entail suffering and hardship,” Father Meyer recalled. “One of our youths has rheumatoid arthritis. It was so bad for her on the walk that she cried. But she wouldn’t complain, and she wouldn’t give up. She was a witness to the other youths. She was a witness to me.”

Combine such moments with the memories of the Mass with Pope Francis and the World Youth Day theme of “Blessed are the Merciful,” and the impact on the pilgrims from the archdiocese is life-changing, say two local leaders of the journey.

“We did quite a bit of reflecting on the way home,” Father Meyer said. “From their experiences and their exposure to the universal Church, they now know they’re not alone. Their faith is so much bigger than themselves, than their parish, than they ever imagined.”

Father Augenstein added, “The Polish people are proud to be Catholic—and that pride was contagious. I think many of us from the United States want to bring that Catholic pride and joy back to our own communities.” †

Benedictine monks celebrate jubilees at Saint Meinrad

Criterion staff report

The Benedictine monks at Saint Meinrad Archabbey in St. Meinrad celebrated the 60th priesthood ordination jubilee of Benedictine Father Mel Patton and the 50th priesthood ordination jubilees of Benedictine Father John McMullen and Benedictine Father Warren Heitz on May 29.

Father Mel Patton, a native of Fairview Village (now Fairview Park), Ohio, made his first profession of vows on July 31, 1953, and was ordained to the priesthood on Sept. 22, 1956. He earned his bachelor's degree from John Carroll University in Cleveland, a master of divinity from Saint Meinrad School of Theology, and did post-graduate work at Marquette University in Milwaukee, Wis.

Prior to coming to Saint Meinrad, Father Mel served in the Army from 1944-46, where he received the Purple Heart and the Bronze Star.

At Saint Meinrad, he taught Latin, English, music and journalism at the former Saint Meinrad High School and College. He was also organist for the monastic community for many years. He served as director of retreats and director of public relations at Saint Meinrad and as a



Fr. Mel Patton, OSB

chaplain at Fort Knox in Kentucky for many years.

After his career as a teacher, he ministered as the chaplain for Holy Angels Convent in Jonesboro, Ark., and later as the infirmary chaplain at Sacred Heart Monastery in Yankton, S.D. He currently resides in the monastery infirmary.

Father John McMullen is a native of Vincennes, Ind. He became a monk of the former Blue Cloud Abbey in Marvin, S.D., on Aug. 1, 1960, and made his first profession of vows on Aug. 15, 1961.



Fr. John McMullen, OSB

He studied at the former Saint Meinrad High School and Saint Meinrad College from 1955-60, completing his undergraduate studies at Blue Cloud Abbey. He studied theology at St. Bede Abbey in Peru, Ill., and was ordained a priest on May 29, 1966. He did graduate studies at The Catholic University of America in Washington from 1967-69. He holds a master's degree in library science.

As a monk of Blue Cloud, he served in various assignments, including 40 years as the abbey librarian. He also ministered in area parishes and as the abbey treasurer. He served the Native Americans at St. Ann's Indian Mission in Belcourt, N.D., for three years. When Blue

Cloud Abbey closed in 2013, Father John transferred to Saint Meinrad Archabbey.

Newly elected Benedictine Archabbot Kurt Stasiak recently appointed Father John to serve as prior (second in authority) of Saint Meinrad Archabbey. He also ministers as an adjunct priest at St. Meinrad Parish in St. Meinrad and St. Boniface Parish in Fulda, and as a commuting chaplain for Monastery Immaculate Conception in Ferdinand, Ind.

Father Warren Heitz is a native of Huntingburg, Ind., coming to Saint Meinrad as a high school student in 1954. He completed high school, college and theology studies at Saint Meinrad. He joined the monastery in 1960, and made his first profession of vows on Aug. 15, 1961. He was ordained a priest on May 1, 1966.



Fr. Warren Heitz, OSB

He also studied at the University of Notre Dame in northern Indiana, earning a master's degree in institutional administration in 1972. Father Warren has served in a variety of assignments, including assistant business manager, purchasing agent, director of corporate services, director of alumni relations, and parish assistance.

He currently serves as the editor of the *Ordo* for the Swiss-American Benedictine Congregation. †

Catholics urged not to give in to hatred after French priest's death

WASHINGTON (CNS)—While Catholics mourn the senseless killing of a beloved French priest, Church leaders have emphasized that shock and grief over this attack cannot fuel hatred against Muslims or immigrants.

"Whoever makes this choice, profanes Christian martyrdom," said Chaldean Catholic Patriarch Louis Sako of Baghdad, warning that responding with hatred or increased suspicion is "sacrilegious blasphemy" of the priest's death.

"These people betray and disrespect Father Jacques more than those who inspired their killers," he told the

Vatican Insider two days after the 85-year-old priest was killed during Mass in St.-Etienne-du-Rouvray. The attackers, who slit the priest's throat, claimed allegiance to the Islamic State and the group later claimed responsibility for the priest's murder.

Paris Cardinal Andre Vingt-Trois' immediate reaction to the attack was to urge Catholics to "overcome hatred that comes in their heart," and not to "enter the game" of the Islamic State that "wants to set children of the same family in opposition to each other."

Boston Cardinal Sean P. O'Malley

echoed that sentiment nearly a week later, telling reporters at World Youth Day in Krakow, Poland, that it is a great danger to demonize Islam after such an attack. "We are talking here about fanatic terrorists who are persecuting Christians, and we have to be very clear we are not painting everyone with the same brush," he said.

Basilian Father Thomas Rosica, CEO of Canada's Salt and Light Catholic Media Foundation, likewise stressed in a July 27 Facebook post: "ISIS is not Islam. ISIS and any form of terrorism in the name of God is an aberration of religion."

Father Rosica, who also is the English-language assistant to the Holy See Press Office, said: "We must distinguish between true religion and the twisted religion used to justify hatred and violence." He also stressed the need "now more than ever" for Christian-Muslim dialogue.

Muslim and political leaders similarly called out the Islamic State for its ploy to provoke religious hostilities. France's Prime Minister Manuel Valls said Islamic State militants aimed to "attack one religion to provoke a war of religion."

The Council on American-Islamic Relations, the nation's largest Muslim civil rights and advocacy organization, condemned the attack, and also said the "apparent goal of the cowardly murderers is to create divisions between faiths, and to breed hostility between the followers

of different faiths. We must not allow the terrorists to achieve their twisted goal."

But messages not to give in to hate competed against the vitriolic din on social media linking Muslims and immigrants as a group to the act of terror in France and other recent terrorist attacks.

"Attacks like what we saw in Rouen have the potential to harm relations between Christians and Muslims. But so do our own responses," said Jordan Denari Duffner, a research fellow at Georgetown University's Bridge Initiative studying Islamophobia.

Duffner, in a July 28 e-mail to Catholic News Service, said she has been "disappointed by a number of comments made by Catholics, even clergy, on social media who are reacting to this tragedy in a way that blames Muslims and their religion and that seems to sow more division than bonds.

"As Catholics, our response to Father Jacques' murder in Normandy must be to open our arms wider to our Muslim brothers and sisters," she said, adding that the priest, who was friends with the town's imam, would want that.

She also said Christians should "stop calling on Muslims to condemn these murders and attacks" because they have already been doing so. She also noted that the "vast majority of Muslims have no more to do with terrorist groups than Christians do." †



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Celebrations, ministries highlight St. Lawrence Parish's upcoming 175th anniversary

By Mike Perleberg
Special to *The Criterion*

LAWRENCEBURG—The bricks that were fired on site and serve as the walls and foundations of St. Lawrence Church in Lawrenceburg withstood the deadly flood of 1937.

Now 175 years since the parish was founded in 1842, when Mass was celebrated in a 60-foot by 40-foot house in the heart of the southeastern Indiana city, its people are flooded with pride and anticipation of the parish's anniversary celebration of their treasures—past, present and future.

