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Criterion

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CriterionOnline.com

August 26, 2016

Vol. LVI, No. 46 75¢

National security, foreign policy worries a factor in 2016 election

WEST PALM BEACH, Fla. (CNS)—Not since the aftermath of 9/11 has



America's national security and foreign policy seemed to resonate so heavily with the electorate during a U.S. presidential election, according to several political scientists.

Terror incidents in Europe, the Middle East and at home—paired with perceptions of an increasingly fragile world order exemplified by the United Kingdom's "Brexit" decision this summer—have created a heightened sense of vulnerability for many voters.

How those threats and worries are interpreted and expressed by the electorate will differ widely by party affiliation and by the two major candidates themselves, experts note.

And while foreign policy typically pales in comparison to domestic policy issues such as economic growth, income equality, health care and taxes, national security concerns still resonate with a significant percentage of Americans.

"Voter satisfaction of the economy and a general sense of how things are going are usually the best indicators of which way an election will go, but since 9/11 foreign policy has intruded into the public consciousness and has not had greater salience perhaps since periods like the 1968 election at the height of the Vietnam War," said Michael Desch, director of the Notre Dame International Security Center in the political science department at the University of Notre Dame.

If foreign policy and global terrorism are more salient than they have been in a long time, certainly greater than during the 2012 presidential election, it is in part because of the bipartisan uptick of interest that occurs after a spate of terror incidents, according to Desch.

The best example of the foreign policy factor in this year's contest is the very fact of Donald Trump's triumph over his

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Archbishop Joseph W. Tobin preaches a homily during the Aug. 13 dedication Mass of the new St. Mary Church in Greensburg. (Photos by Sean Gallagher)

Dedication, commitment and faithfulness lead to new 900-seat church in Greensburg

By Sean Gallagher

GREENSBURG—Joan Koors finally lived to see the special day that she had dreamed about.

St. Mary Parish, her spiritual home since 1951 and the faith community in which she has served as liturgy director for 35 years, was dedicating a new church.

And, at 86, she was helping some 900 of her fellow parishioners call on the saints and angels by accompanying them on the new church's organ in the praying of a litany of the saints.

Parishioners and parish leaders had discussed the possibility of building a new church for some 30 years. Now it was a reality.

"It's like a dream come true, something that happens only once in a lifetime," said Koors a few days before the dedication Mass. "When we got to the point where it was going to happen, all I did was pray to the good Lord, 'Please let me stay long enough to see it.' And now it's happening. It's exciting and moving after all the years that I've spent here."

Archbishop Joseph W. Tobin was the principal celebrant of the Aug. 13 ritual-filled dedication Mass, which he described in his homily as a kind of baptism of the new church.

"Water has been sprinkled, chrism will be smeared on the altar and the walls, a white garment will be spread on the altar and candles will be lit from the fiery symbol of the risen Christ," said Archbishop Tobin, "because here in this building the disciples of the Risen One will gather to give praise and thanksgiving, to seek forgiveness, to be nourished by word and sacrament, to be sent out as his witnesses."

Father John Meyer, pastor of St. Mary Parish, praised its members for supporting the \$11 million construction project which, in addition to the church, also included the building of a new parish office, parish hall and school cafeteria.

"I've been amazed at the dedication, commitment and the faithfulness of the people and their cooperation in seeing that the new church be built," said Father Meyer. "I'm humbled by their contributions of their time, talent and treasure. It's overwhelming. When I ask, they step forward."

As the parishioners stepped into the church before the dedication Mass, they were met by many elements from the parish's previous church incorporated into

the new one: stained-glass windows, the large crucifix adorning the sanctuary, statues and the Stations of the Cross. Even the lights used in the previous church shined in the entry way to the new one.

"Everything in there had so much meaning to all of us who have been there for so long," Koors said. "Going into a new building and seeing some of the things that we have seen for so many years makes it even better."

It was the construction of the parish's new school building, which opened in 2012, that paved the way for the parish's new 900-seat church. Both are built on a 25-acre campus, about 1.5

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The Smith family, all members of St. Mary Parish in Greensburg, kneel in prayer during the Aug. 13 Mass in which their new parish church was dedicated. They are, from left, Jenny, Dan, Ethan and Macey Smith.

'We are proud of Mother Teresa,' Albanians say of future saint

TIRANA, Albania (CNS)—Blessed Teresa of Calcutta is everywhere in Albania. The international airport outside the capital, Tirana, is named for her, as is the city's main hospital and second-largest public square.

Sculptures of the famous nun stand at intersections and peer down from churches across the nation of 3 million people. Her photos are taped to storefronts and hotel entrances and can even be spotted inside the windshields of taxis and private cars. Oct. 19, the day she was beatified in 2003, is a public holiday.

"She has made so many benefits for all the world," said Anila Kika, a government economist.

Mother Teresa, who won the Nobel Peace Prize in 1979 and will be canonized on Sept. 4, was "loved in Albania" for her years of charity work in some of the poorest parts of India and around the world, Kika told Catholic News Service (CNS) in an interview on a downtown Tirana street.

The fact that the nun was originally Albanian made this love—and pride—for her even stronger among Albania's people, believers and nonbelievers alike, said Kika, an Orthodox Christian.

"We all went out to greet her," when Mother Teresa visited Albania in 1991, said Kika. "All Albania ... we are proud of Mother Teresa."

Born to an ethnic Albanian family in Skopje, in what is now part of Macedonia, Mother Teresa went to India in 1929 as a Sister of Loreto and became an Indian citizen in 1947. She founded the Missionaries of Charity in 1950.

Shortly after she died in 1997, St. John Paul II waived the usual five-year waiting period and allowed the opening of the process to declare her sainthood.

Sept. 4, the date chosen for her canonization, is the eve of the 19th anniversary of her death and the date previously established at the Vatican for

the conclusion of the Holy Year of Mercy pilgrimage of people like her, who are engaged in works of mercy.

"There will be celebrations in Rome," said Sister Rosita, a Missionaries of Charity nun who, along with two of her colleagues, was busy preparing for an evening confirmation Mass by pinning flowers, ivy and white ribbons on the pews of Tirana's Sacred Heart Church. Mother Teresa visited the church on her 1991 trip, and her portrait covers a portion of a side wall.

"We are all very happy," about Mother Teresa's canonization, but plans for local festivities are "not yet" decided, said Sister Rosita, a native of Slovakia.

Sister Rosita said that she and the two other Missionaries of Charity lived in a place nearby, serving the needs of Albania's most vulnerable, such as elders with no family, and abandoned and orphaned children, in line with Blessed Mother Teresa's famed ethic of working with "the poorest of the poor."

She mentioned that relatives of Mother Teresa had also lived in a house not far from the church, "a long time ago."

At the indicated home, no one answered, but a marble plaque to the left of the front entrance read in Albanian—and flawed English—that "The Family of Mother Teresa Lived in These House."

"They were friends with my mother," said a man, walking by. He appeared to be anywhere from 60-70 years of age, and declined to give his name. He said he repaired bicycles for a living, and that he remembered Mother Teresa's visit to Albania 25 years ago.

"Nene Terezesh," as she is known in Albanian, "is famous here," he said.

Catholic seminarian Gasper Kolaj, 25, agreed. Not only was Mother Teresa of Calcutta a well-known figure in Albania, she was famous globally and had put her country of origin on the international map, he said.



A man on crutches passes a large banner of Blessed Teresa of Calcutta in 2010 in Tirana, Albania. Mother Teresa, founder of the Missionaries of Charity who won the Nobel Peace Prize in 1979, will be canonized on Sept. 4. (CNS photo/Armando Babani, EPA)

"It is [Blessed Teresa of Calcutta] who made the world know Albania," said Kolaj, noting that he had grown up listening to stories his parents and other older relatives told about the country's former communist and militantly atheistic regime, and about the religious persecution it had waged from 1944 to the early 1990s.

Pope Francis recently designated as "martyrs" 38 Catholics who had been killed for their faith in Albania during those years, Kolaj continued, adding that "St. Teresa, and now these martyrs ... are a testimony that those who believe, never lose."

Arta Sino, a receptionist in a Tirana hotel, said she'd heard the news from some hotel guests and on television about Mother Teresa's upcoming canonization and found it interesting.

She explained that since the 1990s, Albanians were steadily rediscovering the religious roots of their ancestors who had lived before communism, when Muslims and Christians, like today, were free to worship. Sino said she had been "empty" until five years ago, when "I heard [the Muslim Holy Book] Quran ... and I realized there was life after death." Now, she said, as a Muslim she prays five times daily. †

Mass in honor of Mother Teresa's canonization set for Sept. 5 in Indy

By Natalie Hoefler

In recognition of the Sept. 4 canonization of Blessed Teresa of Calcutta, founder of the Missionaries of Charity religious order, Archbishop Joseph W. Tobin will celebrate a special Mass of Thanksgiving for the Missionaries of Charity in Indianapolis at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, at 5 p.m. on Sept. 5—the feast day of St. Teresa of Calcutta.

Following the prayer after Communion, a relic will be present for veneration. It will also remain in the cathedral for a short time after Mass for veneration.

A reception will be held after the liturgy

at the Knights of Columbus McGowan Hall at 1305 N. Delaware St. in Indianapolis

"We are so excited, it's hard to express in words," said a beaming Missionaries of Charity Sister M. Salvinette, superior of the sisters' home on the east side of Indianapolis, about the canonization.

The Missionaries of Charity established their Indianapolis home in the boundaries of St. Philip Neri Parish in June of 2000. Currently, there are four sisters there.

The sisters operate a shelter for homeless women, make weekly prison visits, visit the residents of four nursing homes, teach catechism classes at St. Philip and visit the parish shut-ins.

"Her life was always one with Jesus," said Missionaries of Charity Sister M. Marlene, who traveled with Mother Teresa when the diminutive nun would visit the U.S. "She was a holy person. She had love for everyone and respect for everyone. She was a living saint." †



Blessed Teresa of Calcutta

How has Mother Teresa touched your life?

Pope Francis will officially declare Blessed Teresa of Calcutta as a saint on Sept. 4.

In celebration of Mother Teresa's canonization and her life of ministering to the sick and the dying in some of the world's poorest neighborhoods, *The Criterion* is inviting our readers to share their stories of meeting her and/or being inspired by her to serve

people in need.

Please send your responses and stories to assistant editor John Shaughnessy by e-mail at jshaughnessy@archindy.org or by mail in care of *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202.

Please include your parish and a daytime number where you can be reached. †



Pope Francis' prayer intentions for September

- **Universal: Centrality of the Human Person**—That each may contribute to the common good and to the building of a society that places the human person at the center.
- **Evangelization: Mission to Evangelize**—That by participating in the sacraments and meditating on Scripture, Christians may become more aware of their mission to evangelize.

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



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Advertising..... 317-236-1454
Toll free:1-800-382-9836, ext. 1570
Circulation: 317-236-1425
Toll free:1-800-382-9836, ext. 1425

Price: \$22.00 per year, 75 cents per copy

Postmaster:

Send address changes to *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202-2367

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN. Copyright © 2013 Criterion Press Inc. ISSN 0574-4350.

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The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.
Indianapolis, IN 46202-2367
317-236-1570
800-382-9836 ext. 1570
criterion@archindy.org

Periodical postage paid at Indianapolis, IN.
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Bishop headed to Vatican, will miss ‘beautiful people, culture’ of Dallas

DALLAS (CNS)—The importance of the vocation of marriage and the family is at the core for the future of not only the Catholic Church, but of society, Bishop Kevin J. Farrell of Dallas said at a news conference on Aug. 17.

Earlier in the day, the Vatican announced that Pope Francis has appointed the bishop to lead a new Vatican office for the laity, family and life. Creation of the office is a continuation of the pontiff’s quest to overhaul the Curia for more efficiency and transparency, and to highlight the growing and important role of the laity among the world’s 1.2 billion Catholics.

In a statement a few hours after his appointment was announced, Bishop Farrell said he was “extremely humbled” Pope Francis chose him to lead the new office.

“I look forward to being part of the important work of the universal Church in the promotion of the laity and the apostolate of the laity and for the pastoral care of the family in accordance with the pope’s recent apostolic exhortation, ‘*Amoris Laetitia*’ (‘The Joy of Love’), and the support of human life,” he said.

At the news conference and in a letter to priests of the diocese and the pastoral center staff, Bishop Farrell thanked the pope for having confidence in him to lead the new office, but said he also welcomed the appointment with mixed emotions.

“Dallas has been my home for 10 years and, from the beginning, I quickly grew to love the beautiful people and the culture here,” he said in the letter. “The strong faith, kindness and generosity of the people in the Diocese of Dallas surpassed all of my expectations.

“A bishop can get nothing of significance done in a diocese without the hard work and cooperation of pastors, priests, his senior staff and diocesan employees,” he said. “Together, I believe we have accomplished many goals and put others in motion that have improved

and enhanced service and ministry to the good people we serve.”

Bishop Farrell became the seventh bishop of the Diocese of Dallas when he was appointed on March 6, 2007, by Pope Benedict XVI and was installed at the Cathedral Shrine of the Virgin of Guadalupe in downtown Dallas on May 1, 2007.

When he became the chief shepherd of the diocese, there were approximately 947,000 Catholics there, compared to the current 1.3 million, thanks in part to the arrival of immigrants from across the United States and abroad.

On Sept. 1, the new Dicastery for the Laity, Family and Life officially begins its work. It merges the current Pontifical Council for the Laity and the Pontifical Council for the Family. The Pontifical Academy for Life will remain as a separate unit, but will report to the new dicastery.

Statutes for the new office, published in June, said it was being established “for the promotion of the life and apostolate of the lay faithful, for the pastoral care of the family and its mission according to God’s plan, and for the protection and support of human life.”

Pope Francis, in a brief apostolic letter formally establishing the dicastery, said the office should respond “to the situations of our age, and adapt to the needs of the universal Church.”

The Church, as an “attentive mother,” must show special care and concern for the lay faithful, for families and for the sacredness of human life, he wrote in the letter, which was released on Aug. 17.

“We want to offer them support and help so that they would be active witnesses of the Gospel in our age and an expression of the goodness of the Redeemer.”

Bishop Farrell was scheduled to travel to Rome in the coming days to open the office and meet with his new staff, which will include a secretary and three lay undersecretaries.



Pope Francis greets Bishop Kevin J. Farrell of Dallas in Washington in September 2015. Pope Francis has named the Texas bishop to head the Vatican’s new office for laity, family and life. (CNS photo/courtesy The Texas Catholic)

He will celebrate his 69th birthday on Sept. 2. He will return to Dallas for a few days in September before relocating permanently to Rome a few weeks later.

Upon Bishop Farrell’s departure, Auxiliary Bishop Gregory Kelly will lead the diocese until a successor is appointed.

During his tenure in Dallas, Bishop Farrell has been outspoken on abortion and the death penalty, as well as on gun control, immigration and religious liberty. This year, during the Holy Year of Mercy, he has spoken about love, mercy and charity.

At the news conference, as part of the life issue, he reiterated that the Texas bishops have sent Texas Gov. Greg Abbott a letter requesting clemency for Jeff Wood, who was scheduled for execution on Aug. 24 for his capital murder conviction in the shooting death of a store clerk in Kerrville in 1996.

Wood, who was not in the store at the time of the shooting, and claimed he did not know a passenger in his truck was

going to rob and kill the attendant, also is said to have an IQ of about 80, which supporters said should have disqualified him from standing trial.

