



The

Criterion

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Fascination with words

Retiring editor, columnist says communications 'the ministry of my priesthood,' page 16.

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Bishop feels 'deep ache in my heart' after fatal shootings of police

BATON ROUGE, La. (CNS)—Baton Rouge Bishop Robert W. Muench renewed a call for a diocesan-wide week of prayer, fasting and reflection after the



Bishop Robert W. Muench

latest fatal shootings in the city, which this time took the lives of three law enforcement officers.

He urged all to "work toward a lasting peace in our communities."

Early on July 17, a former Marine fatally shot three police officers, and wounded three more,

one critically, less than a mile from the city's police headquarters. The gunman, later identified as Gavin Long of Missouri, was killed at the scene, officials said.

Baton Rouge was still reeling from the fatal shooting of Alton Sterling, 37, by police during an altercation outside a convenience store on July 5. The first week of July also saw the fatal shooting of Philando Castile, 32, in suburban St. Paul, Minn., by police officers on July 6, followed by the sniper shooting in Dallas that killed five police officers on July 7.

"Words cannot express the emotions we feel for those who have lost loved ones in the tragic events of this day," Bishop Muench said in a statement. "Their entire lives have been unexpectedly and terribly turned upside down."

He said he and the diocese's vicar general, Father Tom Ranzino, visited two of the families affected by the shootings later that afternoon to share "prayer and support in the midst of their shock, horror and grief."

"Prayer is a powerful path to follow when tragedy happens, but even the most devout of us sometime question: 'What good could come of this?'" the bishop said. "Only the word of God has the answer to the questions that shake our faith: The answer is our

See SHOOTINGS, page 9

'Good Things for Good Purpose'



Volunteers for the Indianapolis council of the Society of St. Vincent de Paul stand with a "Mission 27 Resale Coming Soon" sign on July 11 outside of the thrift store's soon-to-be home at 1201 E. Maryland St. in Indianapolis. The volunteers are Changing Lives Forever director Domini Rouse, left, distribution intake manager Barbara Niezgodski, president John Ryan, linens and bedding coordinator Kathleen Williams, distribution center executive director Jeff Blackwell and south district council president Charlie Mazza. (Photo by Natalie Hoefler)

Thrift shop will help fund St. Vincent de Paul Society's goal to 'help those most in need'

By Natalie Hoefler

The distribution center for the St. Vincent de Paul Society's Indianapolis Council monopolizes one end of the 1200 block of East Maryland Street near downtown.

Inside the late 19th-century former mattress factory, old bricks lie in piles on the floor. Gaping holes exist where glass windows stood, and sunlight filters through the drapery of dust in the air.

These sights are not the death knell for the distribution center. Rather, they are signs of new life as the council prepares the building in order to open Indianapolis' first-ever St. Vincent de Paul resale store—"Mission 27 Resale"—in October.

The council already operates a food pantry, a distribution center, the Changing Lives Forever program to help people

break the cycle of poverty, a bike program, ministries for the homeless, and more.

So why start a thrift store? The answer touches upon both the services of the Indianapolis St. Vincent de Paul Council and the mission of the society as a whole: to help those most in need.

'Wouldn't it be great if we could ...'

The process of establishing the thrift shop began in the spring of 2015, six months after Immaculate Heart of Mary parishioner John Ryan became the council's volunteer president.

"What I did as president for the first six months was just listen and learn about all the good things about the organization, and what the challenges of the organization are," says Ryan.

In the feedback he received, two items rose to the top. First was the need for more

nutritional food at the food pantry.

Currently, the food pantry is primarily only able to offer what is provided by Gleaners Food Bank, weekly donations from Second Helpings, contributions from a food bank in Fort Wayne, parish food drives and the occasional unsolicited offer to buy overstock foods.

"The repeated issue is that we have an awful lot of candy and crackers. But couldn't we have more produce, milk and eggs on a consistent basis?" says Ryan.

"So the [members of the] organization thought, 'Is there a way we can do what we're doing now, but supplement and buy [food]? Wouldn't it be great if we could give the 3,000 people a gallon of milk a week and a carton of eggs and some choice of meat?'"

The second challenge that caused

See THRIFT STORE, page 8

Pope Francis offers to help, meet families following massacre during Bastille Day celebrations in France

VATICAN CITY (CNS)—Pope Francis offered his help to the people of Nice in a surprise phone call following a deadly attack during Bastille Day celebrations, said the head of an association of Italians living in France.

Paolo Celi, president of the France-Italy Friendship society, told Vatican Radio that he was shocked upon answering his phone and hearing, "Paolo, I am Pope Francis."



Pope Francis

"There was a moment of silence from my part. Then he asked me to impart to the entire city of Nice, to all the families of the victims, his message of solidarity and comfort saying, 'What can I do,'" Celi said in an interview published on July 18.

Celi also said the pope expressed his desire to meet with the families of the victims of the July 14 massacre.

"We also spoke for quite some time over the phone about a meeting in Rome in the near future without setting a date," he said.



People gather around flowers and burning candles on July 17 to pay tribute to victims of the Bastille Day attack in Nice, France. Pope Francis prayed that God may give comfort to grieving families and foil the plans of those who wish to harm others. (CNS photo/Pascal Rossignol, Reuters)

See FRANCE, page 9

It's time for double blessing of helping children, getting tax credit

By John Shaughnessy

As the beginning of another school year nears, archdiocesan officials want to alert people that the time period has already started for making donations that "give families access to a high-quality Catholic education"—contributions that also offer a substantial tax credit to the donor.

On July 1, \$9.5 million in tax credits became available from the state of Indiana for the initiative that helps families choose the school of their choice for their children, said Mary McCoy, an assistant superintendent for Catholic schools in the archdiocese.

"Donors will earn a 50 percent state tax credit on gifts made through the Institute for Quality Education as long as they are received before the tax credits run out," McCoy said. "During the last fiscal year, all of the tax credits were exhausted by early February of 2016, so we are encouraging people to make their gifts early."

Such donations helped about

2,300 students attend Catholic schools in the 2015-16 school year, McCoy noted.

"We appreciate all of the generous donations made to the schools in the archdiocese," she said. "These funds go a long way to give families access to high-quality Catholic education."

Indiana's Tax Credit Scholarship program was created to give families who meet certain income guidelines an opportunity to send their child to a participating private school.

McCoy explained that a Tax Credit Scholarship of at least \$500 per child, given for one year, allows an eligible student to receive the state school voucher the following year and for up to 12 years of education in a Catholic school—a potential of \$60,000 in state voucher assistance.

Donors are also able to maximize the tax benefits of contributing to a scholarship. With a 50 percent state tax credit and, for example, a 35 percent federal deduction, a donor can give



'Tax Credit Scholarship needs reach well into the middle class, especially for families with multiple children in our schools. Our hope is to raise enough funds in order for all families that choose a Catholic education for their children to be able to do so.'

—Mary McCoy, an assistant superintendent for archdiocesan Catholic schools

\$10,000 toward scholarships for as little as \$3,250, McCoy noted.

For donors who pay taxes at a federal rate of 28 percent, and with a 50 percent state tax credit, they could give \$1,000 toward scholarships for as little as \$360 out-of-pocket cost, she said.

"Tax Credit Scholarship needs reach well into the middle class, especially for families with multiple children in our schools," McCoy said. "Our hope is to raise enough funds in order for all families

that choose a Catholic education for their children to be able to do so."

(For more information about Tax Credit Scholarships, contact Cindy Riley in the archdiocese's Office of Stewardship and Development by email at criley@archindy.org or by phone at 317-236-1415 or 800-382-9836, ext. 1415. Information about scholarships is also available online at www.i4qed.org/sgo/schools.) †

Who would you honor for living their Catholic values? Nominate them now

By John Shaughnessy

Nominations are now being accepted for the archdiocese's Career Achievement Award, an honor that is presented annually at the Celebrating Catholic School Values event.

Archdiocesan officials also announced that the Celebrating Catholic School Values event will be held on Feb. 7 of this upcoming school year—a change from its traditional time in October.

One of the two main reasons for moving the awards event from October

to February is so it coincides more closely with Catholic Schools Week, which traditionally is scheduled in late January.

The other reason is the archdiocese's desire to invite all the people who contribute throughout the year to the Indiana Tax Scholarship program, which helps families in need choose a Catholic education for their child.

"It will be a perfect opportunity to not only celebrate all of the wonderful things going on in our schools, but also celebrate the generous donors who make it all

possible," said Mary McCoy, an assistant superintendent of Catholic schools in the archdiocese. "By moving the event to February, this also allows us to invite all of those who have donated up to the last day of [2016]."

The Feb. 7 celebration of Catholic education will once again be held in the Grand Hall of Union Station at the Crowne Plaza Hotel in Indianapolis.

The event will also continue to celebrate "Catholic school graduates who exemplify the values of a Catholic education—individuals whose ethics, leadership, service and achievements are significant to their parish, school, work and/or civic community."

Nominations for this year's Career Achievement Award will be accepted by the archdiocese until Aug. 31.

"Many of our honorees from past Celebrating Catholic School Values events tell us they consider their Career Achievement Award the greatest honor of their life," said Gina Fleming, the archdiocese's superintendent of Catholic schools. "They cherish their award above all others because it represents the values they espouse every day in their lives as

a result of their education in Catholic schools."

Eighty-four individuals have been honored since the event began in 1996, she noted.

"In addition, the event has raised more than \$20 million, including \$5.6 million in 2015, for program sponsorship and tuition assistance for families in need to allow them to choose Catholic schools for their children," Fleming said.

"In 2015, more than 7,700 of our students received Indiana Choice Scholarships, popularly called vouchers, and another 2,300 students received Indiana Tax Credit Scholarships."