"The challenge that I'm presenting to the parish is that we have received this legacy. What is the legacy that we are going to pass on to the next generations?" said Father Peter Gallagher, the parish's pastor since 2010.

Father Gallagher and a small group of the parish's leaders have planned several events and ministries to mark the start of the celebration of the parish's 175th anniversary during the Holy Year of Mercy.

The ministries include Breaking Bread, a free community breakfast for those in need. It is held every Saturday morning in the basement of the church.

"Breaking Bread is a simple way that our parish is reaching out to help those in need. Some come to make breakfast because they need to serve, others come to enjoy breakfast because they need food, company or a glimmer of hope," said Eileen Weisenbach Keller, one of the ministry organizers.

Father Gallagher and other dedicated parishioners are also taking the Good News to inmates at the local Dearborn County jail every week.

A new ministry called Homes from the Heart is partnering with Habitat for Humanity to build a home for a local family.

Those members who can enjoy the fellowship of Mass and other events at the parish have been bringing updates from the parish, food, and companionship to sick and homebound parishioners.

"When you talk with older people, they like to reminisce about the



Fr. Peter Gallagher

school and how things happened then, how they walked to school or went home for lunch," said parishioner Sherri Horn.

St. Lawrence Parish's first 175th anniversary event exhibits the parish's sense of humor. Parishioners will gather on Aug. 10 for the first activity—a grill-out and pitch-in dinner for the feast of St. Lawrence. The parish's namesake was a martyr for the faith who was punished by being roasted over an iron grill, but according to legend still quipped to his torturers, "Turn me over," and "I'm done on this side."

The celebration continues on Sept. 24 with a tour of stained-glass windows at churches throughout Lawrenceburg. St. Lawrence Church's 12 windows were donated in 1899 by parishioners and organizations including the Knights of St. Lawrence and St. Ann's Ladies Sodality. They depict scenes ranging from Jesus Christ's resurrection to the apparitions of the Blessed Virgin Mary to 14-year-old St. Bernadette Sourbrious in Lourdes, France.

"Sources such as articles from the newspaper and Ancestry.com have allowed us to research the stories of the families who also donated windows," said Horn, who has been researching the stories of the families behind each window for a booklet to be published.

In October, the longtime parish will recognize the Sisters of St. Francis based in Oldenburg for their many years of service to St. Lawrence. Their efforts were instrumental in the founding of St. Lawrence School, which opened in 1927.

Details of a parish mission in November and a cultural food festival in March 2017 remain in the planning stages, with more to be shared in the coming weeks and months.

St. Lawrence Parish's 175th anniversary celebration will culminate in August of 2017 with a Mass celebrated by Archbishop Joseph W. Tobin.

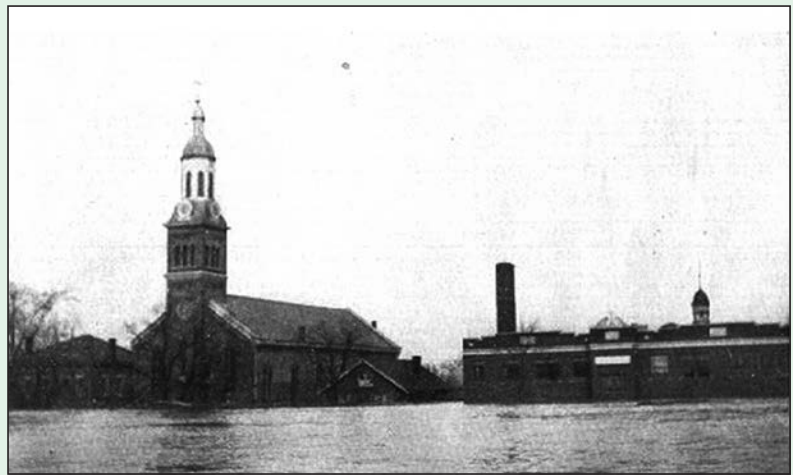
In addition to the events, the 175th anniversary of St. Lawrence Parish will be commemorated with a time capsule, special books, shirts, banners, prayer cards and more.

"To have accomplished 175 years of a parish and its history continuing is significant," Father Gallagher said.

(Mike Perleberg is a member of St. Lawrence Parish in Lawrenceburg.) †



Students at St. Lawrence School in Lawrenceburg prepare to celebrate a May crowning earlier this year. (Submitted photo)



St. Lawrence Church withstood the deadly flood of the Ohio River in 1937, when more than 1 million people were left homeless and 385 people died. (Submitted photo)

Facts about St. Lawrence Parish

- The parish was considered mission territory when families started holding Masses in a rented home in 1840. The parish was founded in 1842.
- It was one of the first parishes founded after the then-Diocese of Vincennes, which later became the Archdiocese of Indianapolis, was founded.
- The cornerstone of the first church was laid in 1842, on the west side of Walnut Street, near where U.S. 50 exists today. It was dedicated in 1847.
- The foundation work of the current St. Lawrence Church was started on April 9, 1866, at a lot on the east side of Walnut Street just across from the original church's site. It was dedicated on June 2, 1867, with a large crowd of visitors traveling from Cincinnati and Indianapolis by steamboat or train.
- During the parish's 150th anniversary in 1992, Father Carmen Petrone, the parish's pastor at the time, successfully led a fundraising campaign to complete updates to the church. Father Petrone died suddenly in 1993, and the new street-level entrance and handicap accessible elevator were named "The Carmen Connection" in his honor.
- St. Lawrence Parish is now exploring the addition of a community gathering space and other building improvements. †

Catholics urged to fast, pray for peace; group plans novena for nation

MANCHESTER, N.H. (CNS)—Bishop Peter A. Libasci of Manchester, N.H., is urging Catholics to pray and fast for peace in response to the ongoing violence in the U.S. and around the world.

"The current civil unrest in our country, the acts of unspeakable violence in Orlando, Dallas, Baton Rouge, and in Nice, France, the violence and political instability in Turkey, and the ongoing suffering in the Middle East—all are clear expressions of a rampant evil in our time," Bishop Libasci wrote in a July 17 statement, saying: "Individual Catholics as well as the Church as a whole must do more."

The letter, addressed to New Hampshire Catholics, asked them to commit to a day of fasting and partial

abstinence on Aug. 12. He also directed that special prayers for peace be said at Masses on Sunday, Aug. 14, and urged Catholics to also go to Mass on Aug. 15 to say additional prayers for peace.

Meanwhile, the Holy League based in La Crosse, Wisc., and the Men of Christ are organizing a novena for the nation to take place on Aug. 15-Oct. 7.

In his letter, Bishop Libasci also asked "religious leaders of all persuasions, and all people of good will" to join Catholics in solidarity "as a visible sign of hope in our world."

"I am calling on all people to pray for an end to violence," he wrote.

"Regardless of our differing religious beliefs, or differences in culture and background, the ongoing bloodshed

in our country and abroad unites us in shock, horror and outrage. Let us turn to Almighty God with acts of atonement and reparation and ask him to grant to our world his healing peace."

Bishop Libasci, writing nine days before a priest was killed while celebrating Mass near Rouen, France, said: "Calamity in our streets and the rampant seething of perverse evil in our world, always seeking more to devour, causes me to wonder how each of these horrors can be met with the same tired phrases of shock and outrage and now-routine expressions of sympathy."

The bishop said the day of fasting for adults should be one full meal and two smaller meals and should be considered as a time to make communal penance for the current civil unrest and to pray for the conversion of hearts.

For the Aug. 14 Mass, he suggested that prayers be taken from the *Roman Missal's* Masses for various needs and occasions—"In Time of War or Civil Disturbance." He also suggested that Catholics make every effort to attend Mass on Aug. 15, the Solemnity of the Assumption of Mary, which is not a holy day of obligation in the U.S. this year since it falls on a Monday.