“We have sympathy for the family of the victims,” Bishop Farrell told reporters, “but killing someone doesn’t solve the problem, especially when that person was not even there.”

He also addressed the acrimony brought on by violence, saying that people must understand commonalities beyond their differences.

“We need to build bridges, not walls,” he said.

In Rome, Bishop Farrell will join his brother, Bishop Brian Farrell, who is secretary of the Pontifical Council for Promoting Christian Unity.

When asked at the news conference if maybe his brother had put in a good word for him with the pope, Bishop Farrell said, “I doubt it.”

It will be the first time the two brothers have ministered in the same city. †

SECURITY

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Republican primary contenders, which in no small part was the result of his rethinking of American relationships and his position that the Iraq War was a mistake—an opinion which a Chicago Council on Global Affairs foreign policy survey shows is now a bipartisan and majority view.

Desch told Catholic News Service (CNS) that the electorate in general—as evidenced by supporters of both Trump and Sen. Bernie Sanders of Vermont, for example—is expressing a desire to challenge the “neoliberal, global-engagement and free-trade economic consensus which has been a unifying foreign and economic policy since the 1990s under then-President Bill Clinton.”

The recent repudiation of the Trump campaign by some 50 Republican foreign policy experts, he added, further indicates a reaction to the populist pushback against the establishment and “internationalist”

foreign policy legacy of the last decade. That sentiment has likely been fueled by a zeitgeist of general alarm among the electorate that the country and the world are “on the wrong track.”

“There is a lot of evidence the public doesn’t think the country is on the right track and that their kids won’t have a better life than they will, indicating a pessimism about the future,” Desch said.

“I would guess if you poll people about international policy you would get a similarly pessimistic view: You take out Bin Laden and ISIS emerges; the European Union is frayed; global trade seems more like a mixed bag than we thought; immigration is a destabilizing issue—all sorts of things add up to a general pessimism in the state of the world,” he said.

The attacks in Orlando, Paris and Brussels and the Democratic National Committee hacking scandal only add greater relevance this year to domestic vulnerabilities and fragile overseas relationships.

The U.S. bishops’ quadrennial teaching

document and voter guide on the political responsibility of Catholics, “Forming Consciences for Faithful Citizenship,” takes into account the teachings of Pope Francis along with more recent developments touching on foreign policy, including:

—The deadly attacks on fellow Christians and religious minorities throughout the world.

—Economic policies that fail to prioritize the poor, at home or abroad.

—A broken immigration system and a worldwide refugee crisis.

—Wars, terror, and violence that threaten every aspect of human life and dignity.

—The excessive consumption of material goods and the destruction of natural resources, which harm both the environment and the poor.

Raymond Kuo, an assistant professor of political science at Fordham University in New York specializing in international security and American foreign policy, thinks about a fifth of the electorate consider national security a high priority, while the economy and jobs are paramount.

But Republicans and Democrats are couching national security issues in different terms, with one candidate presented as the “law and order” choice who will “bring it all back together,” while the other tends to be perceived as overall more trustworthy to handle the difficulties of statecraft, according to Kuo.

“You have two very different candidates, with Hillary Clinton representing the conventional, moderate view to U.S. foreign policy—a liberal international order with American power engaged in the world, serving as a pillar of free trade and the lender of last resort, and democracy is a domestic safety valve,” Kuo told CNS. “Hillary very much represents consensus American viewpoint on the role of American power

in the world.

“By contrast, Trump presents a very different approach to foreign policy: He is an isolationist and a transactionalist, calibrating relationships and a racketeering type of approach to international powers, a radical break which will cause a lot of shocks in the rest of the world,” Kuo said. “Trump says we can renegotiate all these agreements.”

The general assumption is that terrorism plays into the hands of the Trump campaign, but Kuo said it is unclear that is actually the case, and that the GOP nominee’s comments on terrorism have often been poorly received by the public.

In a foreign policy speech he delivered on Aug. 15 in Youngstown, Ohio, Trump said if he is elected president he will put an end to “nation building,” and focus on destroying the Islamic State and other terrorist organizations.

The overall geopolitical trends, as Kuo sees them, are the decline of power and influence of Russia, China and the Islamic State, and that each of these powers at times acts out to distract attention from their shrinking influence and prosperity.

“These actors are acting out of weakness, these challenges have limits and can be managed,” Kuo said.

He added that at the end of the cold war the major concern was state relations, and since then we see non-state actors coming to the fore with a combination of ISIS and the resurgence coming from Russia and China.

And while the world may seem more unsafe and unstable than ever, Kuo said that high-profile terror in Europe and in the U.S. obscures the fact that terror has been a constant presence for some time, although more so in the Middle East.

“It is not quite as bad as people think: Russia is in the tank economically because of oil; the Chinese economy is slowing down; and ISIS is rapidly losing territory,” he said. †



Travelers are seen on June 30 at Ronald Reagan Washington National Airport in the Washington suburb of Arlington, Va. (CNS photo/Michael Reynolds, EPA)



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Editorial



Pope Francis enters the U.S. House Chamber to address a joint meeting of Congress at the U.S. Capitol in Washington on Sept. 24, 2015. Referring to himself as a "son of immigrants," he pleaded for greater openness by the U.S. to accepting immigrants. (CNS photo/Paul Haring)

Borders should not be barriers

Pope Francis' admonition to young people in Poland for World Youth Day to refuse to see "borders as barriers" hasn't gone over well with everyone. One commentary went so far as to say, "Communist Pope Francis told the World Youth Day gathering to reject borders and barriers. This pope is a very dangerous man."

The pope's actual quotation to the youths was, "People may judge you to be dreamers, because you believe in a new humanity, one that rejects hatred between peoples, one that refuses to see borders as barriers, and can cherish its own traditions without being self-centered or small-minded."

The pope and his detractors are two sides of one of the great issues in today's society, here in the United States as well as in most prosperous countries: Should we welcome immigrants into our countries, or take measures to keep them out? There are names for both camps: those who favor "drawbridge down" and those who favor "drawbridge up." (The designations seem to have originated in 2005 with a British man named Stephen Shakespeare.)

The Catholic Church has always been on the side of "drawbridge down," encouraging laws that will make it easy for people to migrate in order to better their lives and those of their families. That's what the ancestors of all Americans except the Native Americans did, most of them before laws were enacted by "drawbridge up" xenophobes, usually anti-Catholics.

It's why the archdiocese has a Refugee and Immigrant Services department to help immigrants and refugees resettle here.

It appears that most Americans are "drawbridge down" people. A Pew Research Center poll conducted in March, and reported in *The Economist*, asked the question, "Do you think having an increasing number of people of many different races, ethnic groups and nationalities in our country makes it a better or a worse place to live?" A hefty 58 percent thought it makes it a better place, and only 7 percent thought it made it worse. Thirty-five percent said it didn't make any difference.

As our country ages because of our low birth rate, it needs immigrants. Fortunately,

immigrants almost always assimilate quickly, speaking English by the second generation and finding jobs.

Recently, Indiana business leaders issued a report that estimated that immigrants in Indiana earned \$8.1 billion in 2014, paying \$702 million in state and local taxes and \$1.6 billion in federal taxes. They wielded \$5.8 billion in spending power, the report said.

The report also said what everyone really knows, that immigrants fill many jobs that native-born Americans aren't interested in, especially manual labor.

The last time we addressed this topic in an editorial was in our May 27 issue. A *Criterion* reader responded in a subsequent issue, asking a number of important questions about obeying laws concerning immigration. Specifically, the person asked about our obligation to obey laws concerning illegal immigrants. Those questions deserve answers. Perhaps these quotations from the *Catechism of the Catholic Church* will answer those questions:

"The more prosperous nations are obliged, to the extent they are able, to welcome the foreigner in search of the security and the means of livelihood which he cannot find in his country of origin. Public authorities should see to it that the natural right is respected that places a guest under the protection of those who receive him" (#2241).

"The citizen is obliged in conscience not to follow the directives of civil authorities when they are contrary to the demands of the moral order, to the fundamental rights of persons or the teaching of the Gospel. Refusing obedience to civil authorities, when their demands are contrary to those of an upright conscience, finds its justification in the distinction between serving God and serving the political community" (#2242).

The Church has always taught that we must not obey immoral laws. "We must obey God rather than men" (Acts 5:29). Most martyrs were and are being killed for refusing to obey unjust laws.

Because something is legal doesn't make it moral. Abortion is legal, but certainly not moral. The immigration laws in our country are immoral, and must be changed. Until that happens, we must resist them.

—John F. Fink

OPINION

Making Sense of Bioethics/Fr. Tad Pacholczyk

Talking to kids about porn and human sexuality

A growing concern today involves the role of pornography as the next generation's instructor in human sexuality. For many young people, pornography has become the only guide to sexuality they have ever known.



For Catholic parents, this raises the critical challenge of how best to approach these matters with their children, given that kids as young as 8 or 9

may already be acquiring information and viewpoints about human sexual behaviors from Internet pornography. I would like to present six practical suggestions for parents, culled from parental testimonies and insights, from other experts in the field, and from ex-users of pornography.

First, steer away from "The Talk" toward a more integrated approach. Having "The Talk" relies on the misguided notion that parents have educational content or factual knowledge that they are duty-bound to try to deposit into their children's brains.

This approach is not only awkward and paternalistic, but can convey a sense that sexual education is a one-time, get-it-over-with ordeal.

Kids require ongoing guidance and support from their parents—an expressed willingness to enter into these important discussions that stress the beauty of sexuality in marriage and what it is really for, rather than just telling them what not to do or scaring them away from sexually transmitted diseases.

Second, be attentive to opportune moments to share wisdom and stories. Because we live in a highly pornified culture, opportunities for parents to share and discuss important value assessments regarding human sexuality with their children arise often.

Driving by a billboard with a risqué picture or seeing something on TV might, for example, serve as an opportunity to note how it's against the love of women to use them as sex objects. Passing through a part of town where prostitutes are plying their trade might spark a discussion about how many women involved in prostitution are victims of human trafficking, and the vast majority wish they could break free of it, etc.

Third, avoid Internet access in the bedroom. Sometimes parents will say, "The kids have access at school and everywhere else, so I let them have unrestricted access at home—they've got to learn how to handle it anyway."

But the home setting needs to differ from the outside world, serving as an oasis and a protected environment for children. If someone offered to install a pipe into your child's bedroom that could be turned on to pump in raw sewage, you would not agree to it. Yet many parents fail to restrict what is

entering their children's bedrooms through the Internet and TV.

Fourth, be wary of Internet access on cell phones. "Due diligence" with cell phones for children might mean looking for handsets that function strictly as phones without Internet access, or maybe the kids should be given a phone only at those times when they are dropped off at events like piano practice, soccer, etc. As children grow older and show signs of maturing, restrictions and limitations can be scaled back.

Fifth, monitor Internet usage. Check browser history and make use of monitoring software, even though a particular child may be an angel. Keep the family computer in a shared space like the living room with the screen visible, so family members can be aware of each other's online activities.

Laptops and tablets can pose an inadvertent temptation in this respect as teens sit cuddled up on the couch with screens not visible to others. In family life, we are called to serve as our brother's keeper. Set limits on "screen time" for children, and maintain password/access control over devices.

Have the neighbor's kids deposit their electronic devices on the kitchen table during visits to diminish the temptation to slip away to a private part of the house and surf the net, perhaps with younger siblings in tow. Such practices may also serve to indirectly evangelize other families in the neighborhood regarding the serious threats from Internet porn.

Sixth, set appropriate rules regarding relationships, and be involved in the kids' dating practices. Too often parents are tempted to take a "hands-off" approach to this area of their children's lives.

When I was growing up, we knew (and eventually appreciated) my father's rule that we couldn't date until we were 18. Setting appropriate rules for kids serves as a sign of a parent's love and concern for them. Whenever parents determine that dating should begin, it offers further opportunities and occasions to discuss problems and scenarios that can help teens set moral boundaries.

Talking to kids and helping them to become good stewards of the gift of human sexuality bestowed by God is hard work. In a culture that forcefully communicates a pornified counter-gospel, though, it is certainly one of the most important and enduring gifts a parent can seek to provide for the happiness and well-being of their children.

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

Letter to the Editor

Parishioners should be proud of new Greensburg church and school

Congratulations to the entire St. Mary's Parish in Greensburg on their new church. It is an amazing, absolutely beautiful place of worship.

Along with their new school, the parish should be so proud of their beautiful campus!

A special congratulations and job well done to Father John Meyer, the parish's pastor, whose servant leadership and wonderful priestly ministry has been the catalyst behind these wonderful new additions for the parish.

Chuck Weisenbach
Indianapolis

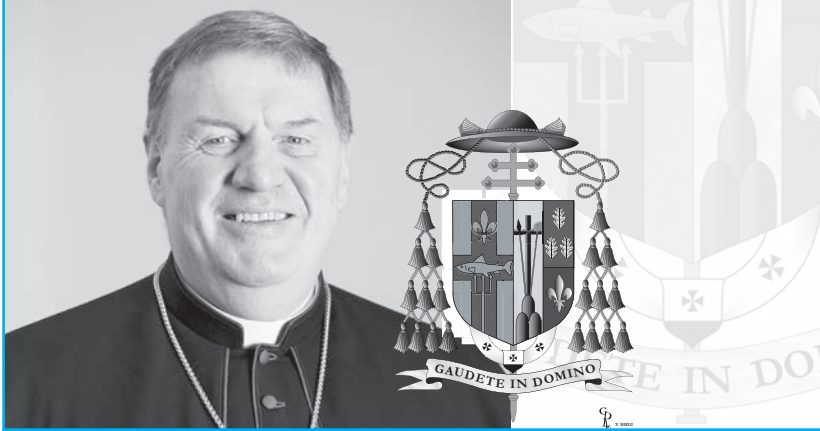
Letters Policy

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

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

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

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



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Pope Francis wants all included in Church life

After more than three years of exposure to the ministry of Pope Francis, we might summarize his pastoral style as: *No sinner left behind*. The pope, who defined himself in response to a journalist's question as "a sinner," has a keen appreciation for the variety of ways that all of us fail to measure up to the standards set by the Gospel. None of us is perfect. All of us stumble, and fall on the road to heaven.

This is why Pope Francis insists that the Church, like Jesus himself, minister to the sick, not the healthy. Our Lord was accused of associating with tax collectors and sinners. He ate and drank with people who were outcasts, and he criticized the scribes and Pharisees who regarded themselves as better than most people because they rigidly followed the law.

Pope Francis affirms the Divine Law and Church teaching concerning marriage, divorce and remarriage, but he goes out of his way to remind us that those who have failed to meet these standards are not excommunicated. It's true they may have failed, sometimes grievously, but they remain our sisters and brothers, members of the Church

called to live holy lives and to participate in the common life.

The Holy Father makes it clear that "any breach of the marriage bond is against the will of God" ("The Joy of Love," #291). He also states clearly that, "In order to avoid all misunderstanding, I would point out that in no way must the Church desist from proposing the full ideal of marriage, God's plan in all its grandeur" (#307). And yet, we all know that while many couples live their marriage vows to the best of their ability for better and for worse until death, many others fall short of this grand ideal.

How do we propose the ideal—working to help couples live it fruitfully—while reaching out to those who have divorced and remarried, but still want to belong to the community of faith?

The answer Pope Francis gives is challenging: "I am in agreement with the many Synod Fathers who observed that the baptized who are divorced and civilly remarried need to be more fully integrated into Christian communities in the variety of ways possible, while avoiding any occasion of scandal" (#299).