(Nomination forms for the Career Achievement Award are available on the Office of Catholic Schools website at oce.archindy.org. The forms can be sent by e-mail to indyoce@archindy.org or faxed to 317-261-3364. They can also be mailed to Office of Catholic Schools, 1400 N. Meridian St., Indianapolis, IN 46202. Nominees should not be told that they are being nominated. All nominations will be kept confidential unless the person is selected.) †



'Many of our honorees from past Celebrating Catholic School Values events tell us they consider their Career Achievement Award the greatest honor of their life. They cherish their award above all others because it represents the values they espouse every day in their lives as a result of their education in Catholic schools.'

—Gina Fleming, archdiocesan superintendent of Catholic schools

After violence, Catholics, all people of goodwill, urged to pray for peace in U.S.

BALTIMORE (CNS)—The National Black Catholic Congress on July 13 issued a prayer and call to action following a week of violence across the United States that saw police in Louisiana and Minnesota shoot two suspects and a sniper in Dallas kill five police officers.

The Baltimore-based organization said it joined the nation "in mourning over the tragedies. As we commend to the Lord those who have died, we pray for the consolation of all who are grieving," it

said in a statement.

"It is important for black Catholics to contribute to the ongoing national conversation about the underlying issues which have existed for too long," the congress said. "These issues include racism, inequality, poverty, and violence. During this Jubilee Year of Mercy, we must be signs of God's love which promotes justice. Justice promotes right relationships, which includes upholding the dignity of human life." †

Official Appointments

Effective immediately

Rev. Eric Augenstein, Director of Vocations and sacramental minister, St. Agnes Parish in Nashville, appointed priest moderator of St. Agnes Parish, while continuing as Director of Vocations and sacramental minister of St. Agnes Parish.

Rev. Clement T. Davis, pastor of St. Bartholomew Parish in Columbus, appointed priest moderator and sacramental minister of Holy Trinity Parish in Edinburgh, while continuing as pastor of St. Bartholomew Parish.

(These appointments are from the office of the Most Rev. Joseph W. Tobin, C.Ss.R., Archbishop of Indianapolis.) †

Correction

In the Marriage Supplement in the July 15 edition of *The Criterion*, the marriage and family life enrichment coordinator was incorrectly identified. His name is Scott Seibert, and his e-mail address is ssiebert@archindy.org. †



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Church urged to turn attention to racism before fractures widen

WASHINGTON (CNS)—Father Bryan Massingale, a priest of the Milwaukee Archdiocese and a well-known theologian, knows what it's like to be watched by police.



WASHINGTON LETTER

He said that as a black man there have been times he has been followed by police officers on the campus

of Marquette University, where he taught for 12 years, as he walked on campus when he wasn't wearing his priestly garb.

It's a sign, Father Massingale told Catholic News Service (CNS), of the widespread racism that is entrenched in American culture.

Racism takes many forms: unequal access to housing, economic segregation, differences in the quality of schools between poor and well-to-do communities, and how police approach someone at a traffic stop or a street-side altercation.

"That's why we need to understand that racism is more than negative speaking," said the priest, who will join the theology faculty at Fordham University on Aug. 1. "It's really a cult of white supremacy. [Saying] that makes us feel uncomfortable because most people feel it's related to the Ku Klux Klan. It's not that. It's a subtle culture of white belonging, that somehow public spaces belong to 'us' in a way [that] for others they are not."

It's time, Father Massingale said, for the U.S. Catholic Church, led by the bishops, to hold up racial injustice as an "intrinsic evil," just as it has prioritized abortion and same-sex marriage.

"This indeed is a life issue," he said.

Father Massingale is not alone in his call, nor in using strong language when discussing what has been described as systemic racism. Other Catholic theologians and social justice leaders urged the U.S. Conference of Catholic Bishops (USCCB) to openly and

honestly confront the "original sin" of racism, and acknowledge that a sense of white privilege is widespread and continues to harm communities of color.

While Church teaching about racism has been clear, they told CNS, Church practice has not always been forthright.

Some initiated a call for the bishops to develop a new pastoral letter on racism to address 21st-century concerns. The last, "Brother and Sisters to Us," was issued in 1979. In it, the bishops called racism a sin. A report commissioned by the USCCB for the 25th anniversary of the document in 2004 found that while some progress in addressing racism had been made within the Church, results had fallen short of expectations.

In ongoing efforts to address race relations, the USCCB established the Secretariat of Cultural Diversity in the Church in 2008 to coordinate the bishops' outreach to African-Americans, Asians and Pacific Islanders, Hispanics, Native Americans and migrants, refugees and travelers.

Donna Grimes, assistant director of African-American affairs in the secretariat, has led "intercultural competency" training sessions around the country for three years. The programs, lasting up to three days, focus on helping parishes to become welcoming places to newcomers in an increasingly diverse Church.

Priests and seminarians in particular, Grimes said, are interested in learning how to guide parishes to be more welcoming communities. Still, there are concerns, she said.

"Many seminarians seem to be out of touch with some of the communities I'm familiar with," said Grimes, an African-American. "I get a sense that they expect to be ordained, and to go to perhaps a suburban parish like the one they grew up in. But with the shortage of priests and the need for priests to be flexible, it's very important that they pick up the skill, knowledge and attitudes, I would say, to be interculturally competent."

Discussions among parish participants during the

sessions—and afterward—have revealed a desire for the Church to more aggressively confront racism, Grimes said.

"People would really like to hear more from the bishops. This is what I keep hearing. They say, 'Do they [the bishops] care? Is it really a Church home for me?'" Grimes said.

"We've got a lot of challenges out in the community that people are frustrated about, black and white and other races as well," she explained. "They are very frustrated about things happening in the community, from one city after another—tension, video recording, violence. It's very upsetting and distressing."

"The church is not immune to that. People, I find, they want this resolved ... and they want to raise the issue, their concerns, in the Church. They want them to be discussed. They want them to be heard," Grimes said.

Theologians such as M. Shawn Copeland at Boston College, Kathleen Grimes (no relation to Donna Grimes) at Villanova University, Karen Teel at the University of San Diego and Jon Nilson of Loyola University admitted that whites become alarmed when terms such as white supremacy and white privilege are used to explain why racism persists. Copeland is black; the other three theologians are white.

Using such terms is a way of raising awareness of the struggles within herself and within her students to better understand people of different backgrounds, Teel told CNS.

"I find that many white people don't know what's going on [economically and socially]. Given the nature of white supremacy, it's our nature not to understand it," Teel explained.

"Part of what I'm trying to do is break down how whiteness works, and how white people think and explain and talk about the history [within the context of Church teaching]," she added.

The answer to racism rests in understanding that human dignity is foremost in Church teaching, Copeland said.

"The very simple answer is love of God and love of



African-American and white men embrace after taking part in a prayer circle on July 10 following a protest in Dallas. Theologians and justice advocates have called upon the Church to better address racism as a life issue and see it as an "intrinsic evil." (CNS photo/Carlo Allegri, Reuters)

neighbor. And it's also the most complex answer because it requires the most profound conversion of mind and heart," she said.

Beyond the bishops, parishioners must take charge in the fight against racism, Copeland added.

"We are all responsible. It's not about guilt. It's about responsibility. Whether you came to the United States last week or came 300 years ago, we're all responsible for the condition of our country."

Copeland suggested that parishes assemble groups of people to "sit together ... and be quiet enough to surface what is happening in our country. That's not asking people to spend money. It's asking people to set aside some time. It's asking people to think deeply and prayerfully about what's happening to us."

Prayer, reflection and discussion are major parts of a year-old effort by Pax Christi USA to build interracial understanding and promote peace. Notre Dame Sister Patricia Chappell, executive director, said the Communities of Color workshops, offered

six times thus far, are meant to bring people together to talk and reflect on the gifts they bring to the Church as well as the wider community.

"The reality of the Catholic Church and, of course, our country is that Sunday morning services still continue to be the most segregated times in America," said Sister Patricia, who is black.

Pax Christi USA leaders decided to develop the workshops because they saw that true peace would never be realized until people better understood each other. In many cases, the discussions are the first that participants have ever had about race relations.

"It's providing an opportunity for people to build community and to be in right relationships with each other," Sister Patricia said, "and to continue this discussion of how do we build this community valuing the cultural and ethnic gifts that each person brings."

(Information about USCCB's cultural diversity secretariat intercultural program is available online at www.usccb.org/issues-and-action/cultural-diversity/index.cfm.) †

Healing racial divides starts with dialogue, African-American bishops say

WASHINGTON (CNS)—The threat of being pulled over by police and arrested for something that even "hinted of going beyond the status quo," was very real to retired Bishop John H. Ricard of Pensacola-Tallahassee, Fla., when he was growing up in segregated Baton Rouge, La.

The African-American bishop, president of the National Black Catholic Congress, said he and his friends "lived under constant threat of being arrested" during his teenage years.

Now decades later, he said that "like everyone else, I was very dismayed" by the recent fatal shootings of Alton Sterling in Baton Rouge on July 5 and Philando Castile a day later in suburban St. Paul, Minn., by police officers, followed by the sniper shooting on July 7 in Dallas which killed five police officers. (Three police officers were also shot and killed in Baton Rouge on July 17.)

After this surge of shootings, he said, many people have been asking: "Where do we go from here, and what does all this mean?"

And Catholics are no exception. He said black Catholic leaders in particular are looking for ways to address the violence, racism and mistrust that were on full display during the July shootings.

"They're asking the Church: 'Give us some direction;

show us some leadership. Show us our concerns are your concerns, and that you are with us because we see ourselves under siege in many ways,'" Bishop Ricard told Catholic News Service (CNS).

The violent actions served as a "wake-up call for all of us, a jolt," he added.