He said churches throughout the state will have exposition of the Blessed Sacrament and recitation of the rosary, which historically is prayed during

times of war and unrest as a special appeal to Mary for peace. Some parishes will also have a procession with a picture, statue, banner or icon of Mary.

U.S. Cardinal Raymond L. Burke, patron of the Knights of Malta, has endorsed the "Novena for Our Nation" and a national rosary rally planned for the feast of Our Lady of the Rosary on Oct. 7 in Washington, sponsored by a group of Catholic laity and priests supported by the Holy League and Men of Christ.

"There is no doubt that our beloved nation is in one of the worst crises which it has ever experienced, a profound moral crisis which generates division on all levels," Cardinal Burke said in a statement. He is spiritual adviser to the Holy League.

"Today we find ourselves in a spiritual battle. Government actions and court rulings are in conflict with God's law," Father Richard Heilman, Holy League president, said in a statement. "Persecution of traditional religious belief and practice is unprecedented. In this Jubilee Year of Mercy, we are called upon to help turn our country back toward God. ... There is no stronger weapon in this spiritual battle than the rosary."

(For more information about the novena and rosary rally, go to novenafournation.com.) †

'I am calling on all people to pray for an end to violence. Regardless of our differing religious beliefs, or differences in culture and background, the ongoing bloodshed in our country and abroad unites us in shock, horror and outrage. Let us turn to Almighty God with acts of atonement and reparation and ask him to grant to our world his healing peace.'

—Bishop Peter A. Libasci of Manchester, N.H.



From the Editor Emeritus/John F. Fink

20th-century Church: 'The unknown pope,' Benedict XV

(Second in a series of columns)

One of Pope Benedict XV's biographers called him "the unknown pope." Except for Pope John Paul I, who died after only a month after his election, Benedict XV is probably the least well-known pope of the 20th century. But his legacy of diplomacy and ecclesiology continue to this day.

He was elected pope on Sept. 3, 1914, a little more than a month after the start of World War I. Like his predecessors, Leo XIII and Pius X, he never left the Vatican after his election, considering himself a "prisoner in the Vatican" by the Italian government. But he immediately declared the Holy See's neutrality in the war and, from that perspective, exerted all his efforts to mediate its end. He developed the Church's doctrine on just war.

Benedict XV issued 13 encyclicals, and five of them concerned peace. So, too, did two of his three apostolic exhortations. In

1917, he issued a peace plan in which he defined war as "useless massacre." However, it was rejected by both sides.

When the war ended, the Holy See was not invited to participate in the peace conference held at Versailles in 1918. However, U.S. President Woodrow Wilson met with Pope Benedict before the conference, the first time an American president met with a pope. (It would not happen again until the presidency of Dwight Eisenhower.)

When his diplomatic efforts failed, Benedict turned to humanitarian initiatives to lessen the impact of the war, such as the exchange of prisoners of war and wounded soldiers, and delivering food to Europe's hungry. The Holy See spent 82 million lire—about \$8 billion today—aiding prisoners of war, and priests and bishops visited prisoner camps on the pope's behalf.

All these efforts impressed at least one man, Pope Benedict XVI. He said, "I wanted to be called Benedict XVI in order to create a spiritual bond with Benedict XV, who steered the Church through the period of turmoil caused by the First World War. He

was a courageous and authentic prophet of peace, and strove with brave courage first of all to avert the tragedy of the war and then to limit its harmful consequences."

Benedict XV also realized that the Holy See had to do something to make its diplomacy more effective. Along with his secretary of state, Cardinal Pietro Gasparri, and Nuncio Eugenio Pacelli (the future Pope Pius XII), he increased the number of countries with which the Holy See had diplomatic relations.

At the beginning of World War I, the Holy See had diplomatic relations only with the Austro-Hungarian and Russian empires, both of which collapsed during the war. By the time Benedict died in 1922, the Holy See had relations with nearly all of the great powers, with the notable exceptions of the United States and the Soviet Union.

Pope Benedict XV also issued the 1917 *Code of Canon Law*, the first time that canon law had been codified. He might be "the unknown pope," but his seven years as pope had a tremendous impact on the Church since his pontificate. †

It's All Good/Patti Lamb

A prayer to God to embrace change, new beginnings in life

August is upon us, which means the start of a new school year. Our household is experiencing more than our typical amount of back-to-school anxiety, particularly because my children are changing schools this year and every little detail is new to us.

From start times and bus routes to new teachers and cafeteria procedures, both kids are nervous about the changes ahead.

"What if I have a hard time with my locker combination?" my son asked, out of nowhere, on the way to the grocery one afternoon.

"I forget how the lunch line works!" my daughter exclaimed one evening after dinner.

Similar questions and concerns have been popping up all summer, and my husband and I have repeatedly addressed them in an effort to give the kids peace of mind about the upcoming changes.

Then something happened at work that helped me open a dialogue with the kids about new beginnings and how they never stop.

A well-dressed, prominent looking gentleman walked into my workplace to speak with the owners, but they were at an off-site meeting. Because he missed

them, I asked for his business card and for information I could give to them.

The man was a high-level—and well-educated—professional, and his business card certainly reflected that. As he spoke, however, he struggled a bit with his speech and particularly had trouble recalling a certain word during our conversation.

He leaned in and said quietly, "Please forgive my speech."

"I am recovering from a stroke," he added. He went on to explain that he is re-adjusting to life after this setback he didn't see coming. He told me how far he has come, with the help of attentive medical providers, patient therapists and God, in just 16 weeks. He had to relearn some basic skills you and I take for granted.

"In a way, I've had to 'start over,' even though I've been doing this [profession] for years," he said.

That brief encounter gave me hope about embracing change.

New beginnings are inevitable. Some changes we welcome, and others—well, they can be heartbreaking. I'm learning that the best way to deal with life's curveballs is through prayer and trusting in God's goodness.

I told my kids about the gentleman who came to my workplace, and explained that life is full of change and starting over. I said

that it's not always fair and it can certainly be uncomfortable, but I applauded the man's faith, progress and determination. We all agreed that the most important element of dealing with change is clinging to God through it all.

This discussion reopened the "new school year" can of worms, and it was almost time for bed. That's when we decided that the best thing we could do with all of our uncertainties was to give them to God, so I tucked the kids in, and wrote this prayer for new beginnings.

*Loving God,
I ask you to bless this new beginning.
Though much has changed, I know your love for me will never change.*

Please remind me of your presence in the kindness, patience and guidance others extend to me in this new place.

Help me to be the best version of myself, so that I may flourish here—mentally, physically and spiritually. Let my Christ light shine for others, so that they may know your goodness.

Anoint this threshold with your peace. I place my hand in yours, God. Together, let's begin.

Amen.

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

Your Family/Bill Dodds

Recognizing the stages of caregiving and your new role

More and more people in the U.S. are becoming caregivers for family members. A 2015 report by the National Alliance for

Caregiving and the AARP Public Policy Institute notes, "The estimated prevalence of caring for an adult is 16.6 percent, or 39.8 million Americans."

As more people grow into this role, it is important for them to realize that there are stages in the caregiving process. Here are the stages of caregiving that some researchers have identified, although each individual caregiver won't necessarily follow this exact sequence.

- Pre-caregiving. The caregiver sees himself or herself as a helper, beginning to lend a hand with a limited number of tasks, but doesn't identify as a "caregiver."

- Self-identifying. Those caregiving tasks have increased to the point where the caregiver realizes and says, "I am a caregiver." The caregiver now defines the role or continues to "just do it."

- Studying and researching. Adopting the role of a student, the caregiver wants to know and understand a loved one's condition or illness, including the symptoms

and prognosis. The caregiver begins to look for resources for stress management and for informal support, such as family and friends.