Once again, the pope reminds us that those who have divorced and remarried are not excommunicated. They are, in fact, "living members, able to live and grow in the Church and experience her as a mother who welcomes them always, who takes care of them with affection and encourages them along the path of life and the Gospel" (#299).

All of us are sinners, the pope insists, and none of us should be without recourse to the infinite love and mercy of God.

"I understand those who prefer a more rigorous pastoral care which leaves no room for confusion," the pope argues. "But I sincerely believe that Jesus wants a Church attentive to the goodness which the Holy Spirit sows in the midst of human weakness, a Mother who while clearly expressing her objective teaching, always does what good she can, even if in the process her shoes get soiled by the mud of the street" (#308).

This is another of Pope Francis' colorful images: shoes soiled by the mud of the street, pastors who take on the smell of the sheep, the Church as a field hospital called to care for those who are wounded in battle.

Whether on muddy streets, in remote pastures or on the field of battle, the Church is called to offer God's mercy and forgiveness to all—saints and sinners alike.

I share Pope Francis's conviction that the moral theology we teach today must "emphasize and encourage the highest and most central values of the Gospel, particularly the primacy of charity as a response to the completely gratuitous offer of God's love" (#311).

This means knowing and understanding God's law.

It also means accepting the fact that mercy is the fullness of the Divine Law "which is ever ready to understand, forgive, accompany, hope and above all integrate" (#312).

With our Holy Father, I encourage all pastoral leaders in central and southern Indiana to find appropriate ways to include rather than exclude all who wish to share in our Church's life and ministry, including those who are divorced and remarried.

Since all of us are sinners, we can all benefit from each other's experience, strength and hope as we journey together toward our heavenly home. †

El papa Francisco desea que todos estén incluidos en la vida de la Iglesia

Tras tres años de contacto con el ministerio del papa Francisco, se podría decir que su estilo pastoral se resume de la siguiente forma: *que ningún pecador quede fuera*. El Papa, quien en respuesta a la pregunta de un periodista se definió como "un pecador," tiene una gran agudeza para reconocer las distintas formas en las que todos fallamos en nuestro intento por cumplir con las pautas que define el Evangelio. Nadie es perfecto. Todos nos tropezamos y caemos en el camino hacia el cielo.

Es por ello que el papa Francisco insiste en que la Iglesia, al igual que el propio Jesús, enfoque su ministerio hacia los enfermos, no los que están sanos. A nuestro Señor le reprochaban asociarse con cobradores de impuestos y pecadores. Comía y bebía en compañía de los marginados y criticaba a los escribas y a los fariseos quienes se consideraban mejores que la mayoría porque se atenían rígidamente a la ley.

El papa Francisco refuerza la ley divina y las enseñanzas de la Iglesia en lo concerniente al matrimonio, el divorcio y volver a casarse, pero se esfuerza tremendamente en recordarnos que quienes hayan fallado en su intento de cumplir con estas pautas no se consideran excomulgados. Si bien es cierto que han fallado, a veces incluso gravemente, siguen siendo nuestros hermanos y hermanas, miembros de la

Iglesia llamados a llevar vidas santas y a participar en la vida en común.

El Santo Padre deja en claro "que toda ruptura del vínculo matrimonial va contra la voluntad de Dios" ("La alegría del amor," #291). También expresa sin lugar a dudas que "para evitar cualquier interpretación desviada, recuerdo que de ninguna manera la Iglesia debe renunciar a proponer el ideal pleno del matrimonio, el proyecto de Dios en toda su grandeza" (#307). Y sin embargo, todos sabemos que aunque muchos casados viven sus votos matrimoniales de la mejor manera posible, en las buenas y las malas hasta que la muerte los separe, muchos otros no llegan a cumplir con este ideal excelso.

¿Cómo podemos plantear este ideal, el de ayudar a las parejas a llevar vidas provechosas, y al mismo tiempo acoger a quienes se han divorciado y vuelto a casar pero que todavía desean pertenecer a la comunidad de fe?

La respuesta del papa Francisco presenta un desafío: "Acojo las consideraciones de muchos Padres sinodales, quienes quisieron expresar que "los bautizados que se han divorciado y se han vuelto a casar civilmente deben ser más integrados en la comunidad cristiana en las diversas formas posibles, evitando cualquier ocasión de escándalo" (#299).

Una vez más, el Papa nos recuerda que quienes se han divorciado y vuelto a casar no están excomulgados. En efecto, son "miembros vivos de la Iglesia, sintiéndola como una madre que les acoge siempre, los cuida con afecto y los anima en el camino de la vida y del Evangelio" (#299). El Papa insiste en que todos somos pecadores y que a ninguno de nosotros se le debe privar del recurso del infinito amor y la misericordia de Dios.

"Comprendo a quienes prefieren una pastoral más rígida que no dé lugar a confusión alguna," argumenta el Papa. "Pero creo sinceramente que Jesucristo quiere una Iglesia atenta al bien que el Espíritu derrama en medio de la fragilidad: una Madre que, al mismo tiempo que expresa claramente su enseñanza objetiva, "no renuncia al bien posible, aunque corra el riesgo de mancharse con el barro del camino" (#308).

Esta es otra de las vívidas metáforas del papa Francisco: zapatos manchados del barro del camino, pastores que adquieren el olor a oveja, la Iglesia como un hospital en campo llamado a atender a los heridos de la batalla. Ya sea que se encuentre en caminos lodosos, en pastizales distantes o en el campo de batalla, la Iglesia está llamada a ofrecer el perdón y la misericordia de Dios a

todos, santos y pecadores por igual.

Comparto la convicción del papa Francisco en cuanto a que la teología moral que impartimos hoy en día "debe poner especial cuidado en destacar y alentar los valores más altos y centrales del Evangelio, particularmente el primado de la caridad como respuesta a la iniciativa gratuita del amor de Dios" (#311). Esto supone conocer y comprender la ley de Dios. También significa aceptar el hecho de que la misericordia es la plenitud de la ley divina "que siempre se inclina a comprender, a perdonar, a acompañar, a esperar, y sobre todo a integrar" (#312).

Junto con nuestro Santo Padre, exhorto a todos los líderes pastorales del centro y del sur de Indiana a encontrar formas adecuadas para incluir en vez de excluir a todos los que desean participar en la vida y el ministerio de la Iglesia, incluso a quienes se han divorciado y vuelto a casar.

Dado que todos somos pecadores, podemos beneficiarnos de las experiencias, las fortalezas y las esperanzas que aportamos unos y otros en el camino hacia nuestro hogar celestial. †

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 29

Wolf Run Golf Club, 601 S. 900 E., Zionsville, Ind. **St. Joseph Institute for the Deaf Charity Golf Classic**, check-in 10:30 a.m., shotgun start 12:30 a.m., \$200 per person. Registration: www.eventsforjkids.org. Information: 317-471-8560, kjennings@sjid.org.

September 2

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

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Mass for Vocations**, sponsored by the Serra Club, 7:30 a.m., donuts and information on the Serra Club available after Mass. Information: 317-748-1478.

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

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

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

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

September 3

St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Devotional**

Prayer Group, prayers, rosary, confession, meditation, 8 a.m. Information: 765-647-5462.

September 4

St. Catherine of Siena Parish, St. John the Evangelist Campus, 9995 E. Base Road, Greensburg. **Church Picnic**, Fireside Inn fried chicken or roast beef dinners 11 a.m.-3 p.m., mock turtle soup, games for all ages, beer garden, raffles, basket booth, country store, Eureka band 2-3 p.m., carryout available, \$10 adults,

\$5 children 12 and younger. Information: 812-934-2880, stcatherine47240@gamil.com.

September 5

St. Anthony of Padua Parish, 4773 E. Morris Church St., Morris. **Labor Day Festival**, 11 a.m.-8 p.m., chicken and roast beef dinners, raffles, games, karaoke, beer garden. Information: 812-934-6218.

St. Peter Parish, Franklin County, 1207 East Road,

Brookville. **Labor Day Festival**, 10 a.m.-4 p.m., family style chicken dinner. Information: 765-647-5462.

September 7

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

Retreats and Programs

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

September 9-11

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Twelve Step Weekend Retreat for Men**. Information: 317-439-9835 or allenjhammer@yahoo.com.

September 9-16

Monastery Immaculate Conception, Benedictine Hospitality Center at Kordes Hall, 802 E. 10th St., Ferdinand, Ind. (Evansville Diocese). **Directed Retreat**, registration 7 p.m. on Sept. 9, retreat ends 10 a.m. on Sept. 16, \$675, includes meals, private room and spiritual direction sessions. Register by Sept. 6. Registration: 800-880-2777, 812-367-1411,

ext. 2915, www.thedome.org/programs.

September 10

Benedict Inn Retreat & Conference Center, 1402 Southern Avenue, Beech Grove. **Poetry and the Spiritual Journey**, presenters Benedictine Sister Julie Sewell and Nicci George, 9:30-11:30 a.m., \$25. Information and registration: 317-788-7581, www.benedictinn.org.

September 15

Benedict Inn Retreat & Conference Center, 1402 Southern Avenue, Beech Grove. **Seasonal Community Labyrinth/Peace & Nature Garden Walk**, led by Benedictine Sisters Cathy

Anne Lepore and Angela Jarboe, free will donations accepted, 7- 8:30 p.m. Information: 317-788-7581, www.benedictinn.org.

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Christian Simplicity: Care for Our Common Home**, session three 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. †

Creation Care Ministry offers two upcoming events on Sept. 1 and Sept. 24

A prayer service for the care of creation will be held at St. Thomas Aquinas Church, 4600 N. Illinois St., in Indianapolis, at 6:30 p.m. on Sept. 1.

The prayer service is being held in honor of Pope Francis' call for Sept. 1 as a "World Day of Prayer for the Care of Creation." The service is hosted by St. Thomas Aquinas Parish's Creation Care Ministry. For more information, call 317-255-9316 or e-mail stacreationcare@gmail.com.

The Creation Care Ministry is also sponsoring a "Right Relationship with Creation" retreat at the Benedict Inn Retreat & Conference Center, 1402 Southern Ave., in Beech Grove, from 10 a.m.-noon on Sept. 24.

The retreat will be presented by

Benedictine Sister Sheila Marie Fitzpatrick. It will seek to offer hope, and for participants to become grounded in the spiritual tradition of caring for what Pope Francis calls "our common home."

The cost is \$20, which includes lunch immediately following the retreat.

For more information, call Millie Brady at 317-257-2844, or e-mail stacreationcare@gmail.com.

To register, send name, address, phone number, e-mail and parish or group affiliation to Creation Care Ministry, c/o St. Thomas Aquinas Church, 4625 N. Kenwood Ave., Indianapolis, IN 46208, along with a check made out to St. Thomas Aquinas Church. †

All are invited to parish retreat by Father Ronald Knott in Sellersburg on Sept. 10

St. John Paul II Parish will offer a one-day parish retreat by Father Ronald Knott at the parish's St. Paul Church, 218 Schellers Ave., in Sellersburg, from 8:30 a.m.-4 p.m. on Sept. 10.

Coffee and doughnuts will be offered at 8:30 a.m., and the first session begins at 9 a.m.

Lunch will be provided, and the event will conclude with Mass at 4 p.m.

Father Knott, a priest of the Archdiocese of Louisville, is founding director of the Institute for Priests and Presbyterates at Saint Meinrad Seminary and School of Theology in St. Meinrad.

After graduating from Saint Meinrad with a Master of Divinity degree, Father Knott was ordained in 1970. He earned a Doctor of Ministry degree in

parish revitalization from McCormick (Presbyterian) Seminary in Chicago.

Father Knott is the author of *Intentional Presbyterates: Claiming Our Common Sense of Purpose*, and *From Seminarian to Diocesan Priest: Managing a Successful Transition*. He has also published collections of his homilies and collections of his weekly columns published in the *The Record*, the newspaper for the Archdiocese of Louisville.

Father Knott has also published articles in *America*, *Church* and *Seminary Journal*.

His books will be available for purchase.

The event is free and is open to all.

To register, call 812-246-3522 or 812-246-2512. †

VIPs



Michael and Janet (Schnorr) Tosick, members of St. Michael Parish in Greenfield, celebrated their 50th wedding anniversary on July 30.

The couple was married on July 30, 1966, in Immaculate Heart of Mary Church in Indianapolis.

They have three children, Anna, John and Mike Tosick.

The couple also has five grandchildren.

The couple celebrated with a surprise party thrown by their children, traveled to San Francisco for the birth of their fifth grandchild, and attended the Golden Wedding Jubilee Mass at SS. Peter and Paul Cathedral in Indianapolis. †

Tom and Mary Alice "Mitzi" (Battista) Witchger, members of St. Pius X Church in Indianapolis, celebrated their 50th wedding anniversary on July 30.

The couple was married on July 30, 1966, at St. Joan of Arc Church in Indianapolis.

They have three children, Libby, Tom Jr. and Michael Witchger.

The couple also has four grandchildren.

They celebrated their anniversary with family, and attended the Golden Wedding Jubilee Mass at SS. Peter and Paul Cathedral in Indianapolis. †



Michael and Jacqueline (Stahlhut) Cesnik, members of St. Ann Parish in Indianapolis, will celebrate their 50th wedding anniversary on Aug. 27.

The couple was married on Aug. 27, 1966, at St. Ann Church in Indianapolis.

They have five children, Lisa Ferguson, Adam, David, Jason and Kevin Cesnik.

They also have seven grandchildren and two great-grandchildren.

The couple celebrated with a family cruise in July. †

Archdiocesan schola to perform concert to honor Blessed Virgin Mary on Sept. 8

Vox Sacra (Sacred Voice) will perform a concert of Marian choral music to honor the Nativity of the Blessed Virgin Mary at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, at 7 p.m. on Sept. 8.

The newly formed schola cantorum of the Archdiocese of Indianapolis sings choral music from the treasury of sacred music. The 14-member schola is composed of singers from

parishes of the archdiocese, and is conducted by Andrew Motyka, director of archdiocesan and cathedral liturgical music.

The concert is free and open to the public.

For more information, contact the Office of Worship at 317-236-1483, 1-800-382-9836, ext. 1483, worship@archindy.org, or visit www.voxsacra.com. †

Catholic Radio Indy fundraiser dinner is set for Sept. 13

Catholic Radio Indy will host its annual fundraiser dinner at the North Side Knights of Columbus Hall, 2100 E. 71st St., in Indianapolis, at 5:30 p.m. on Sept. 13.

The event will feature an update on what is going on at the local Catholic stations. Chairman Robert Teipen will be sharing the behind-the-scenes efforts the stations are engaged in as they attempt to purchase another station in addition to the two frequencies they already operate: 89.1 and 90.9 FM.

According to Teipen, "Opportunities to purchase a radio station in a major market like Indianapolis do not come along very often. When they do, they are very expensive, usually in the millions of dollars. We are working on

plans to be ready, both corporately and financially, to take advantage of a future opportunity."

The guest speaker for the event will be Father Vince Lampert, pastor of St. Malachy Parish in Brownsburg and the exorcist for the Archdiocese of Indianapolis. He will discuss the differences in the exorcisms portrayed in the movies, and the very real and serious rite of exorcism.

The evening begins with a reception at 5:30 p.m., and dinner begins at 7 p.m. The event includes a silent auction.

Tickets are \$65, or a table for eight can be purchased for \$450.