But he also thinks the Catholic Church has a lot to "bring to the table" to bridge racial divides, pointing out that it has a long history of speaking up for civil rights.

"We just have to recapture that," he said on July 15 in an interview at the Josephites' St. Joseph's Seminary in Washington, where he is rector. The order, formally known as the Society of St. Joseph of the Sacred Heart, was founded to serve newly freed slaves in the United States and now ministers in African-American communities.

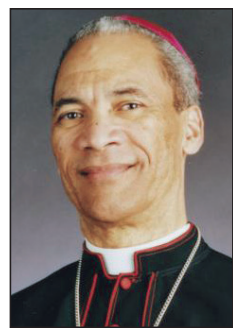
"We've got a lot of work to do" to combat racism, he said.

For starters, people need to acknowledge that it exists. The bishop said black people see racism everywhere, but white people often deny it exists.

Louisiana Bishop Shelton J. Fabre of Houma-Thibodaux similarly said the first step is recognizing there is a problem and a lot of "understandable fear, anger and hurt out there."

The African-American bishop, who is chairman of the Subcommittee on African-American Affairs for the U.S. bishops, noted realistically that it is "going to take a lot of time to restore trust and bring healing."

"As Catholics we know, reconciliation is a process, there are no magic pills, as much as we might want them."



Bishop John H. Ricard



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Editorial

Beyond Fortnight, we are called to be stewards of religious liberty

The U.S. bishops' Fortnight for Freedom began on June 21, the eve of the Feast of St. John Fisher and St. Thomas More, and concluded with the celebration of Independence Day on July 4. The purpose of this 14-day annual observance is to call attention to religious liberty, "our most cherished human freedom," which the bishops believe is seriously threatened in the United States of America today.

The bishops cite several examples of the challenges being made against our religious liberty. The most well-publicized example is the Affordable Care Act's mandate, which requires most Church-related organizations to supply abortifacients, sterilizations and contraceptives despite the Church's opposition to such medicines and procedures. Here the federal government *both* forces religious institutions to facilitate and fund products contrary to their own moral teaching, *and* purports to define which religious institutions are "religious enough" to merit protection of their first amendment rights.

Other examples include:

- State immigration laws which prohibit "harboring" undocumented immigrants, thus effectively preventing the Church from exercising Christian charity or providing pastoral care.
- Laws designed to force Catholic parishes to change their governance structures and become like congregational churches.
- Requirements imposed on Catholic foster care and adoption programs that force them to place children with unmarried or same-sex couples.
- Universities that deny student organization status to Christian groups that require their leaders to be Christian and to abstain from sexual activity outside of marriage.
- Government contracts that require Catholic social service agencies to provide contraceptive and abortion services in violation of Catholic teaching.

What all of these threats have in common is a worldview that seeks to confine the expression of deeply held religious beliefs to Sunday worship or private prayer. The conviction that religion should permeate *all* of daily life is expressly denied. What's more, the constitutional provision for separation between church and state—which was in part originally intended to protect religious freedom from government intrusion—is now turned upside down, and used to justify the systematic exclusion of religious expression any time or place where someone might object to it.

The Fortnight for Freedom is an important reminder that freedom is a gift from God, that every human being is made in the image and likeness of God and endowed with inalienable human rights and dignity. When we forget this basic truth, all kinds of injustice and inhumanity result from our failure to protect and defend this most basic and fundamental freedom.

This election year, we must all be especially conscious of the importance of religious liberty. In a free society, voters are presented with difficult choices every time they go to the polls to exercise their civic duty, but this year it seems we are confronted with a set of maddening



People venerate relics of Sts. Thomas More and John Fisher after the Fortnight for Freedom closing Mass on July 4 at the Basilica of the National Shrine of the Immaculate Conception in Washington. (CNS photo/Jaclyn Lippelmann, Catholic Standard)

contradictions: Where are the candidates who are pro-life, concerned for the rights of immigrants and their families, determined to work for peace at home and abroad, unwilling to force religious institutions to violate their teachings, and willing to support religious liberty for all?

Where are the candidates who are consistent, true to their word and open to the ideas and opinions of others? Where are the candidates who are trustworthy, people of integrity? And where is there room for dialogue, for honest debate and for the building of consensus? Where is there common ground and genuine concern for the common good?

Beyond the Fortnight for Freedom, all of us are called to be responsible stewards of the gift of freedom. We must all cherish and defend the liberties—including religious liberty—that our ancestors gave their lives to achieve and defend. We are but stewards of this freedom. We do not own it, and we dare not manipulate it to our own ends.

As Pope Francis reminds us repeatedly, we cannot remain in our comfort zones. We cannot hide behind closed doors and wait until another unseemly election season is over. We must "go out to the peripheries" which, in this context, means speaking out, showing up, and casting our ballots no matter how difficult the choices may appear to be.

Being stewards of freedom, we must prayerfully discern: which candidates are most likely to serve the common good (or are least likely to do us lasting harm)? Which party platform best promotes life, liberty and the pursuit of happiness? Which economic policies help the poor and grow the middle class? Who is in the best position to promote international relations and fair trade? Who stands for virtue over self-indulgence, temperance over unbridled consumption and a genuine tolerance for the differences among us that is based on respect for the human dignity of all?

Beyond the fortnight, we are called to be stewards of religious liberty. If we succeed, God truly will bless America!

—Daniel Conway

Making Sense of Bioethics/Fr. Tad Pacholczyk

Cremins and respect for the human body

In the famous story of David and Goliath, Goliath boasts to the young David that after he kills him, he will give his flesh "to the birds of the sky and beasts of the field."

He conveys his profound disdain for David by speaking this way, deprecating even his corpse. This offends our sensibility

that dead bodies should not be desecrated, but should instead be respectfully buried.

Proper disposition and care of another's body also manifests our Christian faith in the resurrection of that body on the Last Day. Over time, this has evolved into a deeper understanding about the handling of corpses, including regulations surrounding cremation.

For Catholics, cremation is considered an acceptable form of handling the human body after death, although as noted in the *Order of Christian Funerals*, cremation "does not enjoy the same value as burial of the body. ... The Church clearly prefers and urges that the body of the deceased be present for the funeral rites, since the presence of the human body better expresses the values which the Church affirms in its rites."

Moreover, cremation can lead to problematic practices, which Cardinal Raymond Burke references in a pastoral letter to the faithful in the Diocese of La Crosse, Wis., in the year 2000:

"With the growing practice of cremation, there has also developed a certain lack of care for the cremated remains of the dead. Funeral directors who have been asked to store the cremated remains report that those remains often are left unclaimed by family or friends.

"Those charged with the arrangements for the funeral rites of the deceased should see that the cremated remains are interred or entombed at the earliest possible time. ... It is not permitted to scatter cremated remains over a favorite place, and it is not permitted to keep cremated remains in one's home or place other than a cemetery.

"The cremated remains of one deceased person may not be mixed with the cremated remains of another person. It is not permitted to divide the cremated remains and inter or entomb them in more than one place."

These clearly articulated concerns remind us of our obligation to respect the remains of the dead, even in their ashen state. By becoming lax in our approach to handling cremains, we can

easily betray the respect that is owed.

A story comes to mind involving a friend of mine who works as a pilot. He was asked to take up a passenger in a small plane for the "final repose of ashes" into the ocean.

As they were taking off, he told the passenger, "Just be sure that you don't ever open that urn! It needs to be thrown overboard when I open the hatch window and give you the signal."

The passenger, however, was determined to do it his way, and when the pilot opened the window, he popped off the top of the urn and tried to scatter the ashes at sea. Instead, the ashes were seized by the violent air currents and scattered throughout the internals of the airplane, among all the instrumentation and dials, and in the hair and clothing of both the pilot and the passenger.

Another reason to bury cremains in the earth or inter them in a mausoleum, rather than scattering them abroad, is to establish a particular place to be able to visit and pray for the soul of that person, in the physical presence of their mortal remains. The burial site serves as a point of reference and connection to the embodiment of that individual, rather than reducing them to a kind of vague and wispy nothingness.

Keeping Grandma's ashes on the fireplace mantle or up in the attic alongside the antique paintings is another problematic practice that can easily end up downplaying or denying her human dignity, tempting us to treat her mortal remains as just another item to be moved around among our various trinkets.

It can be helpful to encourage the family, and all who are involved with cremains, to think about ashes in a manner similar to how we'd think about a full body. Would we keep a casket and corpse at home for a few weeks? If not, then we shouldn't do the same with someone's ashes.

Regrettably, many people are not thinking about cremains as the revered remnants of a fellow human being, but more as something to be disposed of whenever it's convenient for our schedule and budget.

We don't approach full-body caskets that way because we recognize more clearly the duty to bury our beloved dead.

The sacred memory of our departed family and friends, in sum, calls us to carefully attend to their remains with authentic and objective gestures of respect.

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

Letters Policy

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

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

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

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

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

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



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Children are love's greatest gift to us

Pope Francis is famous for his colorful expressions frequently delivered “off the cuff” in interviews with reporters on an airplane.

One of my favorites is the pope’s statement that pastors—especially bishops—should take on “the smell of the sheep.” By this, he means that we should not be aloof or antiseptic, but should enter into the concrete realities lived by our people, “the flock” entrusted to our care by the Lord himself.

Another of the pope’s vivid expressions is that married couples do not have to “breed like rabbits,” but can—and should—be responsible in their openness to new life. Here the pope is counteracting the false notion that all Catholics are required to have large families because the Church opposes all forms of birth control.

Pope Francis affirms the value of large families. “Large families are a joy for the Church,” he writes. “They are an expression of the fruitfulness of love.” But Pope Francis also acknowledges, as “Saint John Paul II rightly explained that responsible parenthood does not mean unlimited procreation or lack of awareness of what is involved in rearing children, but rather the

empowerment of couples to use their inviolable liberty wisely and responsibly, taking into account social and demographic realities, as well as their own situation and legitimate desires” (“The Joy of Love,” #167).