- Acting like a caregiver. The caregiver is actually doing the work, increasing the number of tasks and their frequency, learning new skills and improving on others. As the family member's health deteriorates, the caregiver begins to feel more stress.

- Recognizing challenges. The caregiver sees the impact of the situation: the emotional strain for both the family member and the caregiver, the family member's resistance to accepting help and the caregiver's own exhaustion, anxiety and anger.

- Getting help. The caregiver acknowledges the need for help. The spirituality of the role of caregiving becomes more apparent, and the caregiver incorporates prayer and the awareness of God into daily activities. The caregiver locates and accepts formal support from social services and expands informal help to include the extended family, more friends and the parish community.

- Managing the role of caregiver. With that added help, the caregiver begins to be more proactive in approaching the role. The caregiver may decide on a "game plan,"

learn about and use new coping strategies and begin to feel more in control and more confident.

- Preparing for the end of caregiving. The caregiver understands that the role of caregiving will end with the death of the loved one. In many ways, the caregiver begins to grieve the loss of both the "once healthy beloved" and the person needing care that family member has become. This is the time the caregiver most clearly sees the true value of caregiving, and the love and respect he or she has for the one who has needed care.

- Moving on after death. The caregiver experiences shock, even if death was expected, and grieves the loss of his or her loved one. There may be a period of empty time in the day, a feeling of "now what do I do?" This is a good time to rest and reminisce, to find and use professional help and/or a support group for dealing with grief. Acceptance and appreciation of the experience will gradually come.

(Bill Dodds and his late wife, Monica, were the founders of the Friends of St. John the Caregiver, www.FSJC.org. He can be contacted at BillDodds@YourAgingParent.com.) †

For The Journey/Effie Caldarola

The need for witnesses like Edith Stein

You cannot overstate how strange and perplexing this U.S. election season has been.

The call to fear and isolationism, the occasional drumbeat of nationalism approaching xenophobia depresses me. Have we heard the whispers of scapegoating of certain people?

I found it so consoling that in the midst of the campaign season, a Sunday Gospel reading in July yielded the parable of the good Samaritan.

Once again, Jesus makes his point when the two religious figures cross the road to avoid the injured man left for dead, while the outsider, the stranger, stops and helps him with great mercy and compassion.

I am struck that in this Scripture, Jesus does not emphasize that the wounded man is my neighbor. Instead, Jesus asks us which of the three travelers proved himself a neighbor to the fellow in the ditch.

This puts the onus on me. To whom do I prove myself a neighbor? And what streets have I crossed to avoid being a neighbor?

This summer, the world mourned the death of Elie Wiesel, whose life gave profound witness to the horrors of the Jewish Holocaust. Wiesel's experiences in Auschwitz and Buchenwald were recounted in the profoundly moving memoir *Night*, which remains one of the transcendent testimonies from a survivor of the death camps.

On Aug. 9, Catholics celebrate the feast of a woman who did not survive the camps, but remains a witness no less. We honor the memory of Edith Stein, also known as St. Teresa Benedicta of the Cross, born to devout Jewish parents in Germany in 1891.

A brilliant academic, Stein eventually left her family's faith and embraced atheism. But a reading of the autobiography of the mystic St. Teresa of Avila brought Stein, in 1922, to Catholicism. She entered a Carmelite convent in 1933.

Germany was entering its darkest days. Stein realized that her presence in the German convent was threatening not just her own life, but that of her Carmelite sisters. Under darkness of night, she slipped out of Germany and went to a Carmelite convent in the Netherlands.

But even there she wasn't safe. Both she and her sister, also a convert to Catholicism, were sent to Auschwitz where she was killed in the gas chamber. Imagine, a cloistered nun threatening the authorities simply on the basis of her heritage. How does madness like this take over a government?

St. John Paul II called Stein "an outstanding daughter of Israel and, at the same time, a daughter of Carmel."

Each day, we see other witnesses to the Holocaust like Wiesel silenced by death.

Perhaps at no time in recent history have we needed those witnesses more. What causes a nation to turn on an entire group of people and scapegoat them as Germany did? Is it realistic to think it could never happen here?

This spring, I was part of a group that welcomed a Syrian refugee family to our state. Well-vetted, these refugees approved by our Department of State are longing for a better life and safety for their children. It was a small gesture of welcoming, and yet we were told to keep the arrival of Syrians quiet lest it provoke fear and outrage.

In this season of national challenge, we must seek out what Abraham Lincoln so eloquently called "the better angels of our nature." Those angels are sorely needed right now.

We pray to Edith Stein to guide us in mercy. We pray to be like the Samaritan who did not hesitate to be a neighbor. We pray for our country.

(Effie Caldarola writes for Catholic News Service.) †



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

Sunday Readings

Sunday, August 7, 2016

- Wisdom 18:6-9
- Hebrews 11:1-2, 8-19
- Luke 12:35-40

The Book of Wisdom is the source of the first reading for this weekend. The Hebrews' flight from Egypt, where they had been enslaved, began at night.



They saw God as their protector, assuring that their escape would succeed. Moses was God's instrument.

Very much a part of the story, therefore, was the people's recognition of God

as their deliverer. Hebrew tradition never forgot God's role in the Exodus. Thus, this reading from Wisdom proclaims the might and mercy of God.

This reference gives a logical basis for the Jewish belief in God, a purpose in all the wisdom literature in the Bible.

The second reading for this weekend is from the Epistle to the Hebrews, written for Jewish converts to Christianity who faced the same difficulties as those experienced by pagan converts in the first generations of the Church.

After the Jews' rebellion against Rome, quashed so brutally by the Romans in 70, the legal system of the empire was no friendlier to Jews than it was to Christians. Christians faced persecution because they defied laws requiring worship of the Roman gods and goddesses, including the emperor.

This epistle encouraged and challenged Jewish converts to Christianity.

The reading literally sings about the majesty and power of faith, continuing one of the themes in the previous reading. By acknowledging God and by receiving Jesus, the Son of God, believers affirmed the fact that God is in human history, just as he had been throughout the centuries. Abraham realized this. God gave him and his wife Sarah a child. Their prayers were answered. From this child, their son Isaac, descended the Hebrew people.

St. Luke's Gospel provides the last reading. It is always important to realize

that the Gospels were composed not during the Lord's time on Earth, but in the decades after Jesus lived and preached. (Biblical scholars think that Luke's Gospel relied heavily upon Mark's, but used other sources as well. It may have been written around 80, a half century after Jesus' time.)

The author of Luke knew very well the stresses facing Christians at the time when the Gospel was composed. He witnessed the looming persecution, and certainly he experienced the struggle between the Gospel and the pagan culture.

So, the words of Jesus chosen by the Evangelist, and read during this weekend's Masses, are encouraging. They also warn.

The Lord urged disciples to be prepared, but also reassured them that he will take care of them. Still, surviving on Earth is not the ultimate goal. Believers will be vindicated by Jesus in the heavenly kingdom. Jesus is the bridegroom. The wedding banquet is the celebration of love and life in heaven.

Reflection

Only two things are certain in life, so they say, namely death and taxes. People spend much time thinking about taxes, filing returns on time, paying what is due, watching withholding statements, and resisting political efforts to raise taxes.

If they are healthy, few people think very much about death, however, even though death is the fate of every living being. It is too frightening to consider. It is easy to turn a blind eye to this reality.

These readings are blunt and utterly realistic. Death awaits us all. Aside from final death, we can create for ourselves the living death of hopelessness and despair.

God wills that we live with peace in our hearts now, and that we live forever. He gave us Moses and Abraham. He gave us Jesus, his only Son. Jesus will come again to take us to the eternal wedding banquet in heaven.