To register, call 317-870-8400, or log on to catholicradioindy.org/news-events/annual-dinner. †

Bishops designate site of apparitions as national shrine

ALLOUEZ, Wis. (CNS)—Nearly 160 years ago, on Oct. 9, 1859, Mary appeared to a young Belgian immigrant living in Kewaunee County.

Today, it is the only approved Marian apparition site in the United States. On Aug. 15, the feast of the Assumption, the U.S. bishops formally designated the Shrine of Our Lady of Good Help in Champion as a national shrine.

Bishop David L. Ricken of Green Bay announced its new status at a news conference prior to the annual Mass celebrated at the shrine for the feast day.

More than 1,500 people attended the outdoor Mass, which was followed by the annual rosary procession around the shrine grounds.

Archbishop Jerome E. ListECKI of Milwaukee was the principal celebrant of the Mass, with Bishop Ricken as homilist. Bishop James P. Powers of Superior, and numerous priests of the Diocese of Green Bay were concelebrants.

"I am deeply thankful for the faith, devotion and unwavering commitment to all those who have been stewards and caretakers of the Shrine of Our Lady of Good Help for the past several generations," Bishop Ricken said during his homily.

"Each of them simply followed the whispers of their own deep faith, and in doing so, preserved and advanced the

shrine," he continued. "They carried the inspiring story of Adele Brise, a young Belgian woman to whom the Blessed Mother appeared.

"They carried this message in their own hearts, passing it on from one generation to the next, freely sharing it with all who came seeking, searching and praying."

On Dec. 8, 2010, Bishop Ricken formally approved the apparition of Our Lady of Good Help to Brise, making the Marian apparitions that occurred some 18 miles northeast of Green Bay the first in the United States to receive approval of a diocesan bishop. His decree came nearly two years after he opened a formal investigation into the apparitions.

At the same time, the site also was officially recognized as a diocesan shrine, although for years Catholics in the diocese had already viewed it as such.

The national shrine designation by the U.S. Conference of Catholic Bishops (USCCB) "is a testament and an honor to all those who come before us," Bishop Ricken said in his homily on Aug. 15. "Their generous Christian spirit of warmth, hospitality, reverence and simplicity is very much alive in this holy place."

According to canon law, "The term 'shrine' signifies a church or other sacred place to which the faithful make



A priest listens to confessions outside of the National Shrine of Our Lady of Good Help in Champion, Wis., on Aug. 15. (CNS photo/Sam Lucero, The Compass)

pilgrimages for a particular pious reason with the approval of the local ordinary."

On April 30, 2015, Bishop Ricken sent a request to the USCCB and its Committee on Divine Worship asking that they consider the Champion site as a potential national shrine. Bishop Ricken noted that the "mission of prayer and catechesis is at the very heart of the apostolate of this sacred shrine."

Since 1992, the U.S. bishops have followed a set of approved norms to designate local shrines as national shrines.

Father Michael Flynn, executive director of the USCCB Secretariat for Divine Worship, said that while exact numbers are not known, there are about 70 national shrines in the United States.

To be granted such a designation, a shrine must meet several requirements, including:

- Operates under statutes approved by the diocesan bishop.

- Is easily accessible, with appropriate facilities for pilgrims.

- Is dedicated to promoting the faith of the pilgrims by centering on a mystery of the Catholic faith, a devotion based on authentic Church tradition, on revelations recognized by the Church or on the lives of those in the Church's calendar of saints.

A national shrine also must nourish

the spiritual lives of pilgrims by offering celebrations of the liturgy, and develop and utilize some form of common prayer, such as the Liturgy of the Hours. It also needs to have enough liturgical ministers to provide adequate pastoral care for pilgrims, especially for various language groups, and provide sacramental celebrations in various languages.

Walt Fountain, operations manager at the shrine, said visitors have come from approximately 90 countries, including Russia, China, Vietnam, Myanmar, Ireland, Syria, Ethiopia, South Africa, India, Kenya, Peru, all the Central American nations, and many European countries.

The shrine also must have a rector. In the case of the Shrine of Our Lady of Good Help, the rector is Father John Broussard, a member of the Congregation of the Fathers of Mercy. Beginning in July 2011, Bishop Ricken had asked the Fathers of Mercy to care for the shrine. Father Peter Strycker was the first rector, serving from 2011 until this past July.

Finally, a shrine cannot serve as a local parish, so ordinarily, baptisms, weddings and funerals cannot be held there. And, once approved as a national shrine, its formal statutes must be reviewed by the U.S. bishops' conference every 10 years. †

Benedictine Sister Heather Jean Foltz professes solemn vows

Criterion staff report

Benedictine Sister Heather Jean Foltz professed solemn vows on June 11 during a liturgy at Our Lady of Grace Monastery in Beech Grove.



Benedictine Sister Heather Jean Foltz

She is the daughter of Paul and Chris Foltz of Indianapolis.

During the liturgy in which she professed her vows, Benedictine Sister Jennifer Mechtild Horner, prioress, placed a ring on Sister Heather Jean's finger,

symbolizing the newly professed sister's commitment to be a member of her Benedictine community

for life.

She also received a sign of peace from the other members of the community as a sign of their support for her.

Sister Heather Jean grew up in Dyer, Ind., and earned a bachelor's degree in religious studies from the University of Indianapolis. It was in college that Sister Heather Jean was received into the full communion of the Church.

She entered Our Lady of Grace Monastery in 2008, and made her first monastic profession in 2012. Before entering the monastery, she worked as an employment placement counselor at Horizon House, a homeless day center in Indianapolis.

Presently, her ministry is in social services at St. Paul Hermitage in Beech Grove. †

Holy Rosary Parish to host concert of world-renowned choir on Sept. 9

Criterion staff report

The world-renowned Gonville & Caius College Choir of the University of Cambridge in Cambridge, England, will perform a concert at 8 p.m. on Sept. 9 at Our Lady of the Most Holy Rosary

Church, 520 Stevens St., in Indianapolis.

The concert, titled "Voices of the Kingdom: Sacred Music from the British Isles and Beyond," will feature pieces from the choir's recent recording as well as works of Dietrich Buxtehude, Antonio Lotti, Franz Schubert and Charles Gounod.

Led by director Geoffrey Weber, the choir has toured around the world, singing in major concert halls, universities, cathedrals and other churches in North and South America, Europe and Asia.

Admission to the concert is a freewill offering, with a suggested donation of \$10

person or \$30 per family.

For more information about the choir, visit www.gonvilleandcaiuschoir.com. For information about the Sept. 9 concert, contact Holy Rosary Parish at 317-636-4478 or info@holynosaryindy.org. †

Everyone is invited!

St. Catherine of Siena 79th Annual Church Picnic

Enochsburg

Sunday, September 4, 2016

"Famous Fireside Inn Fried Chicken"

also, Roast Beef Dinners starting at 11:00 a.m.-3:00 p.m.

Carryouts Available

Additional items from 3:00 p.m.-5:00 p.m.

Beer Garden • Mock Turtle Soup • Homemade Pies
Sandwiches • Prizes • Quilts • Variety Stands • Games
Country Store • Music by Eureka Band (2:00-3:00 p.m.)

Take New Point exit 143 off I-74, go north on County Road 850 E.
¼ mile, turn right on Base Road, go 3 mi.

License #141931

St. Anthony Labor Day Picnic

parishoffice@stanthonymorris.org
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GREENSBURG

continued from page 1

miles southeast of its previous location.

Entheos Architects of Indianapolis designed the new church and the adjoining buildings constructed with it. Batesville-based Bruns-Gutzwiller Inc. was the general contractor for the project. Representatives from both firms respectively gave Archbishop Tobin a design of the church and a ceremonial key before the dedication Mass.

Brent Muckerheide was St. Mary's parish council chairperson during the construction of the school, and helped lead the campaign to build support for the new church.

"We all knew that our parish, as a community, needed everything at one location," he said. "It was important for us to get it all under one roof."

After being so involved in the \$8 million project to purchase land for the new parish campus, build a road on the property, prepare utilities for it and construct the new school, Muckerheide could have justifiably taken a break and let others step forward as leaders.

But then, Muckerheide's good friends, Don and Barb Horan, who also helped lead the effort to build a new parish school, tragically died in a Dec. 2, 2012, plane crash. Also killed in the accident were the Horans' friends, Stephen and Denise Butz, who were also members of St. Mary Parish.

"I knew that [Don's] legacy was to see this through," Muckerheide said. "After his unfortunate tragedy, I felt him pushing us. We needed to get this done."

On the day of the dedication Mass, Nancy Buehning, a lifelong St. Mary parishioner and principal of its school, saw much more than the leadership of a few people in the new school and church that stood before her.

"When I pulled in, I looked and knew that our parish did this," Buehning said. "It's not just one person. And it's not just monetary. There have been a lot of prayers and action that came together to make all this happen. It's just awesome."

Nonetheless, her heart and mind did turn to a couple of people during the

moving liturgy—her brother Don Horan and her sister-in-law Barb.

"I know they're here," Buehning tearfully said. "I know that they're with us. I see signs that they're with us. They would be so happy to see this come to fruition."

Buehning is also sure that the new parish campus will bear fruit far into the future.

"I think that we're going to grow and grow," she said. "When I hear little ones crying at church on Sunday, it doesn't bother me one bit. That's the life of our parish."

"We're building a foundation. It's really neat to see it growing and growing."

Archbishop Tobin reminded St. Mary's parishioners during his homily that the construction that has marked the life of the parish over much of the past four years will continue in the future, but in a different way.

"The Spirit will continue to build you and all who will come after you into the body of Christ, a dwelling place for the living God," Archbishop Tobin said. "This ongoing construction, at times, will be more difficult than all the efforts you have made to raise up this magnificent building."

"The challenging truth is that St. Mary's remains—and will remain—a work in progress and the ongoing costs are paid in humility, zeal, unselfishness and joy."

Father Michael O'Mara, a concelebrant at the dedication Mass, spoke after the liturgy of his high hopes for the future of the parish in which he grew up.

"How many years will this be here? This will be here long beyond any of us," said Father O'Mara, pastor of St. Gabriel the Archangel Parish in Indianapolis.

"It is what we are called to do—sharing our faith and passing the faith onto our children."

(For more photos from the dedication of the new St. Mary Church in Greensburg, read this story online at www.CriterionOnline.com. For more information about St. Mary Parish in Greensburg, visit church.stmarysgreensburg.com.) †

'I've been amazed at the dedication, commitment and the faithfulness of the people and their cooperation in seeing that the new church be built.'

—Fr. John Meyer, pastor of St. Mary Parish in Greensburg



Archbishop Joseph W. Tobin pours chrism oil on the altar of the new church of St. Mary Parish in Greensburg during its Aug. 13 dedication Mass.



Left, Father John Meyer, pastor of St. Mary Parish in Greensburg, places a paschal candle in a holder which is part of the baptismal font of the Batesville Deanery faith community's new church during its Aug. 13 dedication Mass. (Photos by Sean Gallagher)



Below, Joan Koors, liturgy director of St. Mary Parish in Greensburg, plays the organ during the Aug. 13 dedication Mass of the Batesville Deanery faith community's new church.



Father John Meyer, pastor of St. Mary Parish in Greensburg, left, and Archbishop Joseph W. Tobin elevate the Eucharist during the praying of the eucharistic prayer during the Aug. 13 dedication Mass of the Batesville Deanery faith community's new church. Also pictured is Father William Ehalt, pastor of St. Catherine of Siena Parish in Decatur County.



The new St. Mary Church in Greensburg seats 900 people and sits on a 25-acre campus. It is 1.5 miles southeast of the previous location of St. Mary Parish in the heart of downtown Greensburg.

50-year jubilarians celebrate marriage, share stories, offer advice

By Natalie Hoefler

Mary fell into Wayne while ice skating. Nelson joined the choir after meeting the parish organist, Judith.

Enrique proposed to Carmen without ever having dated her.

These are just a few of the circumstances that launched 64 couples down the path to marriage—unions that have lasted a half century, resulting in 3,200 years of marriage, 192 children, 377 grandchildren and 29 great-grandchildren.

Those marriages were celebrated on Aug. 14 at the annual Golden Wedding Jubilee Mass at SS. Peter and Paul Cathedral in Indianapolis, sponsored by the archdiocesan Office of Pro-Life and Family Life.

‘What does holiness look like?’

The Mass was concelebrated by Fathers James Farrell, Stephen Jarrell and Martin Rodriguez, with Msgr. William F. Stumpf, archdiocesan vicar general, serving as the principal celebrant.

Despite the cloudy skies outside, Msgr. Stumpf noted in his homily that “the love of our couples here today is a radiant light glorifying our heavenly Father. And while that light shines very brightly today, it has also shone very brightly for 50 years.”

He mentioned the Olympic Games taking place in Rio de Janeiro, Brazil, and compared the athletes’ dedication, discipline and persistence to those of the celebrating couples.

“Similarly you, our golden jubilarians, help us to see that things of great price, like love and marriage, require sacrifice and discipline and ... commitment, expressed perhaps most importantly in day-to-day living. Standing in the midst of piles of laundry, putting in overtime at work to pay for a new furnace, putting up with messes—these are times of commitment.”

Marriage also requires forgiveness and sacrifice, Msgr. Stumpf said, challenging acts, but ones that are “absolutely essential for love to endure.”

But in the midst of the discipline, commitment, forgiveness and sacrifice, he said, the couples “help us to see joy. For marriage is clearly a gift—a gift given by God to bring joy in the lives of men and women. And while you have been called to be helpmates to one another, you have also most especially been called to bring happiness to one another. ... Our spirits are lifted when we see a couple who are delighted in one another.”

During the Mass, the couples renewed their marriage vows.

“But in reality, you have renewed those promises every day for 50 years, and you continue to do so every day,” said Msgr. Stumpf. “For you vowed to not only love and honor and care for one another on that first day amidst the flowers and the celebration, but every day ... when life is a leaking roof, and a car that won’t start, and kids who are sick. It’s a promise kept and renewed every morning and every night across a half century.”

And that daily renewed commitment is “part of what it means to live a sacramental marriage,” he said.

“A sacrament is an outward sign instituted by Christ to give grace. Thus, in

the eyes of the Church, marriage is holy and continues to be a way of holiness.

“And what does holiness look like? Well, frequently it looks like 50 years of love, commitment, forgiveness, sacrifice and joy.”

‘The guy always has the last word ...’

For Norman and Pat Lorsung of St. Matthew the Apostle Parish in Indianapolis, that 50-year journey began on one fruitful evening for eight particular people.

“I was [in the army] stationed at Fort Knox” near Louisville, Ky., said Norman. “I’d just gotten back from Korea. Five of us guys always went to Whispering Hills [Country Club]. We met five girls one night.”

Pat picked up the story from there.

“Ultimately, to this day, we have four married couples, all of whom are Catholic,” she said. “Ours was the first wedding. ... We’ve followed each other to all the children’s weddings until we ran out of children.”

The Lorsungs, who have four children and 11 grandchildren, reflected on what it takes to make a marriage last 50 years.

Despite traveling with the military, said Pat, “We’ve always managed to incorporate the Church in our whole life, and in our children’s also.”

As for Norman, he had some specific advice.

“The guy always has the last word,” he said with gravity: “‘Yes, dear.’”

‘I fell for him ... right into him’

Practicing patience, compromising, going with the flow and not sweating the small stuff—those are the ingredients to make a marriage last 50 years, according to Mary and Wayne Heisig of Good Shepherd Parish in Indianapolis and Maureen and Steve Bauer of Most Holy Name of Jesus Parish in Beech Grove.