Above all, married couples are challenged to use their “inviolable liberty” as wise and responsible guardians of the great gift that has been given them—the privilege of participating in the generation of new life! (#167)

Pope Francis is very direct in his condemnation of the abuse of children, who are loved by God “even before they arrive.” Far too many children “are rejected, abandoned and robbed of their childhood and future.” This is totally unacceptable, a complete and total contradiction of God’s plan. “There are those who dare to say, as if to justify themselves, that it was a mistake to bring these children into the world. This is shameful! How can we issue solemn declarations on human rights and the rights of children, if we then punish children for the errors of adults?” (#166).

Nothing excuses the abuse of children whether they are still in the womb, or have been born into the world. No child

is a mistake. No child is unwanted.

Pope Francis states unequivocally, that “each child has a place in God’s heart from all eternity; once he or she is conceived, the Creator’s eternal dream comes true. Let us pause to think of the great value of that embryo from the moment of conception” (#168).

Children are a gift. Each one is unique and unrepeatable. God “awaits the birth of each child, accepts that child unconditionally, and welcomes him or her freely” (#170).

What an amazing, countercultural point of view! This perspective is the result of understanding married love as essentially life-giving. True love fills us to the point of overflowing. It cannot be contained, but must result in abundant generosity.

“So it matters little whether this new life is convenient for you, whether it has features that please you, or whether it fits into your plans and aspirations,” Pope Francis writes. “We love our children because they are children, not because they are beautiful, or look or think as we do, or embody our dreams. We love them because they are children. A child is a child” (#170).

Once conceived, every child has the right to be loved and to be reared in a loving home. “Every child has a right to receive love from a mother and a father; both are necessary for a child’s integral and harmonious development” (#172). Far too many children today feel orphaned, “rejected, abandoned and robbed of their childhood and future.” There is no excuse for this, and every one of us is responsible for defending the rights of children here in central and southern Indiana and throughout the world!

In my next column, I will reflect on what Pope Francis has to say about the unique role that parents—especially mothers—play in providing care and nurture for their children. “Mothers are the strongest antidote to the spread of self-centered individualism,” the pope says. “A society without mothers would be dehumanized, for mothers are always, even in the worst of times, witnesses to tenderness, dedication and moral strength” (#174).

Children are love’s greatest gift, the fruit of generous self-giving. May we always treasure them for the invaluable gift that they are. May we learn to cherish and protect them always! †

Los hijos son el don más excelso que recibimos del amor

El papa Francisco es famoso por sus expresiones elocuentes que a menudo pronuncia de forma improvisada en entrevistas con reporteros mientras viaja en avión.

Una de mis favoritas es aquella en la que el Papa declara que los pastores, especialmente los obispos, deben adquirir “el olor a oveja.” Con esto quiere decir que no seamos indiferentes ni temamos “remangarnos la camisa,” sino que nos adentremos en las realidades concretas que vive nuestro pueblo, “el rebaño” que el Señor mismo nos ha confiado.

Otra de las expresiones vívidas del papa es que los matrimonios no tienen que “reproducirse como conejos” sino que pueden—y deben—ser responsables en cuanto a estar abiertos a recibir nuevas vidas. De esta forma el Papa refuta la falsa noción de que los católicos están obligados a tener familias numerosas puesto que la Iglesia se opone a todas las formas de control de la natalidad.

El papa Francisco reafirma el valor de las familias grandes. “Las familias numerosas son una alegría para la Iglesia—escribe—. En ellas, el amor expresa su fecundidad generosa.” Pero asimismo, también reconoce la “sana advertencia de san Juan Pablo II, cuando explicaba que la paternidad responsable

no es procreación ilimitada o falta de conciencia de lo que implica educar a los hijos, sino más bien la facultad que los esposos tienen de usar su libertad inviolable de modo sabio y responsable, teniendo en cuenta tanto las realidades sociales y demográficas, como su propia situación y sus deseos legítimos” (“La alegría del amor,” #167).

Por encima de todo, los matrimonios tienen el reto de usar su “libertad inviolable” como guardianes sensatos y responsables del enorme don que han recibido: ¡el privilegio de participar en la generación de nueva vida! (#167).

El papa Francisco es muy directo al repudiar el maltrato a los niños a quienes Dios ama incluso “antes de que lleguen.” Demasiados niños “son rechazados, abandonados, les roban su infancia y su futuro.” Esto resulta rotundamente inaceptable ya que es una contradicción completa y flagrante del plan de Dios. “Alguno se atreve a decir, casi para justificarse, que fue un error hacer que vinieran al mundo. ¡Esto es vergonzoso! ¿Qué hacemos con las solemnes declaraciones de los derechos humanos o de los derechos del niño, si luego castigamos a los niños por los errores de los adultos?” (#166).

No hay nada que justifique el maltrato a un hijo, ya sea que se encuentre todavía

en el vientre o que haya nacido al mundo. Ningún niño es un error; ningún niño es un ser indeseado. El papa Francisco deja bien en claro que “cada niño está en el corazón de Dios desde siempre, y en el momento en que es concebido se cumple el sueño eterno del Creador. Pensemos cuánto vale ese embrión desde el instante en que es concebido” (#168).

Los hijos son un don. Cada uno es único e irreplicable. “Dios que espera con ternura el nacimiento de todo niño, lo acepta sin condiciones y lo acoge gratuitamente” (#170).

¡Qué perspectiva tan maravillosa y contraria a la cultura actual! Es el resultado de comprender que el amor conyugal es esencialmente un amor dador de vida. El amor verdadero nos llena hasta el punto en que se desborda; no puede contenerse y redundante en abundante generosidad.

“Entonces, no es importante si esa nueva vida te servirá o no, si tiene características que te agradan o no, si responde o no a tus proyectos y a tus sueños,” expresa el papa Francisco. “Se ama a un hijo porque es hijo, no porque es hermoso o porque es de una o de otra manera; no, porque es hijo. No porque piensa como yo o encarna mis deseos. Un hijo es un hijo” (#170).

Una vez concebido, cada niño tiene

el derecho de ser amado y de crecer en un hogar amoroso. “Todo niño tiene derecho a recibir el amor de una madre y de un padre, ambos necesarios para su maduración íntegra y armoniosa” (#172). Demasiados niños se sienten huérfanos, “son rechazados, abandonados, les roban su infancia y su futuro.” Esto es inexcusable y cada uno de nosotros tiene la responsabilidad de defender los derechos de los niños aquí en el centro y el sur de Indiana y en todo el mundo.

En mi próxima columna reflexionaré sobre lo que dice el papa Francisco acerca de la función única que desempeñan los progenitores, especialmente las madres, en el cuidado y la crianza de los hijos. “Las madres son el antidoto más fuerte ante la difusión del individualismo egoísta,” dice el Papa. “Una sociedad sin madres sería una sociedad inhumana, porque las madres saben testimoniar siempre, incluso en los peores momentos, la ternura, la entrega, la fuerza moral” (#174).

Los hijos son el don más excelso del amor, el fruto de la autoentrega generosa. Que siempre los atesoremos como el valiosísimo obsequio que son. ¡Que aprendamos a quererlos y a protegerlos siempre! †

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.

July 25
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Serra Club Dinner Meeting and Program**, 6 p.m., \$15, Msgr. Joseph Schaedel to discuss Divine Mercy. Information: 317-535-9404.

July 26-August 30
Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Divorce and Beyond**, Tuesdays 7-9 p.m., \$30 includes book. Information: 317-236-1586, 800-382-9836 ext. 1586. dvanvelse@archindy.org, or register online at www.archindy.org/plfl/ministries-divorce.html.

July 30-31
All Saints Parish, Dearborn County, St. Martin Campus, 8044 Yorkridge Road, Guilford. **St. Martin Festival**, Sat. 5:30 p.m.-midnight, Skallywags Band, Sun. 5K run/walk 9:30 a.m., festival 11 a.m.-9 p.m., chicken dinners

11 a.m.-5 p.m. Information: 812-576-4302.

July 30-August 7
Saint Mary-of-the-Woods, Providence Spirituality and Conference Center, 1 Sisters of Providence, St. Mary-of-the-Woods. **Used Book Sale sponsored by Linden Leaf Gifts**, Mon.-Fri. 10 a.m.-4 p.m., Sat.-Sun. 11 a.m.-3 p.m.. Information: 812-535-2932 or provctr@spsmw.org.

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

August 5
Marian University chapel, 3200 Cold Spring Road, Indianapolis. **Lumen Dei Catholic Business Group**, Mass and monthly meeting, 6:30-8:30 a.m.,

breakfast, \$15 per person. Information: 317-435-3447 or lumen.dei@comcast.net.

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

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday celebration of the Most Sacred Heart of Jesus**, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 9:30 p.m., sacrament of reconciliation available. Information: 317-888-2861 or info@olgreenwood.org.

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **First Friday Charismatic Renewal Praise and Mass**,

praise and worship 7 p.m., Mass 7:30 p.m. Information: srcalep@yahoo.com.

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

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

August 7
St. Bernard Parish, 7600 Hwy. 337 N.W., Depauw. **Parish Festival**, 10 a.m.-3 p.m., drawing

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

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

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

August 13
Immaculate Conception Church, 2081 E. County Road 820 S., Greensburg.

Consignment Auction, 9 a.m.-4 p.m., bring in items by Aug. 12, snacks throughout the day, roast pork lunch available starting around 10:30 a.m.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **"Break Out!" marriage enrichment day**, sponsored by Celebrate Marriage Ministry, for couples of all ages, break-out sessions: "Biblical Marriage," "He Said/She Heard" and "Couple Prayer," \$15 per couple, free all-day childcare. Registration and information: www.celebratemarriage.ministry.com. Questions: 317-489-1557, olgmarrageministry@gmail.com.