As the Gospel tells us, as the Hebrews longing for deliverance told us, we must prepare ourselves to live with Jesus by being faithful and by loving God above all. God alone is our security and hope. He has proved it. †

Daily Readings

Monday, August 8

St. Dominic, priest
Ezekiel 1:2-5, 24-28c
Psalm 148:1-2, 11-14
Matthew 17:22-27

Tuesday, August 9

St. Teresa Benedicta of the Cross, virgin and martyr
Ezekiel 2:8-3:4
Psalm 119:14, 24, 72, 103, 111, 131
Matthew 18:1-5, 10, 12-14

Wednesday, August 10

St. Lawrence, deacon and martyr
2 Corinthians 9:6-10
Psalm 112:1-2, 5-9
John 12:24-26

Thursday, August 11

St. Clare, virgin
Ezekiel 12:1-12
Psalm 78:56-59, 61-62
Matthew 18:21-19:1

Friday, August 12

St. Jane Frances de Chantal, religious
Ezekiel 16:1-15, 60, 63
or Ezekiel 16:59-63
(Response) Isaiah 12:2-3, 4bcd, 5-6
Matthew 19:3-12

Saturday, August 13

St. Pontian, pope and martyr
St. Hippolytus, priest and martyr
Ezekiel 18:1-10, 13b, 30-32
Psalm 51:12-15, 18-19
Matthew 19:13-15

Sunday, August 14

Twentieth Sunday in Ordinary Time
Jeremiah 38:4-6, 8-10
Psalm 40:2-4, 18
Hebrews 12:1-4
Luke 12:49-53

Question Corner/Fr. Kenneth Doyle

Most parishes set up territorially, but OK to go to Mass elsewhere

QI have always had a great fear of confession. Once I got in a



confessional, I would be so scared that I would just say the first thing I could think of, in order to get it over with. As a result, I have never really made a good confession in my entire life.

I am now 70 years old. I have asked God to forgive me, but I

wonder if that's enough. Our parish is small; the priest knows everyone, and that is part of the problem. But don't tell me to go to another church for confession, because that wouldn't help; I would still just clam up.

Can Jesus forgive me for this? I do try to be a good person and a good Catholic. (Iowa)

AIn the words of the Vatican's Congregation for Divine Worship and the Discipline of the Sacraments, the sacrament of penance "requires each penitent to confess to a priest all mortal sins ... after a diligent examination of conscience."

Why not visit outside of the sacrament of penance with a priest you know and explain your situation? He might help you come to enough ease with the sacrament that you would then be able to make a good confession.

I would also encourage you to consider seeking out counseling from a mental health professional, hopefully one who understands the role of the Catholic faith in your life.

Such a person might help you overcome your deep-seated fears and anxieties enough for you to experience the mercy God yearns to shower upon all of us in the great sacrament of penance.

QI have a question about the Church's understanding of parish membership and its effect on a person's life of faith.

Some dioceses seem to be set up with rigid territorial boundaries and require you to join a certain parish based on your address. You aren't permitted to join another one without the permission of the pastor of your territorial parish.

If he won't grant permission—which does occur—and you don't support/attend your mandated parish, you are a

"man without a country" when it comes to permission notes to be godparents or sponsors, to get married or have a child baptized, attend a Catholic school, even to arrange a funeral, etc.

My family has been caught in this loop, and moving is not a viable option. Any recommendations?

ACanonically, most parishes are set up territorially (Canon 518). There is no canonical obligation to register formally in a particular parish, although this is helpful to a parish administratively and to a parishioner seeking needed permissions. Without doing a single further thing, you automatically belong to the parish where you live.

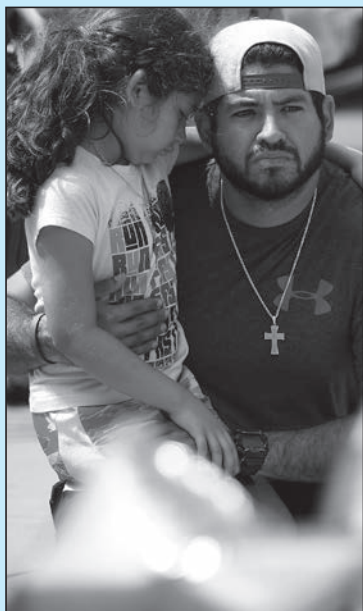
You are, of course, free to go to Mass wherever you want, and flexibility on this is a growing phenomenon in our nation of ever-increasing mobility.

Your territorial pastor does have certain jurisdiction over faith and sacramental life. A Catholic marriage, for example, must take place in the territorial parish of one of the Catholic parties or with that pastor's permission (Canons 1110 and 1111.1).

Theoretically, whether you can join a different parish is at the discretion of the local bishop, but very few are strict about this. In general, bishops—and pastors—are happy and grateful that someone wants to join any parish. So all you need to do is find a pastor willing to accept you, and I can guarantee you that there will be plenty.

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 40 Hopewell St., Albany, N.Y. 12208.) †

My Journey to God



(Jenifer Tolle is a member of St. Jude Parish in Indianapolis. A man holds a child as they mourn on July 11 at a makeshift memorial put up outside police headquarters in Dallas to honor slain and injured officers. A gunman shot and killed five police officers and wounded seven during a peaceful protest on July 7 in downtown Dallas.) (CNS photo/Carlo Allegri, Reuters)

Where He Will . . .

By Jenifer Tolle

Where do you go when life is troubling?
To your Father's arms where He will . . .
Lift you up and shower you with love and
Hold His arms out to take your heavy load.
He will say – Let me help, child.

Where do you go when life is joyous?
To your Father's arms where He will . . .
Laugh with you and be playful
And share in your stupendous happiness!
He will say – Life is good, child.

Where do you go when life is frightening?
To your Father's arms where He will . . .
Hear your desperate cry of
Abba-Daddy and scatter all your fears.
He will say – You are safe, child.

Where do you go when there is a need?
To your Father's arms where He will . . .
Remind you to pray for all
And watch for the miracles that will come.
He will say – I hear you, child.

Where do you go when life on earth is finished?
To your Father's arms where he will . . .
Meet your eyes with all knowledge
And you will kneel for your Crown of Glory!
He will say – Welcome home, child.

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 nhoefer@archindy.org. †

Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

AGNEW, James M., 67, St. Michael the Archangel, Indianapolis, July 6. Husband of France Agnew. Father of Fiona Duke and Julien Agnew. Brother of Judy Vance, Jared and John Agnew. Grandfather of one.

ANDERSON, Mary L. (Schafer), 91, St. John Paul II, Clark County, July 11. Mother of Anna Huff, Don, Joe, Ron and Steve Anderson. Grandmother of 11. Great-grandmother of nine.

BARNES, Helen P., 91, St. Benedict, Terre Haute, June 28. Mother of Lisa Guess, Tina Sims and Jim Barnes. Sister of Andy and John Atelski. Grandmother of three.

DALGEISH, Sara K., 36, Prince of Peace, Madison, July 20. Daughter of Jack and Kathy Dalgeish. Sister of Brian Dalgeish.

FRENCH, Joseph A., 75, St. Anthony of Padua, Clarksville, July 13. Father of May Herp, Amanda and Andrew French. Brother of Janice Luckett, Betty and Martha Maze, Debbie McArdle, Ruth Minter, Irene Walsh and Francis French, Jr. Grandfather of six.

JACOB, MICKEL, 85, St. Jude, Indianapolis, July 26. Father of Dennis, John, Mark and Michael Jacob. Brother of Martha Sufan. Grandfather of 15. Great-grandfather of several.

KIESEL, Mary K., 87, St. Therese of the Infant Jesus (Little Flower), Indianapolis, July 13. Mother of Monica Kiesel. Sister of Paul Donahue. Aunt of several.

LOFTUS, Anthony J., 83, Our Lady of Perpetual Help, New Albany, July 19. Husband of Hilda Loftus. Brother of Tom Loftus. Uncle of several.