The longtime friends sat together at a reception following the Golden Wedding Jubilee Mass. They’d met more than 50 years prior on a Senior Catholic Youth Organization (CYO) ski outing—the first date for the Heisigs, while the Bauers had been dating a short while.

It was through Senior CYO that both couples met their spouses—the Bauers at a party, and the Heisigs through ice skating.

“[Wayne] belonged to Senior CYO at St. Philip’s [Parish], and I belonged to the one at Cathedral,” Mary explained.

Both groups happened to go ice skating every Sunday night at the Indiana State Fairgrounds Coliseum in Indianapolis.

“We just happened to go the same night,” she recalled. “I met him at the Tee Pee [Restaurant] afterward.

“The next week is when I fell for him—I was trying to do a turn on the ice, and I fell right into him,” she said with a laugh.

The Heisigs now have four children and 10 grandchildren, and the Bauers have two children and five grandchildren. Both cite their Catholic faith as playing an important role in their 50 years of marriage.

“Faith has always been the center of our marriage,” said Mary. “We’ve always tried to raise our kids that way. God’s just always been there.”

Echoing the words of Msgr. Stumpf’s



Barbara and Tom Stader of St. Susanna Parish in Plainfield prepare to renew their wedding vows during a Golden Wedding Jubilee Mass on Aug. 14 at SS. Peter and Paul Cathedral in Indianapolis. The couple was married on April 16, 1966. (Photos by Natalie Hoefler)



Msgr. William F. Stumpf, vicar general, second from right, lifts the consecrated host as the principal celebrant of the Golden Wedding Jubilee Mass on Aug. 14 at SS. Peter and Paul Cathedral in Indianapolis. Joining him are Father Martin Rodriguez, left, Father James Farrell, Deacon Michael Braun and Father Stephen Jarrell.

homily, Wayne noted that it takes “persistence, going to Mass every Sunday. It’s a discipline. ... We see the benefits in our marriage and our children.”

‘God’s providence is unbelievable’

Like the Heisigs and Bauers, Judith and Nelson Coughlan enjoyed outings with the Catholic Youth Organization in their home state of New Jersey.

But it was music that initially brought them together.

“We met in church,” said Judith. “I was the church organist, and [Nelson] was asked to come and sing with the choir on the occasion of our church school dedication.”

Nelson was impressed by the organist. “I joined the choir after that!” he said.

It turns out the two had grown up just a mile apart, but in separate towns. They even had mutual friends in high school, yet never crossed paths.

“God’s providence is unbelievable—how we met, and the circumstances,” said Nelson. They were engaged after just six months.

They are now members of St. Malachy Parish in Brownsburg, and have two children and four grandchildren.

“Our lives always revolved around the faith,” said Judith.

She and Nelson now serve as a sponsor couple for engaged couples at their parish. The advice they give for a lasting marriage is to trust in God, to communicate and to respect each other.

“It’s worked for us so far,” said Nelson with a grin.

‘Why don’t we just get married?’

The families of Enrique and Carmen Rosa Hurtado of St. Monica Parish in Indianapolis had been friends all their lives. Both families lived in a village in Peru in South America.

Never having shown any interest in each other outside of friendship, one day after Mass Enrique asked Carmen if she would marry him.

“I was shocked,” Carmen said, through the interpretation of Father Martin Rodriguez, administrator of St. Joseph Parish in Shelbyville.

Father Rodriguez interpreted Enrique’s reasoning: “I said, ‘You know, your personality and my personality are very much alike—why don’t we just get married?’”

Carmen’s and Enrique’s parents talked and decided the two could date for two years, spending time together only in Carmen’s home when her parents were present. If after two years they felt called to marriage, then they could get married.

During the two years, the couple only shared one date outside of Carmen’s home. Father Rodriguez interpreted the story as she told it:

“We went to see this really long movie, *The Sound of Music*. My mom stayed at the door waiting for us because we were late, and the movie was so long. She said, ‘That’s it. You’re never going out alone again.’ It was the last time we went out by ourselves.”

The Hurtados credit their ability to get to know each other over the course of two years as a source of their lasting love.

“You have to fall in love not with the physicality of the person, but with the interior of the person,” said Carmen. “That’s what helped us—to get to know each other interiorly first.”

Enrique also advises couples to “look out for the happiness of the other and not for yourself.”

After 50 years, six children and 12 grandchildren, Carmen said she is indeed very happy.

“When we were younger, [Enrique] said, ‘I want to get married to you and be married when we are very old.’”

She smiled broadly as she said, “Recently he told me, ‘I have done it.’”

(The next Mass celebrating marriage will be the Marriage Day Celebration Mass will be at 10:30 a.m. on Feb. 12 at SS. Peter and Paul Cathedral in Indianapolis. The Mass is in honor of all marriages, with special recognition of those married 60 years or more. Registration is required. For more information or to register, visit www.archindy.org/weddingcelebrations, or call 800-382-9836, ext. 1521, or 317-236-1521.) †

Enrique, left, and Carmen Rosa Hurtado, members of St. Monica Parish in Indianapolis, share stories during a reception at the Archbishop Edward T. O’Meara Center in Indianapolis following the Golden Wedding Jubilee Mass at SS. Peter and Paul Cathedral on Aug. 14. The couple was married in Peru in South America on May 21, 1966.



2016 election marked by passionate electorate, coarseness, incivility

WEST PALM BEACH, Fla. (CNS)—With the raucous Republican and Democratic conventions long concluded, assessments of the U.S. electorate routinely include such phrases as “mutual loathing,” “contempt,” “unbridgeable antipathy,” a “clash of visions” and “appalling eruptions of hatred.”

November’s presidential contest between Democratic presidential nominee Hillary Clinton and Republican nominee Donald Trump is shaping up to be the most negative and “dark” U.S. presidential election since the late 1960s, replete with party infighting, alleged election interference from Russian cyberhacking squads and defiant supporters of U.S. Sen. Bernie Sanders still looking for political options.

Meanwhile, police and racial tensions, ambivalence about global immigration and a spate of horrific terrorism at home and abroad—including the July 26 murder of a Catholic priest celebrating Mass in France—have further inflamed political climates everywhere as raw emotions and hyperbole seem to trump political platforms and issues.

The level of popular rancor has some wondering if the remaining months of the election season will be marked by an ever escalating incivility and rudeness, or if all the election noise somehow indicates a healthy level of voter engagement.

“The political conventions displayed many examples of the lack of civility in the public sphere: There were examples at both conventions of booing or chanting during a speech by those who disagreed, and there were frequent ad hominem arguments rather than legitimate criticisms of an opponent’s positions or experiences,” said Diana Carlin, a former professor of communication at St. Louis University and a retired associate provost for graduate and global education.

Carlin, who is writing a book related to the 1996, 2000 and 2004 U.S. elections, spoke with Catholic News Service (CNS) following the Democratic convention, which ended on July 28.

“While the processes both parties use are not perfect, they are the processes and everyone plays by the same rules. To have supporters or even candidates refuse to accept the process rather than move on and try to change it does not provide a good example for young people,” she said.

Twenty years ago, Carlin helped create a program called “DebateWatch,” in which people with differing political perspectives convened to watch the election debates and then discuss them with a facilitator. The most recent of those conversations followed the 2004 election.

“We had hundreds of these groups around the country and transcripts were made. In reading through them, I did not find an example of rudeness,” she said, noting that some in the study group even went so far as to say that if their candidate

lost, they were willing to give the other one a chance because they understood that they had some positive ideas.

It should be noted, Carlin said, that what is happening in the 2016 election cycle is not altogether unique, and that past political conventions have had very contentious moments. The 1968 Democratic National Convention (DNC) in Chicago “was worse than anything that has happened since,” she said, noting the role of social media today for encouraging anonymous, often reckless political speech and reactions.

1968 was a year of violence, political turbulence and civil unrest for the country. In Chicago, the DNC drew anti-war protesters. The demonstrations were met with police force. Inside the convention hall, the party was divided. The DNC followed the assassinations of the Rev. Martin Luther King Jr. and presidential hopeful Sen. Robert F. Kennedy. Vice President Hubert Humphrey was eventually picked as the party’s presidential nominee by compiled delegates in caucus states controlled by party leaders.

“Compromise is missing in our system now and the lack of civil discourse in governing bodies, the media, and social media make it difficult to find those points of common ground and compromise or to enable someone to establish empathy for another’s position without necessarily accepting it,” Carlin said.

Washington State University’s Cornell Clayton, who is director of the Thomas S. Foley Institute for Public Policy and Public Service, agrees that America has known periods of even greater incivility, including the run up to the Civil War, along with elections in the early 19th century, as well as the violence attending the 1960s civil rights movement.

“Political incivility has been around a long time, and in American history there have been periods of much worse. Today’s rhetoric would pale in comparison,” said Clayton, who has facilitated conferences on the topic of civility and democracy in America.

What may be new today is the thoroughgoing nature of polarization and staunch partisan identification of American political elites, party leadership and the media.

The Democratic and Republican conventions, Clayton said, were “perfect distillations of how polarized our country is in terms of our parties as tribal-like camps, and what that does to Americans psychologically and how they feel about the party.”

While democracy requires certain forms of civility—acts of violence, threats or intimidation are not helpful to democracy—we should spend less time being concerned about some of the anger and passion coming out in our politics in the form of our discourse, and more



Demonstrators protest on the first day of the Democratic National Convention in Philadelphia on July 25. (CNS photo/Tracie Van Auken, EPA)

concerned about the issues dividing our country,” he added.

“Thinking that civility will solve our problems is wrong; the reason that we have incivility is because we are divided as a country.”

Cassandra Dahnke, co-founder and president of the Houston-based Institute for Civility in Government, which works in a nonpartisan way with lawmakers, students and community organizations, told CNS that the current political climate encourages polarization, and that elected officials all too often resort to demeaning others rather than focusing on the positive strengths of their own positions.

“Unfortunately, the polarization learned in one venue of life often spills into others, and the results can be unfortunate if not tragic,” said Dahnke.

Dahnke, who defines civility as claiming and caring for one’s identity, needs and beliefs without degrading someone else in the process, told CNS she believes the country has been losing the concept of working for the public good rather than a “self-interest power grab.”

Young Americans, she said, seem to eagerly embrace hands-on volunteerism, but pursuing a vocation of public service has fallen into disfavor.

“The possibility of losing our best and our brightest because they do not want to be involved in an antagonistic political climate lacking any semblance of civility looms large and should be a cause of grave concern.”

In Toledo, Ohio, four groups of women religious have issued a joint statement calling for a greater civil discourse, drawing upon Pope Francis’ address to U.S. congress last fall in which the pope urged lawmakers to seek greater dignity for every human person and for greater

cooperation toward the common good.

In early August, 5,650 women religious made a similar plea. They signed a letter written by the Leadership Conference of Women Religious urging presidential candidates to engage in civil discourse.

The Ohio statement, from the Sisters of Notre Dame, Sylvania Franciscans, Sisters of St. Francis and Ursuline Sisters of Toledo, notes that the problem is not our many disagreements but rather how conflicts are handled.

“We call for a return of civility in our discourse and decency in our political interaction that promotes the common good, reaches out to others, engages in constructive dialogue, and seeks together the way forward,” the statement notes.

Sister Mary Jon Wagner, congregational minister for the Sisters of St. Francis of Sylvania and one of four women religious who signed the statement, told CNS that she personally believes society is more coarse in many aspects, and that there has been “widespread loss of the beauty of language, of clear and good writing skills.”

“We don’t seem to be able to speak or write in quality language, and certainly the words that we say to one another do not carry that effort,” Sister Mary Jon said.

“The way in which we speak can create a greater anger, and many times we Americans cannot seem to separate what is happening in the public sphere [and of public service] from the gift of the human person.”

When critiquing a public servant’s or anyone’s job performance, she added: “We can deal with the inadequacy of a ministry but never a person; a person is always entitled to the integrity of an individual.” †

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Protecting ‘the innocent is a matter of justice,’ says head of Knights

WASHINGTON (CNS)—Protecting “the innocent is a matter of justice that imposes an obligation on all members of society,” said Supreme Knight Carl Anderson, adding that abortion is not just another U.S. political issue.

“It is time to stop creating excuses for voting for pro-abortion politicians,” he said.

“I do not see how it is possible to find another issue that can ‘balance’ the devastation of 50 million human beings killed by abortion,” he told Catholic News Service (CNS) in an e-mail on Aug. 10. “There simply is no other moral issue of that magnitude confronting us today. ... Catholics should draw a bright line between themselves and abortion by refusing to vote for any candidate who supports abortion rights.”

He added, “We will never build a culture of life by voting for politicians who support a culture of death. It is time we make the right to life non-negotiable.”

Anderson made the comments in response to questions from CNS sent as a follow-up to his report to the 134th international convention of the Knights of Columbus in Toronto, held on Aug. 2-4.

In that report, Anderson also highlighted the organization’s charitable contributions, its protection of Catholic families, the need to defend religious liberty at home and around the world, and the Knights’ advocacy work on behalf of persecuted Christians in the Middle East.

Regarding abortion, he told CNS that Catholic politicians who support keeping abortion legal are out of touch with many of their Catholic constituents on the issue, noting that “at a rate of three to one, practicing Catholics overwhelmingly agree that abortion is morally wrong.

“The confusion arises on the question of what to do about it politically,” he continued. “I think some politicians have sought to encourage that confusion by treating the issue of abortion as a matter of faith rather than a matter of justice. Catholic teaching maintains it is always wrong to intentionally kill an innocent human being as a requirement of justice.

“And it is science—not faith—that leads us to conclude that the life developing in the mother’s womb is a human being.”

With regard to restrictions on abortion, “the national consensus favors substantially restricting abortion,” Anderson said.

Here is the full text of the CNS Q-and-A with Anderson:

Q: There are those people who always say, “Well, Catholic politicians might be opposed themselves to abortion, but aren’t they supposed to represent their constituents even if those constituents are for legal abortion?” Otherwise, isn’t the Catholic lawmaker imposing his/her religious views on their district, the country?

A: “This argument—that a politician can be personally opposed to abortion but support its legality so as not to impose his or her own morality on the country—was laid out in 1984 at [the University of] Notre Dame by the late governor of New York, Mario Cuomo. The argument is even more problematic today than it was then for two reasons.

“First, I can think of no other issue where it is acceptable to say, ‘I believe that this action is the taking of innocent human life, but I am not going to legislate to stop it.’ Pope Francis has reminded us that human life is an absolute value, and our laws have always recognized that principle when it comes to killing the innocent.

“Also, look at it another way. Imagine saying you’re opposed to racism, but you refuse to work to end apartheid, or that you are for equal rights for women, but refuse to vote for equal pay for equal work. The position is essentially incoherent. When fundamental issues of justice are involved, it cannot be simply a matter of majority opinion. On these issues, politicians must exercise moral

leadership. I recognize that this takes courage, but this is the kind of leadership we desperately need.

“That said, today the argument makes even less sense. Thirty years ago, the argument rested on the contention that Catholics, as a religious minority in America, should not attempt to impose their ‘minority’ views on the rest of the nation.

But polling we commissioned with Marist demonstrates that now the opposite is actually true. Today, by more than 20 points [60 percent to 37 percent] a strong majority of Americans say abortion is immoral. About eight in 10 want substantial restrictions on abortion, and a majority want it restricted to—at most—the rarest of cases: rape, incest or to save the life of the mother.