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

Retreats and Programs

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

August 8
Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Personal Retreat Day**, 9 a.m.-4 p.m., \$35 includes a room for the day and lunch, spiritual direction available for an additional fee. Information and registration: 317-788-7581, www.benedictinn.org.

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

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

August 18
Benedict Inn Retreat & Conference Center, 1402 Southern Avenue, Beech Grove. **Seasonal Community Labyrinth / Peace and 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.

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

August 26-27
Project Rachel Retreat for healing from abortion, near Bloomington, registration deadline Aug. 19. Information and registration: 317-452-0054, projectrachel@archindy.org.

August 26-28
Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **"Living Monastic Values in Everyday Life,"** Benedictine Brother Martin Erspamer, presenter, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

August 27
Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Engaging Compassion**, presenter Vanessa Hurst, 9 a.m.-3 p.m., \$65 includes lunch, or register and pay in advance with a friend for \$55 per person. Information and registration: 317-788-7581, www.benedictinn.org. †

Celebrant Singers to perform concert at St. Bartholomew Church on July 30

St. Bartholomew Church, 1306 27th St., in Columbus, will host a concert by Celebrant Singers, led by Jon Stemkoski, at 7 p.m. on July 30. Celebrant Singers is a Christian group from California consisting of 10 singers and a 12-piece orchestra. They minister through music, song and testimony. All are welcome to this free event. The group will also sing at each Mass at St. Bartholomew Church on the weekend of July 30-31. Mass times are 5 p.m. on Saturday, and 8 and 10:45 a.m. on Sunday, with a Spanish Mass at 1 p.m. The July 30 concert begins the 2016-17 St. Bartholomew Concert Series. For more information, log on to www.saintbartholomew.org and click on Music Ministry then Concert Series. †

St. Lawrence School Class of 1966 to hold its 50th reunion on Aug. 13

The Class of 1966 from St. Lawrence School in Indianapolis will hold its 50th reunion on Aug. 13. The event will begin by meeting at St. Lawrence Church, 6944 E. 46th St., in Indianapolis, at 4:30 p.m. for 5 p.m. Mass and a tour of the school. Mass and tour will be followed by dinner at Maggiano's, 3550 E. 86th St., in Indianapolis. The cost is \$15 for class members and \$30 for spouses. Send an RSVP to Matt Hannigan at 317-908-9407 or hannigancc@gmail.com, although those showing up without an RSVP will be welcome. Participants can pay the evening of the event. †

Foster parent information session to be held at St. Meinrad Church on Aug. 7

A foster parent information session will be held at St. Meinrad Church, 19630 N. 4th St., in St. Meinrad, at 6:30 p.m. CT on Aug. 7. Interested foster parents and individuals who have a heart for children are invited to attend to learn about the foster care process, and have their questions answered about becoming a champion for children in their community. With more than 20,000 children in foster care in Indiana, The Villages—Indiana's largest not-for-profit child and family services agency—is responding to this crisis with a new, dynamic foster parent recruitment initiative. Indiana desperately needs more foster parents who are ready to open their hearts and their homes at a moment's notice to safely care for an abused child, to nurture a neglected child and to love a child that desperately needs to be loved, helping them heal. For more information, contact the parish office at 812-357-5533. †



Arrivederci, Father Wyciskalla

Archdiocesan priests who graduated from the Pontifical North American College (NAC) in Rome gathered for a dinner at the Our Lady of the Greenwood Parish rectory in Greenwood on June 29 to say "arrivederci" to Father Timothy Wyciskalla, who departed for Rome on July 11 to begin three years of studies in canon law. Posing in the photo are, front row, Msgr. Stephen Uozama of the Diocese of Isele-Uku, Nigeria (a guest at the rectory and not a NAC graduate), left, Father Patrick Beidelman, Father Larry Richardt, Father Sean Danda, Father James Bonke and Msgr. Mark Svarczkopf. Second row, Father James Farrell, left, Father Martin Rodriguez, Father Timothy Wyciskalla, Msgr. Frederick Easton, Father Douglas Marcotte, Msgr. Joseph Schaedel, Father Robert Gilday, Father Jonathan Meyer and Father Daniel Mahan. (Submitted photo)

Retrouvaille retreat set for Aug. 5-7 at Our Lady of Fatima in Indianapolis

A Retrouvaille (pronounced retro-vi) marriage renewal retreat will be offered at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis, on Aug. 5-7. Retrouvaille has helped many couples at all stages of disillusionment or misery in their marriage. For confidential information about Retrouvaille, or to register for the program, call 317-489-6811, e-mail register@RetroIndy.com, or log on to www.archindy.org/fatima/retrouvaille.html. The registration deadline is Aug. 1. For more information on Retrouvaille, log on to www.HelpOurMarriage.com. †

Notre Dame team designs program to help Holy Angels' students soar

Criterion staff report

With the goal of helping children "succeed according to their individual needs," Holy Angels School in Indianapolis will begin the upcoming school year with a new learning system specially designed by a team from the University of Notre Dame.

The use of "blended learning instruction" at Holy Angels is one of the first initiatives that has resulted from the announcement in March that five center-city Catholic schools in Indianapolis will become part of the Notre Dame ACE Academies' network starting in the 2016-17 school year.

"Combining a blended learning approach with the ways that Notre Dame ACE Academies bring a strong sense of identity and high expectations will have a force multiplier effect for Holy Angels," said Holy Cross Father Nate Wills, a Notre Dame faculty member whose team is designing the personalized, technology-based approach at Holy Angels.

"Using blended learning software gives children the chance to work at their just-right level in math and reading, adapting and adjusting to where the kids are. This helps them succeed according to their individual needs."

Holy Angels' parents and teachers are excited by the new learning approach.

"It is something to challenge my kids in a fun environment," said Theodora Darku, who has three children who attend Holy Angels School.

As a teacher at the school, Clara Tucker envisions the difference the blended learning approach will make to her students in the fifth and sixth grades.

"Students have the ability to learn at



Holy Angels School in Indianapolis is among the five center-city Catholic schools that are now part of the Notre Dame ACE Academies. Holy Angels will begin the upcoming school year with "blended learning instruction," a new learning system specially designed by a team from the University of Notre Dame. (Submitted photo)

their pace and master skills needed at their level with the help of peers, teachers and computer programs," Tucker says. "In this way, students take full responsibility for their learning and receive daily feedback on their academic progress."

"I am also excited that there will be a system in place that enhances my direct instruction, allowing me to take learning to a new level with each of my students."

Besides Holy Angels, the Notre Dame ACE Academies in Indianapolis include Central Catholic School, Holy Cross Central School, St. Anthony School and St. Philip Neri School.

Through the Notre Dame ACE Academies, the university's Alliance for Catholic Education program and the Archdiocese of Indianapolis will continue the efforts of the Mother Theodora Catholic Academies to provide a broader pool of resources and support to serve the children at the five center-city schools.

The five schools will also benefit from the successful model of school transformation established at Notre Dame ACE Academies in Arizona and Florida.

"Our teachers and principals have demonstrated, with zeal, that it's possible to close the achievement gap on the

south side of Tucson, in Tampa, and in Orlando," said Aaron Brenner, director of the Notre Dame ACE Academies. "We're excited that our new partners in the Archdiocese of Indianapolis are just as committed to doing whatever it takes to put every student on the path to college and heaven."

Gina Fleming, superintendent of schools for the archdiocese, echoed her



Gina Fleming

support for this partnership at Holy Angels, where enrollment is open for the 2016-17 school year that begins on Aug. 8.

"By joining forces with Notre Dame and ACE, we are confident that we will further aid in

the transformation of lives as we help our youth achieve college, careers and heaven," Fleming said.

She also noted that Holy Angels serves students in pre-kindergarten (ages 3-4) through sixth grade. Through archdiocesan support, Holy Angels provides financial assistance to 100 percent of its school families. Indiana Choice Scholarships and "On My Way PreK" vouchers are also honored at the school, Fleming said.

(For information on enrollment at Holy Angels or for an appointment to learn more about the school, contact principal Matthew Goddard by phone at 317-926-5211 or by e-mail at mgoddard@holyangelscatholicsschool.org. To learn more about the Notre Dame ACE Academies, visit, ace.nd.edu/academies.) †

Biannual grants are awarded to parishes, schools and archdiocesan agencies

Criterion staff report

During the spring of 2016, more than \$477,500 was awarded in grants to parishes, schools and agencies in the Archdiocese of Indianapolis.

The grants, awarded twice a year, are made available through the St. Francis Xavier Home Mission Endowment Fund, the Growth and Expansion Endowment Fund and the James P. Scott Endowment Fund. These grants were made possible through the generosity of archdiocesan parishioners, who set up the endowments.

The grant process is jointly administered by the archdiocesan Finance Office and the Office of Stewardship and Development.

Grant applications are due to the archdiocese for the two grant allocation periods on April 30 and on Oct. 31 each year.

The grants awarded for the spring of 2016 are as follows:

- Our Lady of Lourdes Parish, Indianapolis; Home Mission Fund; \$40,000 for rectory renovations.
- St. Anthony Parish, Indianapolis; Home Mission Fund; \$60,000 to reconstruct the bell tower.
- Good Shepherd Parish, Indianapolis; Home Mission Fund; \$9,045 for church front entrance and to install a handicap ramp.
- SS. Francis and Clare of Assisi Parish, Greenwood;

Growth and Expansion Fund; \$21,200 for Early Learning Center projects.