LYNN, Douglas A., 67, St. Bartholomew, Columbus, July 18. Husband of Ruth Lynn. Father of Carey Likens,

Brandon and N. Benjamin Lynn. Brother of Linda Moore, Ronald and Thomas Lynn. Grandfather of two.

MAYSE, Mark A., 54, St. Anthony, Indianapolis, July 19. Husband of Ann Mayse. Father of Emily and Sarah Mayse. Brother of Debbie Cline and Mick Mayse.

MORROW, Sr., Michael, 75, Holy Family, Richmond, July 17. Husband of Yolanda Morrow. Father of Holly Alfeld, Juanita Martinez and Michael Morrow Jr. Grandfather of six.

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

RHODES, Marjorie, 86, St. Paul, Tell City, July 1. Mother of Susan and Patrick Rhodes. Grandmother of seven.

SCHMIDLIN, Donna J. (King), 83, St. Therese of the Infant Jesus (Little Flower), Indianapolis, July 16. Wife of Ledger Schmidlin. Mother of Jan Gill, Vicki Knight, Dave, John and Steve Schmidlin. Sister of Chuck Gatti. Grandmother of 12. Great-grandmother of nine.

SPAINHOUR, Ronald G., 87, St. Mary-of-the-Knobs, Floyd County, July 24. Father of Dennis, Glenn, Gregory, Patrick, Richard and Ronald Spainhour. Grandfather of eight. Great-grandfather of six.

STURWOLD, Florence A., 98, St. Mary, Greensburg,



International AIDS Conference

Participants in the 2016 International AIDS Conference light candles at in the Roman Catholic Emmanuel Cathedral in Durban, South Africa on July 19. (CNS photo/Paul Jeffrey)

July 24. Mother of Glenda Nieman and Carole Nobbe. Sister of Louis Tebbe. Grandmother of eight. Great-grandmother of 19.

TATE, Charles G., 63, St. Anthony of Padua, Clarksville, July 15. Husband of Ruth Tate. Father of Leah, Molly and Brent Tate. Brother of Jeannette Sim. Grandfather of six.

TOSCHLOG, Lucille, 93, Holy Family, Richmond, July 19. Mother of Noreen Cooper, Carol Dudas, Marcia French, Roseanne Hughes, Nancy Turner, Mary Williams, Patricia, Michael and William Toschlog. Sister of Dorothy Stevenson. Grandmother of 17. Great-grandmother of 21.

UNDERWOOD, Judy M., 57, St. Vincent de Paul,

Bedford, July 21. Daughter of Sherry Underwood. Sister of Jane Root, Jo, Jim and John Underwood. Aunt of several.

VIGNA, George M., 81, St. Therese of the Infant Jesus (Little Flower), Indianapolis, July 21. Father of Yvonne Pritt and Yauncy Alkire Jr., Brother of Linda Johnson, Helen Mouser and Carl Arnold. Grandfather of four. †

Under motto 'Unity and Charity,' Catholic Daughters holds convention

PITTSBURGH (CNS)—Epitomizing their motto, "Unity and Charity," 800 members of the Catholic Daughters of the Americas gathered on July 20-24 in downtown Pittsburgh for their national convention.

The ballroom of the Wyndham Grand hotel looked more like a political convention than a meeting of Catholic women, with signs dotted throughout the room designating delegations from different states, nations and territories.

With more than 1,300 courts, or chapters, in the United States, Puerto Rico, Mexico, Peru, Guam and the Virgin Islands, the Catholic Daughters has become an international organization.

After a priest in Kenya, Father Peter Wambulwa, watched an Eternal Word Television Network program about the group, he contacted its U.S. leaders, who traveled there. More than 100 Kenyan women now belong to the Catholic Daughters.

Father Wambulwa was in Pittsburgh to speak at the convention, and receive a sizable donation from the Catholic Daughters to aid the fledgling group. Again, charity is part of being in the organization.

"I have to say this: To be a Catholic Daughter, you have to have a very generous heart," said Peg Rafferty, a member of St. Bernadette Parish in Monroeville, who is first vice state regent for Pennsylvania and helped with preparations for the convention. "We've had people that joined and then they say, 'My goodness, they're constantly giving,' and I'm like, 'Sorry, that's what we do.'"

She said prospective members should "be willing to give time, talent or treasure."

"If you don't have the money, then give of your time. We eat that up as fast as the treasure," Rafferty told the *Pittsburgh Catholic*, the diocesan newspaper.

"We do have fun. It's not all work, work, work. We're a

fun group," she said.

The biennial convention featured a keynote speech by Bishop Donald J. Kettler of St. Cloud, Minn.; business meetings; bylaws discussions; and presentations on Catholic Daughters of the Americas' national charities such as the Laboure Society, Holy Cross Family Ministries, Smile Train, Apostleship of the Sea and the National Center on Sexual Exploitation.

Outgoing national regent Shirley Seyfried welcomed the newly elected national officers, who were installed at a Mass and ceremony on July 23 by Pittsburgh Bishop David A. Zubik at St. Paul Cathedral in the city's Oakland neighborhood.

The Catholic Daughters of the Americas was founded in Utica, N.Y., in 1903 as a women's auxiliary of the Knights of Columbus. They were called the National Order of Daughters of Isabella. The organization has about 68,000 members now.

Many of the current members started out as members of the Junior Catholic Daughters, girls ages 8-18 who learn charity, spirituality and teamwork.

"It's just a hands-on group, getting the girls to work together for the good of the Church because we support the Church and the efforts of the Holy See," Rafferty said.

Joanne Tomassi, a past national regent from Florida, said, "The juniors are a great, great way to start the girls. It's a really good opportunity for them to be in a group that is faith-based, that is common in their faith, and yet they have fun while they're learning that. And they learn service as part of that."

The Catholic Daughters is also hoping to start more campus courts at colleges.

"There are, guesstimating, about 14 campus courts, and they serve the purpose in colleges and universities of giving a Catholic context," said Tom Panas, Catholic Daughters' national public relations chairman. "It's like a mini-Catholic Daughters. But it's important, I think, because [for] young Catholic women, it can be difficult on campus. There's a very secular push, and it gives them a haven, a way to be Catholic with other Catholic girls."

Those attending the convention appeared to be a mixture of demographic groups pertaining to age, race and ethnicity, which bodes well for future growth.

"We try to include everyone," said Libby Ramirez, a past national regent from Texas. "We try to include the young and the old because some of us are getting older and we need someone to follow behind us."

"But we also need the diversity of the age because the very young can't do it by themselves, and the very old can't do it by themselves," Tomassi added. †

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Reminder of Holy Year of Mercy plenary indulgence

Criterion staff report

As the Church progresses through the Holy Year of Mercy, *The Criterion* will periodically publish reminders of the conditions and four ways the Holy See has designated that Catholics may receive a plenary indulgence during the Year of Mercy, which concludes on Nov. 20.

General conditions

Only one plenary indulgence may be received per day. A single participation in the sacrament of penance can apply to any reception of a plenary indulgence 20 days before or after going to confession. However, reception of Communion and praying for the pope and his intentions are required for each plenary indulgence.

For more information on indulgences, consult paragraphs #1471-#1479 of the *Catechism of the Catholic Church*.

Four ways of receiving a Holy Year of Mercy plenary indulgence

Visiting a pilgrimage church

Archbishop Joseph W. Tobin has designated SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, and the Archabbey Church of Our Lady of Einsiedeln, 200 Hill Drive, in St. Meinrad, as the two pilgrimage churches for the Archdiocese of Indianapolis.

The hours the holy doors in these churches are as follows:

- SS. Peter and Paul Cathedral: Mon.-Fri. 8 a.m.-6 p.m., Sat. 4-6:30 p.m. and Sun. 10 a.m.-12:30 p.m. For a large group or to request a special time, call the parish office at 317-634-4519.

- Archabbey Church of Our Lady of Einsiedeln: 5 a.m.-10 p.m. every day, bearing in mind that prayer services and Mass take place in the archabbey multiple times a day.