“Catholic politicians who say that they have to follow the national consensus need to take a second look. A problem with their position is that the national consensus favors substantially restricting abortion.

“Given the polling on this subject, it is time for these politicians to follow both their conscience and the national consensus. Otherwise they are following neither. More importantly, what they are really doing is imposing on us the view of the one in 10 or so Americans who don’t want abortion restricted. It makes absolutely no sense.”

Q: The Catholic Church has spoken against the immorality of abortion for its whole existence—why is it, then, do you think some Catholics don’t “get it,” and insist on supporting legal abortion?

A: “At a rate of three to one, practicing Catholics overwhelmingly agree that abortion is morally wrong. The confusion arises on the question of what to do about it politically. I think some politicians have sought to encourage that confusion by treating the issue of abortion as a matter of faith rather than a matter of justice.

“Catholic teaching maintains it is always wrong to intentionally kill an innocent human being as a requirement of justice. And it is science—not faith—that leads us to conclude that the life developing in the mother’s womb is a human being.

“I don’t see where ‘belief’ enters into it. Just because the Catholic Church teaches a moral rule does not make it a matter of faith. No one wants to impose matters of religious faith on anyone, but the protection of the innocent is a matter of justice that imposes an obligation on all members of society. I would urge every Catholic public official to prayerfully read St. John Paul II’s 1995 landmark encyclical, ‘*Evangelium Vitae*,’ where this is made very clear.

“Your question opens up a broader issue: How are Catholics to apply Catholic social doctrine to help build a more humane and just society. If we accept the fact that on an issue as important as abortion—an issue on which the Church has spoken so clearly—Catholic officials can simply say, ‘Of course I personally agree, but I don’t believe it is appropriate for me to act on this view,’ we are really undermining our ability to implement in a serious way other aspects of Catholic social doctrine. This rationale—some would say excuse—can be applied to many other issues. So a great deal hinges on whether Catholics continue to accept this type of reasoning.

“In fact, I would say that this mindset is largely responsible for the failure of Catholics during the last 40 years to make very much progress in furthering the influence of Catholic social doctrine on a wide variety of national issues. Polling data shows clearly that the American public by a large margin believes that the country’s moral compass is pointing in the wrong direction. Catholics should have a lot to say about righting the direction of that compass, but the ‘personally opposed’ approach is a significant barrier.

“For me, abortion is not the end of this process. It is the beginning. If we cannot mobilize Catholics to help end the



Supreme Knight Carl Anderson is seen addressing the Knights of Columbus convention in Toronto on Aug. 4. Abortion is not just any election issue, he said, urging Catholics to “stop creating excuses for voting for pro-abortion politicians.” (CNS photo/courtesy Knights of Columbus)

horrible evil of 50 million abortions in the past 40 years, what do we really think we can change?”

Q: So many “pro-choice” people constantly say that the Catholic Church might be against abortion and for saving babies, but what about the mothers? They seem to think the Church has no outreach to pregnant women in need. Can you highlight a few ways the Church helps pregnant women in need, single mothers, families with children who can’t make ends meet?

A: “This is a great slander against Catholics. First, the Catholic Church is one of the greatest private sector providers of social services in the country. Period. And women, especially mothers, are at the forefront of many of these services. Individually, Catholics are incredibly generous volunteers to help pregnant women in need through thousands of crisis pregnancy centers.

“I see this every day with the volunteer work of the Knights of Columbus. Many dioceses do this as well, directly or through Catholic Charities. Look also at the work of, say, the Nurturing Network, the Gabriel Project, and the Sisters of Life, just to name a few examples. Local parishes are also active on an individual basis, quietly helping families and mothers in need. I know many families that have taken in single, pregnant women or young mothers who needed a helping hand, and have done this without fanfare.

“Perhaps we could do a better job of telling our own story. But do we really think that ‘pro-choice’ organizations do anything for women after they have had an abortion? Catholics, on the other hand, have developed extensive programs for post-abortion healing. This is needed and Americans understand it, with a strong majority telling our pollsters that they believe that in the long run, abortion does a woman more harm than good.”

Q: You reference various polls that show a majority of Americans across all ages and political spectrums support some restrictions on abortion. So why do you think lawmakers don’t “get it” on this, and insist on fighting restrictions and trying to expand access to abortion?

A: “Good question. When politicians go against both their conscience and public consensus, we have to ask, ‘What is really going on?’ I think it is a matter of strategic difference.

“The ‘pro-choice’ lobby has made unrestricted abortion rights non-negotiable. For them, no other position on any other issue can compensate for what they consider an ‘anti-choice’ vote. That forces many politicians to their side. But there does not

seem to be an effective counter-weight for the pro-life position. Too many Catholics have fallen into the trap of trying to balance various issues in order to justify voting for a ‘pro-choice’ candidate who they may like for other reasons. That is the problem I addressed at our recent Knights of Columbus international convention in Toronto.

“I repeated there what I had said at a similar meeting eight years ago. First, I do not see how it is possible to find another issue that can ‘balance’ the devastation of 50 million human beings killed by abortion. There simply is no other moral issue of that magnitude confronting us today.

“Second, I said that Catholics should draw a bright line between themselves and abortion by refusing to vote for any candidate who supports abortion rights. I said we will never build a culture of life by voting for politicians who support a culture of death. It is time we make the right to life non-negotiable.

“Finally, I think we need to have an honest conversation. The consensus among Americans supports substantial restrictions on abortion. A majority of Americans would eliminate all but the rarest abortions. Lawmakers could start there, passing legislation restricting and reducing abortions with broad popular support. Abortion isn’t an issue that can’t be solved. It’s an issue that needs to be looked at from the point of view of the vast consensus, not from the point of view of the tiny minority who oppose any restrictions.”

Q: Do you see a day when *Roe v. Wade* will ever be overturned?

A: “The short answer is ‘Yes.’ Although it’s been 43 years since *Roe v. Wade* was decided, it is still not a settled issue. The Supreme Court’s reasoning in 1973 was deeply flawed. One of the dissenting justices at the time described the Court’s action as ‘an exercise of raw judicial power.’ And that remains an accurate description. In the more than four decades since then, the American people continue to want substantial restrictions on abortion.

“Many state legislatures continue to pass legislation to restrict abortion. And anyone who has participated in the [national] March for Life cannot miss the fact that the overwhelming number of marchers are young. We are winning the hearts and minds of the future.

“For all these reasons, I think that a day is coming when the moral voice of the American people on this issue will no longer be ignored. These are all reasons why I think the ‘pro-choice’ lobby remains so intransigent. They understand that their position is extremely fragile.” †

From the Editor Emeritus/John F. Fink

20th-century Church: Pope Pius XII in World War II

(Fifth in a series of columns)

Pope Pius XII was pope for 19 years, from 1939 to 1958. He was elected months before the start of World War II and, in his first encyclical in October of 1939, he denounced the German/Soviet invasion of Poland, anti-Semitism, war, totalitarianism and the Nazi persecution of the Catholic Church.

During the war, he did all he could to end it, declaring the Vatican neutral territory, but saving Jews who were being rounded up. The Jewish historian Pinchas Lapide estimated that the Catholic Church had managed to save 850,000 Jews.

In Rome, Jews took refuge in the Vatican when Hitler's troops occupied the city in 1943. There were 15,000 Jews at Castel Gandolfo alone, 477 hidden in the Vatican and another 4,238 in Roman monasteries and convents. Eighty percent of the Roman Jews were saved.

Golda Meir, Israel's prime minister from 1969-74, praised Pope Pius XII after

his death: "When fearful martyrdom came to our people in the decade of Nazi terror, the voice of the pope was raised for the victims." Adolf Hitler's biographer, John Toland, criticized the Allies' record of inaction against the Holocaust while "the Church, under the pope's guidance, had already saved the lives of more Jews than all other churches, religious institutions and rescue organizations combined."

Pope Pius XII was highly revered after his death until the 1960s when a play by Rolf Hochhuth appeared. Called *The Representative* in Germany and, later, *The Deputy* in the United States, it fictionalized the events of World War II, and made it appear that the pope had collaborated with Hitler. This was followed by books that claimed that Pope Pius XII had remained silent about the Holocaust, and did not speak out forcefully enough against the Nazis.

The fact is that Pius did speak up, first on Dec. 24, 1942, and again on June 3, 1943. The result was that the Nazis stepped up their persecutions of the Jews and Catholics. In the Netherlands, after the Archbishop of Utrecht denounced the Nazis, the Germans rounded up and

deported all the Jews they could find in Holland, including Edith Stein, known in the Church as St. Teresa Benedicta of the Cross, and her sister, who were Carmelite nuns.

John Cornwell, author of the anti-Pius book *Hitler's Pope*, quoted Pius XII as saying, "I now think that if the letter of the bishop has cost the lives of 40,000 persons, my own protest, which carries an even stronger tone, could cost the lives of perhaps 200,000 Jews. It is better to remain silent before the public, and to do in private all that is possible."

Hitler had also threatened to invade the Vatican and arrest the pope, which would have ended any possibilities of the Vatican aiding Jews. Pius believed that it was only by maintaining a quiet diplomacy that he could continue to help the Jews.

This fact was accepted by Jewish leaders at the time, and by the numerous testimonials and gratitude expressed immediately after the war.

It was only years later that the canard was invented and spread that Pius XII didn't speak out forcefully enough against the Nazis. †

Faith and Family/Sean Gallagher

God can bring about dramatic turnarounds in your life

My three oldest sons—Michael, Raphael and Victor—wrapped up our summer last week by attending an Indianapolis Indians game together a couple of days before their first day of school. Little did I know when we walked into Victory Field that the learning would start that night instead.



The night wasn't that much fun—at first. It was marked by a steady light rain, and indifferent play by the Indians. They gave up two runs early on to their opponent, the Louisville Bats, and consistently left men in scoring position.

During the seventh inning, with the score 2-0, the rain started coming down a good bit harder. So, I told the boys that we might leave the game early. The crowd was small to begin with, and many of them at that time were heading for the exits.

But the rain slackened up, and we ended up staying. And what a good choice that was.

In the bottom of the ninth, the Indians quickly got base runners on first and second. I'd seen this before earlier in the game, so I didn't get my hopes up. The next batter walked, and the bases were loaded with no outs.

After a strikeout, a pinch hitter knocked in a run with a single. Now things were looking up. My boys and I were cheering for a "walk off"—a hit that would drive in enough runs for the Indians to win and immediately end the game, causing the players to "walk off" the field.

The Indians' shortstop Alen Hanson made our wishes come true when he blasted a grand slam home run over the left field fence. I've been to a number of professional baseball games over the years. I have to say, though, that that was probably the most amazing finish to a game I've ever seen.

As the boys and I joyfully walked out of the stadium, we were drenched by a huge downpour. But we were having too much fun to care after seeing such a great victory.

That game was a joyful reminder of an important aspect of our faith that we need to keep at the front of our minds and hearts—never give up hope. God has shown us in the suffering, death and resurrection of Jesus and in the stories of saints throughout the ages that he can make the best out of the worst situations—sometimes at the last moment.

So the hope we're called to has credibility behind it. It's not just a Pollyannaish optimism with no basis in reality.

Keep up hope, then, if you have a relative who has abandoned his or her faith and seems so far away from it. Keep up hope if you have habits, or other ways of behaving that make life difficult for you or others. Keep up hope if you or a friend or relative has a terminal or debilitating illness.

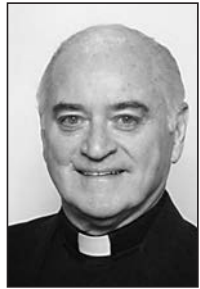
God might allow us to see in these and countless other situations the kind of dramatic turnaround that my boys and I witnessed in that walk-off grand slam. At other times, the victory he has planned for us might be hidden from the world and will only be revealed in the next.

If we allow God to fill our hearts with confidence in the sure promise of a heaven where he will wipe away all tears (Rev 21:4), then we can persevere through the downpours of this life, knowing that they, as hard as they can be, are nothing compared to spending an eternity with God. †

Spirituality for Today/Father John Catoir

Who do you say that I am? Holding strong to our faith

The Catechism of the Catholic Church states that "Jesus Christ is true God and true man" (#464).



This profound truth is a theological mystery. Christ gave it to us that our joy may be full. Faith enables us to believe the supernatural mysteries given to us by divine revelation.

The age of faith may be fading, but millions of believers cling to their Catholic faith with courage. We are living in a world that exalts individualism and denies the supernatural.

Never be afraid to uphold the truths of revelation. Jesus Christ said, "The Father and I are one" (Jn 10:30), and "If you know me, then you will also know my Father" (Jn 14:7). It may boggle the mind, but we accept it as true.

Holding fast to our faith requires a certain amount of determination and courage. We are constantly challenged to stand up for Jesus Christ. There is no middle ground. Jesus said, "Whoever is not with me is against me" (Mt 12:30).

The Church's teaching on Christ's two natures has been under attack for centuries. Pagans ridiculed this belief from the beginning, and others attempted to turn the meaning of Scripture upside down.

In 325, the council of Nicaea responded to the heresy of Arianism that denied that the Son was coequal to the Father. From the council stemmed forth the Nicene Creed, which professes that the Son is "consubstantial with the Father," that is, of the same substance.

The catechism tells us that the council of Chalcedon in 451 confessed that Christ "is to be acknowledged in two natures without confusion, change, division or separation," and that this "distinction

between the natures was never abolished by their union" (#467).

In pondering the divinity and humanity of Christ, we are faced with Jesus' question: "Who do you say that I am?" (Mt 16:15).

In his book, *Mere Christianity*, C.S. Lewis attempts to refute the argument that Christ is simply a great moral teacher using the "trilemma" argument: Christ is either the Son of God, a madman or a liar.

He either is who says he is, or he's not. And if he's not, then he wouldn't exactly be a moral teacher, would he?

So who do we say that Christ is?

May we have the courage like Peter to exclaim, "You are the Messiah, the Son of the living God!" (Mt 16:16).

May the Lord be your strength and your joy.

(Father John Catoir writes for Catholic News Service.) †

Emmaus Walk/Debra Tomaselli

Greatest goal of parenting? To get children to heaven

"I want a divorce."

Hearing my mom say that to my dad is one of my worst childhood memories. I lay in bed, surrounded by darkness, hoping I'd heard wrong.



Late night arguments had become the norm. Often, hungry for dinner, my brother

and I would hover in the backyard, hearing their muffled quarrels from inside the house until long past dusk.

My parents, native New Yorkers, had recently moved to New Mexico after Dad accepted a promotion to relocate and become an engineer on the prestigious Apollo program.

Initially, it was enchanting. Mom delved into Southwestern history, planning family outings to ancient Mexican cathedrals, Carlsbad Caverns and White Sands.

But things changed.

Dad, who enjoyed a stellar promotion, worked long hours. He joined a carpool that frequented the local tavern after work, something he'd never done before. He enjoyed the popularity of his position.

While Dad was having fun, my brothers and I made new friends at Holy

Cross School.

Mom, however, felt disconnected. Back then, long-distance calls were rare. There was no Facetime, texting or Facebook. Additionally, the tight-knit community resisted the influx of New Yorkers. Although Mom hosted dinners for Dad's co-workers' families, it didn't replace the warmth of our beloved grandparents.

It had to be hard.

But divorce? I lay in the dark, trembling. My stomach churned. I cried, wishing I hadn't heard those cold words.