- SS. Francis and Clare of Assisi Parish, Greenwood; James P. Scott Fund; \$5,000 for church thermostat controls.
- St. Joan of Arc Parish, Indianapolis; James P. Scott Fund; \$20,000 for school technology improvements.
- St. Mary Parish, Indianapolis; Home Mission Fund; \$115,000 for church roof repairs.
- St. Philip Neri Parish, Indianapolis; Home Mission Fund; \$10,000 for fencing around playground.
- St. Vincent de Paul Parish, Bedford; Home Mission Fund; \$13,689 to install fire alarm.
- St. Paul Parish, Bloomington; Growth and Expansion Fund; \$5,000 for camera equipment.
- St. Mary Parish, Greensburg; Growth and Expansion Fund; \$8,200 for servers and routers for school technology.
- Our Lady of the Greenwood Parish, Greenwood; James P. Scott Fund; \$15,000 for audio-visual equipment for Madonna Hall.
- Prince of Peace Parish, Madison; James P. Scott Fund; \$10,000 for parking lot repairs.
- St. Mary Parish, Mitchell; Home Mission Fund; \$10,296 to install fire alarm.
- Richmond Catholic Community, Richmond; Growth and Expansion Fund; \$14,018 to purchase

audio-visual equipment.

- St. Mary Parish, Greensburg; Home Mission Fund; \$6,995 to install security cameras at school.
- St. Nicholas Parish, Sunman; Growth and Expansion Fund; \$16,391 for Chrome books, carts and projectors for school.
- St. Peter Parish, Franklin County; Home Mission Fund; \$8,875 for carpeting in the church.
- Sacred Heart of Jesus Parish, Terre Haute; Home Mission Fund; \$40,000 for church parking lot, sign and poles.
- Catholic Charities Bloomington/Becky's Place; Growth and Expansion Fund; \$5,000 for computers and office equipment.
- Catholic Charities Terre Haute; Growth and Expansion Fund; \$10,122 for food safety training program.
- Cardinal Ritter Jr./Sr. High School, Indianapolis; Growth and Expansion Fund and James P. Scott Fund; \$25,000 for school communication system.
- Bishop Chatard High School, Indianapolis; James P. Scott Fund; \$8,750 for school parking lot repairs.

(For information on how to apply for the grants, log on to www.archindy.org/finance/grant.html, or contact Stacy Harris in the Finance Office at sharris@archindy.org, or by phone at 317-236-1535 or 800-382-9836, ext. 1535.) †

Nuncio to U.N.: Create Palestinian state, use faith-based diplomacy

UNITED NATIONS (CNS)—Archbishop Bernardito Auza, permanent observer of the Holy See to the United Nations, told the U.N. Security Council in a July 12 debate that it was time to make peace between Israel and Palestine.

Archbishop Auza said the Security Council should accept the recommendations made on July 1 by the Quartet on the Middle East—the foursome of the U.N., the United States, the Russian Federation and the European Union founded in 2002 to work toward peace in the Middle East.

"The time is long overdue to put an end to the Israeli-Palestinian conflict, which has become increasingly unacceptable as it has become increasingly intractable," the archbishop said. He called for the full implementation of the U.N. General Assembly's Resolution 181, which called for the creation of a Palestinian state almost 70 years ago and has not been fulfilled.

Archbishop Auza also echoed the pope's denunciations of nations that simultaneously call for peace and supply weapons to parties involved in the conflict. He said that providing funding and weapons to non-state actors was

especially harmful to civilians.

The archbishop also called for religious understanding and Track II diplomacy in resolving the conflict. Track II diplomacy entails informal discussions between nongovernmental parties like religious leaders to increase dialogue and build confidence between nations.

"As a cradle of great civilizations and the birthplace of the three main monotheistic religions of Judaism, Christianity and Islam, the Middle East has the cultural, intellectual and religious resources that make it a fertile ground for civil society and Track II diplomacy, including faith-based 'informal diplomacy,'" Archbishop Auza told the Security Council.

He said that for informal diplomacy to work, religious leaders must work for peace in a time when terrorists use religion as justification.

"The more religion is manipulated to justify acts of terror and violence, the more religious leaders must be engaged in the overall effort to defeat the violence that attempts to hijack it for purposes antithetical to its nature.

"Spurious religious fervor must be countered by authentic religious instruction and by the example of true communities of faith," the archbishop said. †



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Do not give in to discouragement
and do not lose hope....

The Father of mercies is ready to give you
his forgiveness and his peace.

~Saint John Paul II, The Gospel Life

THRIFT STORE

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the most concern was how to obtain finances to expand the successful 18-week Changing Lives Forever program, which was originally offered at the council level just once a year.

Ryan says many members of the society asked, "Wouldn't it be wonderful if we could have 20 conferences/parishes have two Changing Lives programs a year?"

Four Indianapolis parishes with St. Vincent de Paul conferences are already offering the program. But the cost to do so is about \$7,500 per class, notes Ryan.

"We might have 200 graduates a year," he says. "Some might say that's not very many. But those are 200 people in this community who have broken the cycle of poverty or are on their way to breaking that cycle, and the people around them have been positively affected, too."

Because "poverty is not overcome in 18 weeks," says Ryan, members of the program are being trained by Trusted Mentors Association to learn how to mentor the Changing Lives graduates.

Additionally, the program has teamed up with United Way and Center for Working Families to offer more life-skill and job-search classes to graduates.

"We're being told that we have one of the best structural programs in the country," says Ryan. "But how do we pay for [its expansion]?"

\$1 million versus \$20 million

To find a solution, a group of leaders with the Indianapolis Council canvassed other nearby St. Vincent de Paul councils.

"We got on the phone to Cincinnati, Dayton, Louisville and South Bend to see what they're doing, and how they run their councils," says Jeff Blackwell, a member of St. Matthew the Apostle Parish in Indianapolis. He volunteers as the Indianapolis Council's executive director of the distribution center. "All of them, especially Cincinnati, had ongoing thrift stores. ...

"It became clear that they were outdistancing us. They deal with budgets of \$15-, \$18-, \$20 million. We are on a \$1 million budget [not including the roughly \$1 million raised by individual parish conferences]. And they're doing so much more."

Thrift stores have already proven successful for St. Vincent de Paul conferences in the archdiocese. The conference at St. Mary Parish in North Vernon opened a new thrift store in January 2015.

"It's been an amazing success," says conference president Nora Campbell. "Our income is more consistent now. I believe if you build it, they will come. That's what happened here."

For 15 months, Blackwell and his team researched the financial and administrative implications of opening a local thrift store. Although the distribution center at 1201 E. Maryland St. is "a little off the beaten path," says Blackwell, the decision was made to use part of its space for the thrift store, since the building is already paid for.

The resale shop will offer clothing, accessories, shoes, housewares, home décor, knickknacks, bedding, linens, toys and furniture that have been donated to the society, and are in excess of what is provided to those in need.

The store will also have a room with higher-end furniture for sale, pieces donated that might not serve the needs of the poor, but will do well to raise funds for the organization's mission: to serve those most in need.

'People would start lining up at midnight'

"I don't want people to think that we are no longer taking care of people who can't afford to buy anything," notes Blackwell. "That's an integral part of what the society does, and we're not going to depart from that. ... The home visit is still as central to our mission [in Indianapolis] as it is globally for [the Society of] St. Vincent de Paul."

Diane Powers, who volunteers as co-chair for the resale shop committee, says the thrift store will actually be an advantage for the organization's clients—those who have received a referral form for furniture and appliances as result of a home visit by a St. Vincent de Paul member.

She points out that the distribution center is now only open for clients on Saturday mornings. With the thrift store being open six days a week, she says, they will be able to collect the items on their referral form on Monday through Saturday.

"We've heard stories where people would start lining up at midnight because they know it's first come, first served for an appliance, a couch, table and chairs or for beds," Powers says.

While volunteers will still be utilized at the distribution center and also at the store, a full-time manager will be hired to operate the resale shop. Other paid positions will be available at the shop to help with managing, stocking and providing donation pickup service during the week. Graduates of the Changing Lives program will serve as a primary source of employees.

"Just getting them into a consistent job three days a week, and providing a recommendation to get them to their next job is our thought," says Powers. "We're looking for funding to help support that, because looking at employing, there will be a cost."



Jeff Blackwell, executive director of the St. Vincent de Paul Indianapolis Council's distribution center, shows off a small portion of the many items in storage waiting to be sold in the council's new thrift store, Mission 27 Resale, which will be located in the distribution center at 1201 E. Maryland St. in Indianapolis. The store is slated to open in October. (Photos by Natalie Hoefler)



'Instead of constantly just giving things to people, let's continue to do our charity work—but let's add value to that, and let's give these folks [a way to] literally change their lives.'

—John Ryan, president of Society of St. Vincent de Paul's Indianapolis Council



Linens and bedding volunteer Kathleen Williams sorts donated items on June 15 in preparation for the opening of Mission 27 Resale in October.



A worker for Stenz Construction removes bricks from a covered former window on June 15 inside the distribution center of the St. Vincent de Paul Indianapolis Council in preparation for the opening of the council's thrift store, Mission 27 Resale, in October.

'A great base of volunteers ... and donors'

Ultimately the shop will produce profits that will pay not only for its operation, but especially for the two main projects it will initially fund: the expansion of the Changing Lives program and more nutritional choices at the food pantry.

Inadvertently, the thrift store will also help bring in money from another source—grants.

"When I would approach companies or especially grant makers, they would ask, 'What are you doing to generate your own funds as opposed to waiting for generous donors to give you money?'" says Blackwell, who previously served as the council's director of development. "We didn't have much of an answer because we always depended on the generosity of the spirit."

While the shop will soon be profitable, "it won't be a moneymaker in the first year," says Powers.