In order to receive a plenary indulgence by visiting one of these pilgrimage churches, Catholics need to fulfill the following conditions:

- Pass through the holy doors of the pilgrimage church.
- Make a profession of faith in the church (either the Apostles' or Nicene Creed).
- Pray for the pope's intentions and the pope himself.
- Meditate on mercy while receiving Communion during a period either 20 days before or after visiting the pilgrimage church.
- Participate in the sacrament of penance during a period either 20 days before or after visiting the pilgrimage church.

The sick and elderly who are unable to visit a pilgrimage church

- Make a profession of faith (either the Apostles' or Nicene Creed).
- Pray for the pope's intentions and the pope himself.
- Only if possible, receive Communion and meditate on mercy during a period either 20 days before or after making the profession of faith and praying for the pope and his intentions.
- If receiving Communion is not possible, then a person may also participate in a televised Mass or one shown on the Internet.
- Only if possible, participate in the sacrament of penance during a period either 20 days before or after making the profession of faith and praying for the pope and his intentions.

Incarcerated people who are unable to visit a pilgrimage church

- Make a profession of faith (either the Apostles' or Nicene Creed).
- Pray for the pope's intentions and the pope himself.
- Fulfill the above conditions in a jail or prison chapel. If they cannot do this or if the facility does not have a chapel, they can be carried out in a prisoner's cell.
- Only if possible, receive Communion and meditate on mercy during a period either 20 days before or after making the profession of faith and praying for the pope and his intentions.
- Only if possible, participate in the sacrament of penance during a period either 20 days before or after making the profession of faith and praying for the pope and his intentions.

Perform a spiritual or corporal work of mercy

- Spiritual works of mercy:
 - Counsel the doubtful
 - Instruct the ignorant
 - Admonish sinners
 - Comfort the afflicted
 - Forgive offenses
 - Bear wrongs patiently
 - Pray for the living and the dead
- Corporal Works of Mercy:
 - Feed the hungry
 - Give drink to the thirsty
 - Clothe the naked
 - Shelter the homeless
 - Visit the sick
 - Visit the imprisoned
 - Bury the dead
- Make a profession of faith (either the Apostles' or Nicene Creed) during a period either 20 days before or after performing a work of mercy.
- Receive Communion and meditate upon mercy for each work of mercy that a person does in order to receive an indulgence.
- Participate in the sacrament of penance during a period either 20 days before or after performing a work of mercy. One participation in the sacrament of penance can apply to any work of mercy performed during the period through which a person seeks to receive an indulgence. †



"This is the Lord's gate: let us enter through it and obtain mercy and forgiveness," Archbishop Joseph W. Tobin declares as he opens the doors of mercy at SS. Peter and Paul Cathedral in Indianapolis on Dec. 13. (File photo by Natalie Hoefler)

Pope Francis names six women, six men to panel to study women deacons

VATICAN CITY (CNS)—Pope Francis has appointed six men and six women to a commission to study the issue of women deacons, particularly their ministry in the early Church.

In addition to the 12 members named on Aug. 2, the pope tapped Archbishop Luis Ladaria Ferrer, secretary of the Congregation for the Doctrine of the Faith, to serve as president of the commission.

The pope set up the commission at the request of the International Union of Superiors General, the organization for the leaders of women's religious orders around the world. Meeting the group in May, Pope Francis said that while his understanding was that the women described as deacons in the New Testament were not ordained as male deacons are today, "it would be useful for the Church to clarify this question."

The International Theological Commission, a body that advises the doctrinal congregation, included the question of women deacons in a study on the diaconate almost 20 years ago. While its report, issued in 2002, did not offer recommendations for the future, it concluded that biblical deaconesses were not the same as ordained male deacons.

In June, Pope Francis told reporters that he had asked Cardinal Gerhard Muller, prefect of the doctrinal congregation, and Sister Carmen Sammut, president of the superiors' group, to suggest scholars to include in the study group.

At least one of the members Pope Francis named to the commission—U.S. scholar Phyllis Zagano—has written extensively on the role of women deacons in the early Church, arguing that they were ordained ministers and that women can be ordained deacons today. Zagano is a senior research associate in the religion department at Hofstra University in Hempstead, N.Y.

Another U.S. scholar also is among the 12 commission members: Augustinian Father Robert Dodaro, president of the Pontifical Augustinian Institute in Rome, and a professor of patristic theology specializing in the works of St. Augustine.

The other members of the commission are:

- Spanish Sister Nuria Calduch-Benages, a member of the Missionary Daughters of the Holy Family and member of the Pontifical Biblical Commission.
- Francesca Cocchini, a professor of Church history at Rome's Sapienza University.

- Italian Msgr. Piero Coda, a professor of systematic theology and member of the International Theological Commission.
- Spanish Jesuit Father Santiago Madrigal Terrazas, professor of ecclesiology at the Pontifical Comillas University in Madrid.
- Angeline Franciscan Sister Mary Melone, a theologian and rector of Rome's Pontifical Antonianum University.
- Father Karl-Heinz Menke, retired professor of dogmatic theology at the University of Bonn and member of the International Theological Commission.
- Rwandan Salesian Father Aimable Musoni, professor of ecclesiology at the Pontifical Salesian University in Rome.
- Jesuit Father Bernard Pottier, professor at the Institute of Theological Studies in Brussels and member of the International Theological Commission.
- Marianne Schlosser, professor of spiritual theology at the University of Vienna and member of the International Theological Commission.
- Michelina Tenace, professor of fundamental theology at Rome's Pontifical Gregorian University. †

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Vicar general to lead pilgrimage to the Holy Land

By Natalie Hoefler

Members of the archdiocese are invited to join Msgr. William F. Stumpf, vicar general, on an 11-day pilgrimage to the Holy Land coordinated by Tekton Ministries on Jan. 23 through Feb. 2, 2017.

The pilgrimage to this region, the birthplace of the Christian faith, includes Mass each day and stops at sites in many towns and cities noted in the Bible, including Bethany, Capernaum, Nazareth, Bethlehem, Cana, Jericho, Jerusalem and others.

Msgr. Stumpf traveled to the Holy Land in 2010, and is thrilled to be going back.

"The Scriptures just become so alive" after visiting the land where Christ lived and died, he says. "You never read the Scriptures again in the same way."

While a pilgrimage is enjoyable, he notes, it is different than a vacation.

"On a pilgrimage, we step out of our daily lives to renew ourselves in our faith, to deepen our relationship to God," Msgr. Stumpf says. "To do that, we go away to a place that is holy and draws us even more into the experience."

"I always go on a pilgrimage feeling that there's something that God is going to reveal or teach me and help me to see through the experience. You go into a pilgrimage with an open heart, and a sense of, 'I'm going into this openly, Lord. Grace me with whatever it is that you need to bring about in my life.' And God is always provident—he'll make that happen."

Msgr. Stumpf and those accompanying him on the pilgrimage will depart from



Msgr. William F. Stumpf

Indianapolis on Jan. 23.

After arriving in Tel Aviv, Israel, on Jan. 24, pilgrims will drive along the Mediterranean coast to Haifa to spend the night.

In Haifa, pilgrims will visit a Carmelite monastery and the cave where the

prophet Elijah lived. After Mass there, the group will travel to Cana, where Christ performed his first miracle at a wedding feast. Couples will have the opportunity to renew their wedding vows before traveling on to Tiberias.

This old city, located on the banks of the Sea of Galilee, will serve as home base for two days and three nights. While there, pilgrims will visit numerous sites of biblical note in the lush region of Galilee.