The next morning, getting ready for school, I held my breath, waiting for the big announcement. But it never came.

Instead, Dad dropped the carpool, and shortened his workday. Mom volunteered at school, and made new friends. We attended every church event our parish held.

My parents chose to live their vows.

Love is patient—even when things aren't going your way. Love is kind—even when you are irritated. Love is not self-seeking—no matter how justified you feel.

Peace reigned, not just for them, but for us kids.

That Christmas, Dad gave Mom a mink stole. She pranced in delight. Dad took her hand and they embraced, dipped and kissed like newlyweds on the dance floor. I felt so happy.

Twenty-second Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, August 28, 2016

- Sirach 3:17-18, 20, 28-29
- Hebrews 12:18-19, 22-24a
- Luke 14:1, 7-14

The Book of Isaiah provides the first reading for this weekend. Isaiah is a fascinating book of Scripture. It covers a long period of Hebrew history. Its early chapters deal with events and conditions in the southern Hebrew kingdom of Judah, before the kingdom's conquest by the mighty Babylonian army. Then, as the book progresses, it tells of the plight of the Hebrews taken to Babylon, the imperial capital, where they and their descendants languished for four generations.



At last, the Hebrews were allowed to return, but the homeland that they found was hardly the "land flowing with milk and honey." It was sterile, lifeless and bleak. It must have been difficult not to succumb to cynicism, or outright rejection of God. Why did God lead them to this awful place after all that they had experienced in Babylon? How was this God's confirmation of their covenant with him?

This dreary situation clearly appears in this weekend's reading but, nevertheless, the prophet unceasingly and without any doubt calls the people to reaffirm their devotion to God. God always will rescue them and care for them.

For its second reading, the Church presents a reading from the Epistle to the Hebrews. In the late part of the first century, when this epistle was composed, the plight of the Jews was bleak. In 70 A.D., the Jews rose up against the Romans, and the Jews paid a dreadful price for their audacity.

Things were as bad as they were in the days of the last part of Isaiah, from which came the reading heard earlier this weekend.

Even so, as the prophets so often had encouraged the people in the past, the author of Hebrews assured the people of the first century that God would protect them

and, after all their trials, would lead them to eternal life in Christ Jesus, the Lamb of God.

St. Luke's Gospel furnishes the last reading. It is a somber reading, a warning. Indeed, life is eternal. God lives and reigns in an eternal kingdom. Jesus has the key to the gate, but all who are true to God and who obey his law will be admitted to this wonderful kingdom. Others will not.

Reflection

For several weeks, the Church, either directly or indirectly, has taught us in the weekend readings at Mass that earthly life is not the only experience of living for humans.

Life does not end with earthly death. Life is eternal. Eternity awaits everyone after life on Earth—heaven for the good, everlasting misery and remorse, what we often call hell, for the bad.

God offers us every opportunity and every aid in our way to reach heaven. He could show us no greater love than to give us Jesus as our Redeemer and companion as we move toward heaven. The Son of God, one with the Father in divine eternity and power, forgives us, strengthens us, guides us, restores us and finally places us at the banquet table of heaven.

Humans, thus, create their own destiny. They can ignore or outright reject God's love, so lavishly given in Jesus, and bring upon themselves the consequences—eternal pain. Those who experience everlasting despair and pain choose it of their own accord.

The saved choose to be with God. It is that simple.

God drags no one kicking and screaming into heaven. Virtue is not always easy to achieve, but God opens wide the gate and shows us the way, helping us along when we stumble.

God mercifully and lovingly assists us through Jesus. Jesus is our teacher. In Jesus and through Jesus, our sins are forgiven. The just are empowered and enlightened in Jesus.

While God gives us free will, therefore, we are sustained, strengthened and shown the way. †

Daily Readings

Monday, August 29

The Passion of St. John the Baptist
1 Corinthians 2:1-5
Psalm 119:97-102
Mark 6:17-29

Tuesday, August 30

1 Corinthians 2:10b-16
Psalm 145:8-14
Luke 4:31-37

Wednesday, August 31

1 Corinthians 3:1-9
Psalm 33:12-15, 20-21
Luke 4:38-44

Thursday, September 1

1 Corinthians 3:18-23
Psalm 24:1b-4b, 5-6
Luke 5:1-11

Friday, September 2

1 Corinthians 4:1-5
Psalm 37:3-6, 27-28, 39-40
Luke 5:33-39

Saturday, September 3

St. Gregory the Great, pope and doctor of the Church
1 Corinthians 4:6b-15
Psalm 145:17-21
Luke 6:1-5

Sunday, September 4

Twenty-third Sunday in Ordinary Time
Wisdom 9:13-18b
Psalm 90:3-6, 12-17
Philemon 9-10, 12-17
Luke 14:25-33

Question Corner/Fr. Kenneth Doyle

Third commandment calls the faithful to refrain from 'servile work' on Sundays

QI write to ask for guidelines on the Third Commandment—keeping holy the Lord's day. I do not consider some of the things that I do to be work—cooking, for example, minor cleanups, mowing,



trimming, weeding.

Does the Church look upon all chores as work? I find it very hard not to do some of the things that need to be done around the house.

I am thankful that God did give us this

commandment, for I certainly do look upon Sunday as a day of rest—to spend with family when possible, and to simply enjoy the day.

My husband (who is not a Catholic) is a business owner who can work from home. He is in a very challenging situation right now, without sufficient staff.

On Sundays, he puts in a good six to eight hours of office work before he rests—otherwise the remainder of the week's schedule would be overwhelming. (New York)

AI credit you for your sincere desire to set Sunday aside as a special day, which honors the fact that even the God of all creation rested on the Sabbath.

You have captured the spirit of the *Catechism of the Catholic Church* that says, "Sunday is a time for reflection, silence, cultivation of the mind and meditation which furthers the growth of the Christian interior life" (#2186).

Basic household maintenance is exempted from the prohibition against "servile work" on that day; doing the dishes, preparing a meal and what you describe as "minor cleanups" are certainly permitted.

A modest amount of gardening or lawn cultivation can be recreational and surely not "servile." What the command regarding the Lord's Day means to avoid is unnecessary shopping or heavy housekeeping or lawn work that could be deferred.

Employment needs or economic circumstances may prevent one from observing rest on the Lord's Day, and this the catechism envisions and exempts. Your husband's current challenge, in my mind, fits in here.

I would hope, though, that his circumstance will only be temporary.

While I don't know his religious history or principles, wisely does the catechism note, "The faithful should see to it that legitimate excuses do not lead to habits prejudicial to religion, family life and health" (#2185).

I might point out that, among American males, there can be a slavish addiction to sporting events on Sundays that do damage to the goals of the Lord's Day of family time, reflection and rest.

And finally, nowhere does your question mention Sunday Mass, which must always be the central feature of a Catholic's Lord's Day observance. For 2,000 years, followers of Jesus have come together as a family of faith to celebrate the day of Christ's resurrection, and to be nourished by his body and blood.

QI am grateful for the work you do with your question-and-answer column. Your responses reflect both wisdom and patience. And this prompts me to ask the following: What are some changes that you have been happy to see over your years in the ministry? (Virginia)

ASpace constraints limit me to one development that I view as a great blessing in Catholic life: the broader involvement of laypeople in the work of the Church.

When I was ordained a half-century ago, many parishes had two lay organizations: a rosary society, which consisted of several women who offered prayers for the parish and helped out with church decorations, and a Holy Name Society, men who would make a yearly retreat and sponsor an annual parish social event.

In the parish from which I just retired, there are now more than 400 lay parishioners who help with the work of the Church—lay catechists; lectors and extraordinary ministers of holy Communion; those who visit and take Communion to shut-ins, patients in hospitals and residents of nursing homes; men and women who staff a parish food pantry and host homeless families overnight in a parish facility, etc.

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

Marriage Reflection

By Natalie Hoefler

A veil, a tux, a wedding feast,
A honeymoon of bliss.
Decades pass, each day begun
And ended with a kiss.

Children born of truest love,
A joy to watch them grow
And shape them with the gift of faith
To guide them when they go.

Times of joy and happiness,
Times of grief and sorrow,
But mostly just the daily life—
Yesterday, today, tomorrow.

But always lived out side-by-side
As team, as two-as-one.
Supporting, cheering, lifting up
In battles lost and won.

From hair of blonde or black or brown
To gray or mostly gone,
From thin and svelte to "more-to-love,"
From late nights to early yawns—

Though age has bent and settled in
And wearied brittle bones,
Yet the love of early on
Has only stronger grown.



(Natalie Hoefler is a member of St. Monica Parish in Indianapolis and is a reporter for The Criterion. Doris and Al McCormick, members of St. Christopher Parish in Indianapolis, celebrate their 66th anniversary on Aug. 29, 2015.) (Submitted photo by Tiffany Bosket)

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.

BEAM, Joshua W., 32, St. Charles Borromeo, Milan, Aug. 10. Husband of Amy Beam. Father of Amelia Beam. Son of Joe and Theresa Beam. Brother of Sunshine, Jacob and Jeremiah Beam.

CHALUPA, Harold D., 82, Our Lady of Lourdes, Indianapolis, July 9. Husband of Helen Chalupa. Father of Donna Finch, Barbara Hall, Helena Seyfert, Deana and Clayton Chalupa. Brother of Donna Fisk. Grandfather of eight. Great-grandfather of three.

CUAZLTC, Eleuterio Cuautle, 71, St. Joseph, Shelbyville, July 25.

CURTIS, David L., 74, St. Jude, Indianapolis, Aug. 12. Father of Debbie Applegate, Bonnie Larosa, Jeff, Mike and Phil Curtis. Grandfather of 16. Great-grandfather of four.

DAPUZZO, Rosemarie, 82, St. Luke the Evangelist, Indianapolis, Aug. 6. Mother of James DaPuzzo III and Vincent DaPuzzo. Grandmother of two.

DONOVAN, Joan P., 85, St. Malachy, Brownsburg, Aug. 10. Mother of Julie, Frank and Patrick. Grandmother of four.

GARNER, Robert M., 66, St. Malachy, Brownsburg, July 28. Husband of Sherry Garner. Father of Jacki and Kathleen Garner.

GROSSMAN, Leonard J., 79, St. Lawrence, Lawrenceburg, Aug. 7. Husband of Mary Ellen Grossman. Father of Cyndi Eichenberger, Jenny Harris, Karen Stoll, Bob, Chris, Joe, Mike and Tony Grossman. Brother of Alma Corson, Mary Ann Maples, Rita Robbins, Ruth Wagers, Martin and Raphael Grossman. Grandfather of 17. Great-grandfather of two.

HARRIS, Thomas P., 76, St. Lawrence, Indianapolis, Aug. 15. Husband of Margaret Mary Harris. Father of Theresa Dunn, Kathleen Ford, Elizabeth Hauser and Patrick Harris. Grandfather of seven.

HOWE, Michael J., 62, SS. Francis and Clare of Assisi, Greenwood, Aug. 12. Husband of SueEllen Howe, Father of Emily Blaile, Elijah and Michael Howe. Son of Sally Hren. Brother of Donna Haggard, Sally Miller, Judy

Pavey, Diana Prosser, Judy Tindall, Mary Williams, Christopher, Joseph and Martin Howe. Grandfather of four.

LABITA, Anthony M., 91, St. Luke the Evangelist, Indianapolis, Aug. 6. Husband of Grayce Labita. Father of Gary, Glenn and Gregg Labita. Grandfather of two.

LAROSA, Michael J., 62, St. Mark the Evangelist, Indianapolis, Aug. 10. Husband of Dian LaRosa. Father of Salvatore LaRosa, Dylan and Tyler Sutton. Brother of Josephine Beck-Jennings, Antoinette Connolly, Frances Klene, Mary Lou Morrison, Joseph, Paul and Salvatore LaRosa. Grandfather of two.

MCLEAN, Jean A., 84, St. Malachy, Brownsburg, Aug. 10. Wife of Charles McLean. Mother of Audrey Dybedock, Karen Radcliff and Scott McLean. Sister of Clarence Mayer. Grandmother of five.

MERSHON, Sandra K., 75, St. Patrick, Terre Haute, July 31. Wife of Francis Mershon. Mother of Leslie Mershon Ling and Frank Mershon.

MUND, Miriam H., 89, St. Lawrence, Lawrenceburg, Aug. 2. Mother of Fred and Tim Mund. Sister of Marlene Lachtrupp, Passionist Father Carl and Paul Tenhundfeld. Grandmother of five. Great-grandmother of six.

VOEGELE, Elsie L., 87, St. Charles Borromeo, Milan, Aug. 10. Mother of Sharon Beight, Marvin and Roger Voegele. Grandmother of 14. Great-grandmother of 34. †



Journey of faith

Father Michael Champagne carries the Blessed Sacrament during a procession to the Leonville, La., boat landing after Mass at St. Leo the Great Church in Leonville on Aug. 15, the solemnity of the Assumption of the Blessed Virgin Mary. The procession from St. Leo the Great, in the Diocese of Lafayette, was the beginning stage of the second annual Fete-Dieu du Teche, a eucharistic procession to Catholic churches along Bayou Teche. The bayou is a 125-mile-long waterway in south central Louisiana. Because of heavy rain and rising waters in Louisiana, the boat procession for the procession was cancelled. But the celebration continued by driving the Blessed Sacrament to each church along the eucharistic procession route. (CNS photo/Tim Mueller)

Providence Sister Mary Loyola Bender served as motherhouse sacristan for 27 years

Providence Sister Mary Loyola Bender died on Aug. 16 at Mother Theodore Hall at St. Mary-of-the-Woods. She was 98.

The Mass of Christian Burial was celebrated on Aug. 20 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Anna Loyola Bender was born on Oct. 13, 1917, in Owensboro, Ky. She entered the Sisters of Providence of Saint Mary-of-the-Woods on Feb. 2, 1939, and professed final vows on Aug. 15, 1946.

During her 77 years as a member of the Sisters of Providence, Sister Mary Loyola ministered as sacristan at the motherhouse from 1941-68. In this ministry, she prepared the Church of the Immaculate Conception at the motherhouse for all liturgies. She also made many vestments, altar clothes and other items used in worship through her considerable seamstress skills. She then served as administrator of Providence Retirement Home in New Albany from 1968-78.

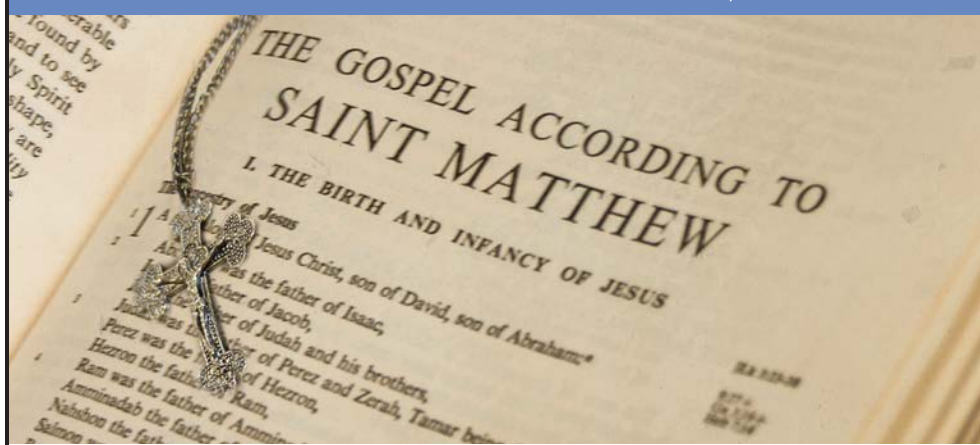
Sister Mary Loyola also oversaw maintenance in Catholic schools in Washington, and ministered at a retirement community of the Sisters of Providence in Massachusetts.