But the conference will be able to move forward because "our donor base is remarkably strong," says Ryan. "We couldn't do what we do without them. You've got to have a great group of volunteers, but also a great base of donors."

'Continue to do charity, but add value'

When the thrift shop opens in mid-October, it will do so under the name "Mission 27 Resale," with the motto "Good Things for Good Purpose."

"We're trying to differentiate ourselves from Goodwill," says Powers, who also notes that the store's prices will be cheaper than those at Goodwill.

"[The mission of] St. Vincent de Paul is a little more expansive [than Goodwill]," she notes. "We still need to continue our mission in helping those who can't help themselves."

And therein lays the meaning of the name "Mission 27 Resale." It refers to the purpose of the society—to help those most in need—and points to the feast day of its patron saint: Sept. 27.

"We're working to create a nice environment with competitive prices that people will want to come back to again and again and again," says Blackwell.

Although an official opening date has not been set, Archbishop Joseph W. Tobin will bless the new space at 10 a.m. on Oct. 18.

Ryan sees the thrift store as one more means of furthering the mission of the Indianapolis St. Vincent de Paul Society.

"We could go along and continue doing what we're doing here [at the distribution center], and continue to do what we're doing at the food pantry," he says. "But folks aren't satisfied."

"Instead of constantly just giving things to people, let's continue to do our charity work—but let's add value to that, and let's give these folks [a way to] literally change their lives."

(To schedule a pickup of items, log on to www.svdpindy.org or call 317-687-1006. To make a financial donation to the Indianapolis St. Vincent de Paul Society, log on to www.svdpindy.org or call 317-687-0169. For more information on the Mission 27 Resale shop, contact Jeff Blackwell at 317-924-5769, ext. 320.) †

St. Vincent de Paul Society thrift stores in the archdiocese and the surrounding region

Criterion staff report

Here is a list of St. Vincent de Paul Society thrift stores in the archdiocese and the surrounding area:

Archdiocese of Indianapolis

- Bedford: 914 17th St.; Mon.-Fri. noon-4 p.m., Sat. 10 a.m.-2 p.m.; 812-277-0051.
- Clarksville: 706 E. Lewis and Clark Parkway; Mon.-Sat. 10 a.m.-8 p.m., Sun. noon-5 p.m.; 812-288-1165.
- Indianapolis: Mission 27 Resale, 1201 E. Maryland St.; slated to open in October.
- North Vernon: 10 E. O and M Ave.; Tue.-Fri. 10 a.m.-4 p.m., Sat. 10 a.m.-1 p.m.; 812-346-2576.

Archdiocese of Cincinnati

- Cincinnati: 8269 Colerain Ave.; Mon.-Sat. 9 a.m.-8 p.m., Sun. 10 a.m.-6 p.m.; 513-741-1641.
- Cincinnati: 4530 Este Ave.; Mon.-Sat. 9 a.m.-8 p.m., Sun. 10 a.m.-6 p.m.; 513-681-9838.
- Cincinnati: 9864 Reading Road; Mon.-Sat. 9 a.m.-8 p.m., Sun. 10 a.m.-6 p.m.; 513-563-2949.
- Cincinnati: 2300 Beechmont Ave.; Mon.-Sat. 9 a.m.-8:30 p.m., Sun. noon-6 p.m.; 513-231-1239.
- Cincinnati: 3015 Glenhills Way; Mon.-Sat. 9 a.m.-9 p.m., Sun. 10 a.m.-6 p.m.; 513-347-0342.

Diocese of Evansville

- Evansville: 767 E. Walnut; Mon.-Fri. 9 a.m.-7 p.m., Sat. 9 a.m.-5 p.m.; 812-425-3148.
- Jasper: 1402 S. Meridian Road; Tues.-Fri. noon-5 p.m., Sat. 9 a.m.-4 p.m.; 812-482-3601.
- Loogootee: 516 Park St.; Tue.-Fri. noon-5 p.m., Sat. 10 a.m.-3 p.m.; 812-295-4114. †

SHOOTINGS

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Lord Jesus Christ. In Jesus, hope ultimately triumphs over despair; love ultimately triumphs over hate; and resurrection ultimately triumphs over death.”

In the neighboring Diocese of Houma-Thibodaux, Bishop Shelton J. Fabre said that “our tears are still falling and our fresh and fervent prayers are still ascending to God” over the earlier violence and loss of life in Louisiana when the law enforcement officers were ambushed in Baton Rouge, a diocese “very close to home for us.”

“As a native of New Roads and a priest of the Diocese of Baton Rouge for 17 years, I feel a deep ache in my heart because of recent violence that has happened there,” said Bishop Fabre in a reflection posted on July 17 on his Facebook page.

“My sincere condolences to those who have lost loved ones today, or in the past weeks in the violence that has occurred in Baton Rouge, Minneapolis, Dallas, Istanbul and Nice,” he said. “Unfortunately, I fear that we as a nation and a world are becoming too accustomed to the tragic events of violence and loss of human life such as has occurred over the past few weeks.”

He said in such times, he is drawn to the Lord’s words to the prophet Isaiah: “Comfort my people” (Is 40:1). He said he also

chose those words for his episcopal motto “because I feel that deep within the heart of God is a desire to comfort us in our pain.

“Each of us reacts differently to violent tragedy. Some of us may be angry. Violence pierces our hearts and leaves us in pain. Anger flows from pain,” Bishop Fabre said. “For those of us who are angry, I simply remind us that underneath the anger, in the pain, there is God wanting to ‘comfort his people’ (Is 40:1).

“Some of us may have questions like, ‘Will the violence and killing stop? When will this end?’ Those are great questions. There, in the questions and together genuinely seeking to find answers constructively, we will find God listening to us wanting to comfort his people.”

He called on all people of Houma-Thibodaux, regardless of their religion or their history, to pray, whether in privacy at home or at a large church gathering.

Bishop Fabre urged people to consider three things in prayer: “First, to each personally pray daily for an end to violence. Violence is a complex evil; however, violence is often propelled by selfishness and self-centeredness. We as people must look ‘outside of ourselves,’ we must turn to God, for it is in him that our true peace lies.”

Secondly, he said people should come together in prayer, and asked every Catholic Church in the diocese over the next two weeks to offer a Holy Hour “to pray for an end to violence.”

Thirdly, “let us continue to work together for justice and peace,” Bishop Fabre said.

“As Pope Francis has indicated,” he continued, “we must truly seek to ‘encounter’ those who are racially or ethnically different from us in a real effort to appreciate the countless gifts that unite us, and to seek to address and to solve the problems that challenge and seek to divide us, complicating our lives together. When we learn to ‘see’ people with the eyes of the Lord, we will then move forward in justice and peace.”

In a July 18 statement, the president of the U.S. Conference of Catholic Bishops offered his prayers for the officers and families “affected by the horrible shooting in Baton Rouge.”

“We find ourselves amid a prolonged prayer of lament as we join to console the grieving and support the suffering,” said Archbishop Joseph E. Kurtz of Louisville, Ky. “People are suffering because their uniform is blue, suffering because their skin is black and suffering simply because of their station in life.”

The “temptation to respond to violence with violence is strong,” he said, noting that even St. Peter himself lashed out about Christ’s arrest. “Jesus’ response was clear: ‘Put your sword back into its sheath, for all who take the sword will perish by the sword’ (Mt 26:52).

“As followers of Christ, let us always embrace love and ask ourselves how we can best



Police officers attend a July 17 vigil at St. John the Baptist Church in Zachary, La., for the fatal attack on policemen in Baton Rouge, La. A former Marine dressed in black shot and killed three Baton Rouge law enforcement officers that day, less than two weeks after a black man was fatally shot by police here in a confrontation that sparked nightly protests nationwide. (CNS photo/Jeffrey Dubinsky, Reuters)

invite all people of goodwill to live with us in peace,” Archbishop Kurtz said.

Against a backdrop of “complex and varied” reasons for so much suffering, he urged people come together “to address the lingering evil of racism, the need to safeguard our citizens from the present danger of extremism and the overall breakdown of civility.”

The U.S. Catholic Church “will seek out ways to foster this life-saving dialogue,” he said. “Answers will not come easily nor as quickly as we need. We must continue searching and listening until they do.”

In addition to dialogue that “cultivates a true respect for every human being,” Archbishop Kurtz said, “we should also seek ways, large and small, to be a sign of hope in the everyday routines of life.

“The next time you are pulled over by a police officer or walk past one on the street, thank him or her for their service,” he advised. To those who work in law enforcement, he said, “The next time you make a traffic stop, thank the person for their time.”

He added, “The task of building a society upon the strong foundation of love begins with each one of us every day.” †

FRANCE

continued from page 1

The pope also spoke on the phone with Christian Estrosi, former mayor of Nice and president of the Regional Council of Provence-Alpes-Cote d’Azur, Celi said. The call, he said, gave Estrosi “the necessary strength in this situation.”

Celi, who had left the promenade shortly before the attack happened, also said he was “greatly comforted” by the pope’s gesture.

“With his words, with his comfort, the Holy Father can alleviate this awful memory to restore the vigor and desire for hope of all these people,” Celi said.

The July 14 attack took place when 31-year-old Mohamed Lahouaiej-Bouhlel drove a truck through the crowds celebrating Bastille Day along Nice’s seaside promenade, leaving 84 dead and

more than 100 wounded.

In his remarks following the recitation of the Angelus prayer on July 17, the pope led pilgrims in a moment of silent prayer for the victims of the massacre “in which so many innocent lives, even many children, were mowed down.”

“May God, the good father, receive all the victims in his peace support the wounded and comfort the families; may he dispel every plan of terror and death so that no man dares to spill his brother’s blood ever again,” he said.