First among those sites is Nazareth, where Mass will be celebrated at the Church of the Annunciation, honoring



In a boat on the Sea of Galilee, a man demonstrates how the disciples would have fished in this photo from Feb. 7, 2015. Those embarking on the Holy Land pilgrimage with Msgr. William F. Stumpf on Jan. 23 to Feb. 2, 2017, will enjoy a similar experience. (File photos by Natalie Hoefler)

the site where "the Word was made flesh" (Jn 1:14). In this church, pilgrims will see the underground room where Mary said "yes" to the Archangel Gabriel when she was asked to consent to become the mother of God's Son.

After seeing other sites in Nazareth, the pilgrims will travel up Mt. Tabor, where Christ revealed his divine nature to Peter, James and John in the Transfiguration.

On Jan. 27, pilgrims will experience a boat ride on the Sea of Galilee—also known as Lake Tiberias—the body of water which figured so greatly in the lives of the Apostles both before and after becoming Christ's disciples. Pilgrims will visit a church along the shores of this inland sea commemorating Christ's call there to Peter to "feed my sheep," a founding moment for the papacy.

Pilgrims will also visit towns along the shores of the Sea of Galilee: Capernaum, the center of Christ's ministry for three years and the place where he called several of his disciples; Tabgha, where Christ multiplied loaves and fish; and the Mount of Beatitudes, where he proclaimed the Sermon on the Mount.

Pilgrims will visit the Mount of Beatitudes again on Jan. 28 for Mass, then travel around the Sea of Galilee to Kursi, where Christ drove out a legion of demons from a man, releasing them into a herd of swine.

As they make their way toward Jerusalem, which will serve as home base for the remainder of the pilgrimage, pilgrims will have the opportunity to renew their baptismal vows at the site of Christ's baptism in the Jordan River.

The first day in Jerusalem will begin with a trip up the Mount of Olives, taking in the spectacular view of Old City Jerusalem.

On the Mount of Olives, pilgrims will

visit the Church of Pater Noster, marking the traditional site where Christ taught his disciples the "Our Father," and then walk down the Palm Sunday Road for Mass in the Church of All Nations at the Garden of Gethsemane. The day will end with a trip to Ein Karem, birthplace of St. John the Baptist and where Mary visited Elizabeth and proclaimed the "Magnificat" (Lk 1:46-55).

The pilgrims continue honoring Mary the next day with a trip to the Church of St. Anne, believed to be the birthplace of the Blessed Mother. Also on this day the pilgrims will walk the powerful "Via Dolorosa," the Way of the Cross, through the stone streets winding through Old City Jerusalem, ending at Mt. Calvary in the Church of the Holy Sepulchre, where Mass will be celebrated.

The day also includes visits to several sites within the Old City, including the "Wailing Wall," which is all that remains of the ancient Jewish Temple that was destroyed by the Romans in 70 A.D., the Pool of Siloam, and the Upper Room—the traditional site of the Last Supper. The day ends again honoring Mary with the praying of the rosary in the Church of the Dormition.

On Jan. 31, pilgrims will visit Bethlehem and celebrate Mass in a cave at the Shepherd's Field. In the city of Bethlehem, pilgrims will visit numerous sites, including the Church of the Nativity, built by the order of Emperor Constantine in the fourth century over the traditional site of Christ's birth. They will also gain a sense of the struggles for the Palestinian Christians who live within the Israeli-built wall around the town.

On the last full day of the pilgrimage, two famed sites of the Bible will be visited.

The day will begin with Mass in Bethany, home of Mary, Martha and



Pilgrims joining Msgr. William F. Stumpf on a pilgrimage to the Holy Land will see the room where Mary said "yes" to the Archangel Gabriel, a site now enshrined in the Church of the Annunciation in Nazareth.

their brother Lazarus, whom Jesus raised from the dead. Pilgrims will then drive to Jericho, an ancient city known to have existed as far back as 1250 B.C. It was there that God, through the leadership of Joshua, brought down the city walls with blasts of trumpets as described in the Old Testament (Jos 6). Christ himself endured his 40 days of temptation looking down upon Jericho from what is now called the Mount of Temptation, a site the pilgrims will visit.

The day will end with a trip to Qumran, where pilgrims will explore the caves where the famed Dead Sea Scrolls were discovered.

The final day, Feb. 2, will be spent in transit back to the United States.

The cost per person is \$3,320 for double occupancy, or \$4,045 for single occupancy, plus airline taxes and fuel surcharge.

The cost includes roundtrip economy class airfare from Indianapolis to Tel Aviv, accommodations for nine nights, hotel taxes and service charges, breakfast and dinner daily, sightseeing with a licensed Christian guide, entrance fees, land transportation, gratuities and portage of one piece of luggage at airports and hotels.

Lunch, drinks, hotel extras and other personal expenses are not included.

"If you ever talk to anyone who's been to the Holy Land," says Msgr. Stumpf, "they always say the same thing: 'I'm so glad I made that pilgrimage. It was such a powerful experience for me.'"

"It does affect you profoundly. Don't let yourself miss out, because it is a wonderful opportunity."

(For more information or to make reservations, contact Tekton Ministries at 317-574-4191, 866-905-3787 or pilgrimage@tektonministries.org.) †

What was in the news on August 5, 1966? Church opposition to prayer in public school, and clergy helping quell race violence

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 August 5, 1966, issue of *The Criterion*:

- **Stand up and speak out, U.S. religious are told**
 - **School prayer amendment draws strong opposition**
- "WASHINGTON—Amending the Constitution to permit voluntary prayer in public schools 'would be a profound mistake,' the dean of the Boston College Law School told a Senate subcommittee here. Father Robert F. Drinan, S.J., led off testimony before the Senate subcommittee on constitutional amendments, which is holding hearings on Sen. Everett Dirksen's proposal to allow public school officials 'to provide for and permit' voluntary participation in prayer. Four of the first five witnesses opposed the proposed amendment. In a statement read before the subcommittee on Wednesday, Indiana Methodist Bishop Richard C. Raines warned that 'any tampering with the First Amendment might open a Pandora's Box of religious sects competing with each other to use the public classroom as a battleground for the minds of the young.' The churchman, who was unable to appear in person because of plane scheduling difficulties, said that 'he failed to see how the Dirksen

amendment would increase the power of religion in national life. Father Drinan called the amendment an emotional response to the Supreme Court decisions banning compulsory prayer and Bible-reading in public schools. A public school, he said, 'is a school whose only religious orientation is that it has no religious orientation.'"

- **Baltimore clergy help to quell race violence**
- "BALTIMORE—Clergymen were given much of the credit for calming a racially tense area of Baltimore that was rocked by violence after segregationist rallies. Some 55 priests and ministers fanned out over the danger area, visiting residents in their homes and urging them not to attend the fourth in a series of rallies scheduled by the National States' Rights Party."
- **French priest's books won't get imprimatur**
 - **Hierarchy denounces apartheid**
 - **Low-cost housing loan given city**
 - **Pope enumerates virtues for peace**
 - **Polish cardinal can't come to U.S.**
 - **School calendar being changed in Colombia, Benedictine writes**
 - **English Benedictines resume ancient apostolate in Sweden**
 - **Oldenburg schedules investiture and vows**
 - **Leadership workshop is held at the Woods**
 - **U.S. Jews told to follow Catholicism example**

- **What council said on Catholic Action**
- **Tennis tourney set to wind up this Saturday**
- **Research program seeks vocation data**
- **Vernacular texts need some refining**
- **Recruit married deacons**
- **Worker-priest experiment**
- **Indianapolis parish organizes three YCS sections**
- **Raps speculation: Rome paper hits 'vulgarized' approach to birth control**
- **Knights of Columbus set Supreme Council**
- **Woods nun takes part in Asia seminar**
- **Survey conducted: Impact of our Catholic schools seen dependent on good homes**
- **Suggests reorganization of Italian dioceses**
- **Says 'false impression' given on school study**



Read all of these stories from our August 5, 1966, issue by logging on to our archives at www.CriterionOnline.com.) †