She returned to the motherhouse in 2003 to work as a seamstress before dedicating herself entirely to prayer in 2010.

Sister Mary Loyola is survived by a brother, Joseph Bender of Owensboro.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

SAINT MARY-OF-THE-WOODS, INDIANA



The Gospel of Matthew

Saturday, Sept. 17
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Book explores reasons behind actions against religious groups

Reviewed by Sean Gallagher

Much of the legal action taken in recent years by people and organizations of faith—including but not limited to



Mary Eberstadt

Catholics and other Christians—to defend their religious liberty has ultimately been based upon the First Amendment's guarantee that the government shall not prohibit "the free exercise" of religion.

In her new book, *It's Dangerous to Believe*

Religious Freedom and Its Enemies (Harper, 2016), author Mary Eberstadt contends the challenge to religious freedom in contemporary society is more related to the other clause regarding religion in the First Amendment, which "prohibits the making of any law respecting an establishment of religion."

Eberstadt argues that a broad array of secularists are effectively working to impose a new "religion" in which dissent is not tolerated:

"Its fundamental faith is that the sexual revolution, that is, the gradual destigmatization of all forms of consenting nonmarital sex, has been a boon to all humanity."

Throughout her book, Eberstadt shows how adherents to this faith punish those who question it by means ranging from informal social marginalization to formal fines imposed by the government, such as those levied against organizations who

refuse on conscience grounds to comply with the Affordable Care Act's abortifacient, sterilization and contraceptive mandate.

Such moves against those who affirm the good of traditional sexual morality has been making headlines for years.

What Eberstadt does in *It's Dangerous to Believe* is place these actions in a broader context.

She sees in actions taken by secularists and the government against dissenters from the sexual revolution the kind of hysteria witnessed in the Salem witch trials in 17th-century Massachusetts and the Red Scare whipped up by Sen. Joseph McCarthy in the early 1950s.

An aspect of this is the relatively low threshold of evidence that secularists accept to declare people guilty of dissent from the sexual revolution, and therefore deserving of the punishment they receive.

In the Salem witch trials, so-called "spectral evidence" could convict a person of being a witch. Such evidence included apparitions that only those allegedly afflicted by people accused of witchcraft could see.

Similarly, McCarthy and his supporters often used the slimmest of evidence to label a person a communist or communist sympathizer.

Although secularists style themselves as upholders of reason in contrast to believers who cling to superstition, Eberstadt claims that there is an alarming lack of reason behind today's campaign to marginalize the questioners of the sexual revolution.

Mozilla CEO Brendan Eich was forced out of his leadership position of the major

software company in 2014 simply because he had been a relatively minor supporter of California's Proposition 8, passed by 52 percent of the state's voters, which defined marriage as the union of one man and one woman.

Supporters of Indiana's Religious Freedom Restoration Act will recall how that law was mischaracterized as discriminatory in the secular media and on social media, despite a more than 20-year track record of similar laws defending religious minorities against government overreach and no cases where they protected unjust discrimination.

Eberstadt's book details actions taken against believers in education, business and in government service.

What is perhaps most troubling, though, is the chapter titled "Inquisitors vs. Good Works." In it, Eberstadt shows that the defenders of the sexual revolution are so determined to stand up for the "new orthodoxy" that they doggedly work to shutter charitable agencies that have traditional moral beliefs as part of their guiding principles.

It doesn't matter if such religious groups lead the way in helping to facilitate adoptions or serve elderly poor people. Nor is it relevant that secular alternatives either don't exist, or cannot come close to serving the same number of people in need with the same quality of service. If the organizations affirm, among other beliefs, that marriage is a union between one man and one woman, then they must move aside.

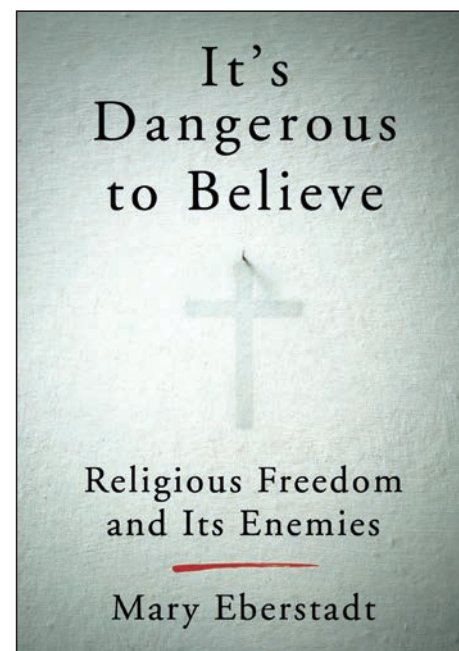
In seeking a way out of the current hysteria against dissenters from the sexual revolution, Eberstadt again looks to previous witch hunts. The Salem witch trials came to an end when spectral evidence was ruled out. They also began to lose their moral authority when one of the judges, Nathaniel Saltonstall, resigned.

Similarly, the Red Scare led by McCarthy lost its credibility when American broadcast journalist Edward R. Murrow revealed the unjust actions taken by the senator and when, during one of his committee hearings, Army chief counsel Joseph Welch famously asked McCarthy, "Have you no sense of decency, sir?" after the senator had persistently pursued the supposed communist ties to a young lawyer in Welch's firm.

Eberstadt says people with the courage and reason of Saltonstall, Murrow and Welch need to emerge from today's secularists in order to bring an end to the witch hunt against supporters of traditional morality.

The fact that punishments of various kinds are being levied against dissenters from the sexual revolution cannot be denied. Eberstadt cites case after case.

And her comparison of today's actions to the Red Scare and the Salem witch trials has, it seems to me, some validity.



She doesn't describe, though, among the ways to bring today's witch hunt to an end any actions that can be taken by upholders of traditional sexual morality. For her, it would appear that the solution is for secularists to wake up to what they're really doing and to then stop.

Perhaps Christians and other adherents to traditional sexual morality could continue to make the case for the reasonableness of their beliefs, and to show how actions taken against them are unjust.

Regarding the latter point, Eberstadt has done just that with her book.

Many sexual revolution proponents believe they have been and continue to be unjustly discriminated against by their opponents. That may be a reason why they take the strong actions that Eberstadt recounts against dissenters.

Of course, many in Salem at the time of the witch trials felt themselves threatened by supposed witches. Many Americans in the 1950s Red Scare felt vulnerable to alleged communists.

A reasoned response from upholders of traditional sexual morality to this hysteria may fall on deaf ears. If that happens, then those who have made the case will still be witnesses to what is good, true and beautiful.

But a reasoned response may also move the hearts and minds of sexual revolution proponents. Perhaps they will reconsider the views of their opponents, question the validity of today's witch hunt and even refrain from it.

Hopefully, Mary Eberstadt's *It's Dangerous to Believe* can do just that.

(Sean Gallagher is a reporter who covers religious liberty issues for The Criterion. *It's Dangerous to Believe: Religious Freedom and Its Enemies* is available at major bookstores, amazon.com and bn.com.) †

Receive forgiveness in confession, learn to forgive others, Pope Francis says

VATICAN CITY (CNS)—God's mercy is poured out upon the repentant so that they can change and grow, sharing mercy with others and helping build families, neighborhoods and societies where people learn to forgive, Pope Francis said.

"One is reconciled in order to reconcile," the pope said in a message to bishops, priests and Church workers attending Italy's annual week of liturgical studies.

"All liturgy is a place where mercy is encountered and accepted in order to be given, the place where the great mystery of reconciliation is made present, proclaimed, celebrated and communicated," said the papal message, which was released by the Vatican on Aug. 22.

Of course, he said, the gift of God's mercy is highlighted and experienced in a special way in the sacrament of penance or reconciliation.

Although the repentance and absolution are personal, he said, "God's mercy cannot be sealed up in intimistic and self-consoling attitudes because its power is seen in its ability to renew people and make them capable of offering others a living experience of the same gift."

Catholics must be helped to see that when they are forgiven, they must learn to forgive others, the pope's message said.

"This is a task to which we are all called, especially in the face of the bitterness that entraps too many people who need to find again the joy of interior serenity and the taste of peace," he said.

The rite of the sacrament of reconciliation, the pope said, must be experienced as "a door, not only to re-enter after being away, but also as a threshold open toward the various peripheries of a humanity increasingly in need of compassion." †

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Floods called worst U.S. natural disaster since Superstorm Sandy

BATON ROUGE, La. (CNS)—The line of destruction caused by historic flooding in southern Louisiana stretches for 25 miles, and according to Red Cross officials, it is the worst natural disaster in the United States since Superstorm Sandy in 2012.

“As we all know, the severe flooding in many areas of our diocese has dramatically affected the well-being and livelihood of countless people,” said Baton Rouge Bishop Robert W. Muench in a videotaped message posted on the diocese’s website, www.diobr.org.

“To those so impacted, I express genuine empathy, heartfelt solidarity and commitment to help as best as we can,” he said, adding his thanks “to those who have so impressively and sacrificially reached out to serve.” He called the “outpouring of concern” extraordinary in “our area and beyond.” On Aug. 14, Bishop Muench visited three evacuation shelters to comfort evacuees.

In his video message, the bishop directed those who want to donate money or goods to go to the diocesan website. He said the site has information on how to donate and a list of stores run by the Society of St. Vincent de Paul that are taking donations of canned goods, clothes, cleaning supplies and even furniture for those who have lost everything.

News reports said the civil entity of East Baton Rouge Parish was the hardest hit of parishes in the region by the heavy rains that fell on Aug. 11-14. In some areas, as much as 2 feet of rain fell in 48 hours. In another, more than 31 inches of rain fell in 15 hours.

Civil authorities reported that at least 13 people died in the floods and that about 60,000 homes were damaged, although a Baton Rouge economic development group put the number of damaged houses at 110,000. The Red Cross put the overall cost of recovery at \$30 million.

Four feet of water inundated the new Cristo Rey Baton Rouge Franciscan



Residents pile debris outside their flood-damaged homes in St. Amant, La., on Aug. 21. Historic flooding in southern Louisiana killed at least 13 people and damaged about 60,000 homes, said state officials. At least 102,000 people have registered for federal recovery assistance. (CNS photo/Jonathan Bachman, Reuters)

High School, which had just opened on Aug. 5.

In such a short time, “we’d experienced growth as a family, with the students, with the faculty,” said Jim Llorens, the school’s president, who called the flooding “heartbreaking.” The brand-new school building is closed while school officials assess the damage and find another location to hold classes.

“It was really beginning to come together as a true Cristo Rey family, so we have to regroup ... and make sure we don’t lose that,” Llorens said in an

interview with the diocese’s CatholicLife Television apostolate and *The Catholic Commentator*, the diocesan newspaper.

The newspaper and the TV outlet have produced a series of six videos on the flood and its aftermath. Titled “When the Waters Rose,” the series can be viewed at www.catholiclifetv.org in the site’s “Shows” section.

In one of the videos, a mom and her children, all members of St. Margaret Parish, were helping flood victims—even though the family had their own losses, including their house and three

vehicles.

“We are fortunate we have each other, and that’s a blessing. We have a lot of friends in the same situation,” the mom told a reporter. “We’re just very thankful we’re able to give back, ... and people have blessed us very much in clothes and water and such. We’re just doing a little bitty bit of what we can do [for others].”

(To help those affected by the Louisiana floods, log on to catholiccharitiesusa.org to make a donation.) †

End violence by building bridges, Milwaukee priest urges Massgoers

MILWAUKEE (CNS)—Violence stems from a breakdown in communication, Father Bob Stiefvater told more than 450 people gathered at All Saints Church in Milwaukee for a Mass of peace on Aug. 18.

Five days earlier, fires raged in an area of the city during unrest following the killing by police of an armed man during a traffic stop.

And people need look only as far as their smartphones and computers to see that breakdown, said Father Stiefvater, who said after Mass that his homily was

inspired by the prisoners with whom he meets regularly.

“We live in a time in which we kind of separate ourselves out, sometimes by where we live, but an awful lot through our electronics,” he told the congregation, challenging them to look at their phones and computers to see their last 10 texts, phone calls or e-mails.

“My guess is they were from people who look like you, who think like you, who live like you, who pray like you,” he said of the messages. “We have isolated ourselves, and we have lost the power of

conversation across these boundaries that we have made throughout our country and in this place and in this city.”

Father Stiefvater said God is calling us to take a look at how we communicate, with whom we communicate, and whether we communicate or not, “because I think when communications break down, we turn to violence, and when communications are almost impossible, we divide ourselves completely into us vs. them.”

Catholics are facing a “holy moment” where they are called to bridge gaps, he said, admitting it will be tough, as bridges are walked upon from either side, but “God calls us in our baptism to do this. “As we respond to God’s call to be here today, we have to nuance how we communicate with one another,” he said. “We need to go back home and take a look at those texts and phone calls and e-mails and decide we are going to go beyond the circle and go beyond those who like us or have unliked us and communicate across.

“We at the Archdiocese of Milwaukee have a holy moment in which we are called to bridge the gaps, whether they are real or imagined in our society. We can do this. We are the ones who are called to be bridges,” he said.

He urged people to step out of their comfort zones to get to know their neighbors. “We are called to truly be the local presence of Christ through us, our gathering of the Church in Milwaukee,” said Father Stiefvater.

At the request of Milwaukee Archbishop Jerome E. ListECKI, Father Tim Kitzke, archdiocesan vicar general for urban ministry, was the principal celebrant of the Mass. Several priests concelebrated, including Father Stiefvater.

Admitting the Church and city are hurting, Father Stiefvater opened the Mass by inviting participants to wash their hands and face in the baptismal font.

As members of the congregation processed to the font splashing water on themselves, the choir sang the words from Psalm 51, “Create in me a clean heart.”

Acknowledging the diversity of the gathering, which drew participants from many of the archdiocese’s 198 parishes, Father Stiefvater said those in attendance represented the 600,000 members of the archdiocese.

It had been five days since the shooting and outpouring of violence in the city, said Father Stiefvater, referring to the Aug. 13 rioting sparked by the fatal shooting of 23-year-old Sylville Smith by a Milwaukee police officer.

Two evenings of rioting and protesting followed in the Sherman Park area of Milwaukee, when protesters burned six businesses causing damage expected to exceed several million dollars, according to the federal Bureau of Alcohol, Tobacco, Firearms and Explosives as reported by the *Milwaukee Journal Sentinel* on Aug. 17.

“These five days have been for us a ‘holy ground.’ God was present even in those fires, even in that anger, even in that chaos,” he said, adding that “this is a holy time for us, and God has called you to be here.”

Shortly before the closing prayer, Father Kitzke reminded the gathering they must springboard from prayer to action.

“Let’s put our hearts and our heads and our minds together that we can. Thanks be to God for the rich tradition in social teaching our Church has given to us. Now, everyone, let’s get to work,” he said. †



Luke Harrison holds his daughter Celia at the baptismal font during a Mass for peace at All Saints Church in Milwaukee Aug. 18. Father Bob Stiefvater asked Massgoers to wash their hands and face in baptismal font as the choir sang, “Create in me a clean heart.” (CNS photo/Juan C. Medina, *Catholic Herald*)