In a message following the attack signed by Cardinal Pietro Parolin, Vatican secretary of state, the pope condemned the Bastille Day attack as an “act of blind violence,” and expressed his “deep sorrow” and “spiritual closeness” with the French people.

Bishop Bishop Andre Marceau of Nice, France, told Vatican Radio he experienced shock and fear following news of the terrorist attack.

“[The attack] was one of those insane acts that can arise in the hearts of men—and in this case, one man. How can it be reasonably possible that man can be the author of such carnage?” he asked.

The bishop said he hoped compassion and closeness would overcome the “scandal of evil” that might “rightly arouse hate, misunderstanding and closed-mindedness.”

In a statement posted on the French bishops’ website, he said: “We can’t understand such an inhuman act.

Nothing can legitimize deadly craziness, barbarism.”

He urged people not to keep their emotions bottled up. “Let’s not hesitate to tell each other what hurts our hearts; this is what being human is.

“Don’t be afraid to go meet priests, people that can help you. Don’t keep for yourself what might become violence, hate maybe. This man cannot succeed in arousing what was in his own heart,”

he said.

Adding that churches in Nice will be open for continuous prayer, Bishop Marceau said that in times of distress, the key word guiding the Catholic Church’s mission is “closeness.” The Church is called “to be close and to also have the courage to take [people] by the hand, because words often can’t be understood. It is difficult, but we are there.”

Archbishop Joseph E. Kurtz of Louisville, Ky., president of the U.S. Conference of Catholic Bishops, prayed for wisdom as people in the United States “seek the best way to help in the days ahead.”

He thanked God for the first responders and prayed for the families and the dead. He also expressed solidarity with the people of Nice.

“The more cooperation exists between governments and citizens, the more we will frustrate the forces of evil,” he said. †

Bill Cunningham, *Times* photographer, lived his Catholic faith, says priest

NEW YORK (CNS)—He was a fashion photographer who worked in Manhattan and regularly went to Paris runway shows, yet he used duct tape to repair his own inexpensive clothes.

Bill Cunningham, who was responsible for both a street fashion and society spread in *The New York Times* Style section every Sunday, chose a life of simplicity. For years,



Fashion photographer Bill Cunningham, who died on June 25 at age 87, is pictured in a 2014 photo. Cunningham, a Catholic who regularly attended Sunday Mass at Manhattan’s Church of St. Thomas More, was responsible for both a street-fashion and society spread in *The New York Times* Style section every Sunday. (CNS photo/Carlo Allegri, Reuters)

he slept on a cot in a cramped single room. No kitchen, no bathroom. He got around the city on a bicycle. He didn’t own a television, and never went to the movies.

Seeing Miley Cyrus at an event, he asked his assistant if she was Madonna. After taking a photo of Katy Perry he asked him: “Is she one of those Kardashian kind of people?” It wasn’t just that he was indifferent to celebrity. To him, anyone who was dressed well—old or young, male or female, gay or straight, rich or poor—was a celebrity.

Father Kevin Madigan, pastor of Manhattan’s St. Thomas More Parish, said: “When deciding which galas to cover for the *Times*, what mattered more to Bill was the nature of the charity, than the celebrity guest list. Bill would always be respectful and appreciative of the person whose picture he was taking, whether it was some street kid or a society grand-dame.”

He described Cunningham as “clean of heart.”

Since his death on June 25 at 87, there has been a constant stream of admirers who remembered how hard he worked and what he accomplished. More importantly, they remembered him for his kindness, modesty and integrity. But while most people remembered him taking photos at 57th and Fifth Avenue, few commented on where he was every Sunday morning—at Mass.

Cunningham didn’t talk about it, either. In a 2010 documentary, he responds with a cheerful laugh, a joke or a story to every question, except one. When asked about his weekly Mass attendance, he falls quiet and looks at

the floor for a long time before answering. Finally, he recalls with a smile that as a child his main interest in church was looking at the hats women wore. Then, after another long pause, all he really says is that his religion is important to him.

But although he wasn’t articulate about his faith, he lived it. “Those closest to him would attest that he was a spiritual person,” Father Madigan told the *Catholic Star Herald*, newspaper of the Diocese of Camden.

“From Sunday to Sunday, Bill could be found in one of the rear pews, as unobtrusive here as he would be at some gala at the Met or the Pierre or at a fashion runway,” the priest said in his homily at the private funeral Mass he celebrated for Cunningham on June 30.

“Bill’s Boston Irish upbringing might have inclined him to be reticent about announcing his religious beliefs, but no doubt it was that foundation in his faith that enabled him to be the unique individual we have known him to be,” he continued.

And with his work, Father Madigan said, the photographer found his vocation.

“A vocation is seen as a kind of call from God, pairing a person’s interests, talents and passion in some noble pursuit, with the promise that following that path will be of service to others and bring to the one who answers that call genuine fulfillment and happiness,” the priest said. “It was the mission of Bill Cunningham to capture and celebrate beauty wherever he found it. His whole life was dedicated to that single pursuit.” †

Oldenburg Franciscan sisters celebrate jubilees

Criterion staff report

Eleven Sisters of the Congregation of the Third Order of St. Francis in Oldenburg are celebrating significant anniversaries of their entrance into religious life.

75-year jubilarians, entrance class of 1941, professed solemn vows on Aug. 12, 1947:

• **Sister Ruth Ann Wirtz** is a native of Princeton, Ind., in the Evansville Diocese. She earned a bachelor's degree in music education from Marian College (now Marian University) in Indianapolis in 1956, and a master's degree in music from Butler University in Indianapolis in 1960.

In the archdiocese, she served as an organist and taught music in Indianapolis at St. Therese of the Infant Jesus (Little Flower), Our Lady of Lourdes and the former Holy Trinity parishes, and at the former St. Mary Academy. In Richmond, she served at the former St. Andrew Parish. In Oldenburg, she served at Immaculate Conception Academy. From 1959 to 2011, she served on the faculty at Marian University, retiring as associate professor of music.

She now resides at the motherhouse in Oldenburg and contributes to the Motherhouse Ministry.

• **Sister Lavonne (formerly Sister Francis David) Long**, was born in Rushville. She earned a bachelor's degree in education from Marian University in 1948, a master's degree in English from John Carroll University in Cleveland in 1963, and certification in guidance and administration from Butler University in 1976.

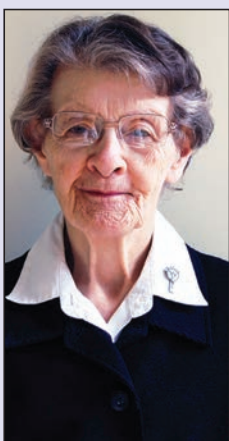
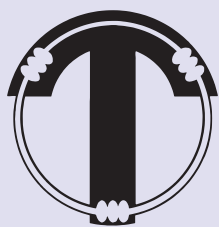
In the archdiocese, she served as a teacher at Most Holy Name of Jesus School in Beech Grove, as an English teacher and administrative assistant at Father Thomas Scecina Memorial High School in Indianapolis, and as principal at the former St. Mary Academy in Indianapolis.

She currently resides at the motherhouse in Oldenburg.

70-year jubilarians, entrance class of 1946, professed solemn vows on Aug. 12, 1952:

• **Sister Marie Camille Schmaltz** is a native of Cincinnati, Ohio. She earned a bachelor's degree in education from Marian University in 1958, and a master's degree in education in 1972 from Xavier University in Cincinnati.

In the archdiocese, she served as a teacher at St. Louis School in Batesville, the former Holy Trinity School in Indianapolis and at St. Mary School in North Vernon.



Sr. Ruth Ann Wirtz, OSF



Sr. Lavonne Long, OSF



Sr. Marie Camille Schmaltz, OSF



Sr. Noreen McLaughlin, OSF



Sr. Teresa Trick, OSF



Sr. Marilyn Chall, OSF



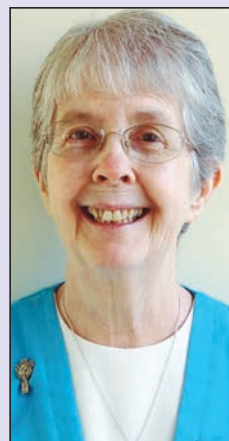
Sr. Mary Stella Gampfer, OSF



Sr. Bernice Roell, OSF



Sr. Linda Bates, OSF



Sr. Ruth Marie Kluemper, OSF



Sr. Margaret Horney, OSF

She also served in Missouri and Ohio. She now resides at the motherhouse in Oldenburg and directs the media room and religious books section of the motherhouse libraries.

• **Sister Noreen McLaughlin** was born in New Albany. She earned a bachelor's degree in education from Marian University in 1956.

In the archdiocese, she served as a teacher at the former St. Francis de Sales and Our Lady of the Most Holy Rosary schools in Indianapolis.

She also served in the Evansville Diocese, in Kentucky, and as a missionary in Papua New Guinea.

She resides at the motherhouse in Oldenburg and serves in a ministry of prayer.

• **Sister Teresa Trick** was born in Dayton, Ohio. She earned a bachelor's degree in education from Marian University in 1957.

In the archdiocese, she served as a teacher in Brookville at St. Michael School;

in Indianapolis at St. Christopher School and the former St. Michael School; in New Albany at the former Catholic Central School; and in Richmond at the former Holy Family School.

She also served in the Evansville Diocese, and in Ohio.

She now resides at the motherhouse in Oldenburg. She works in the convent's media and spiritual library and engages in community outreach.

60-year jubilarians, entrance class of 1956, professed solemn vows on Aug. 12, 1962:

• **Sister Marilyn Chall** is a native of St. Louis, Mo. She earned a bachelor's degree in history from Marian University in 1965.

In the archdiocese, she served as a teacher at the former St. Rita School in Indianapolis.

She also served as a missionary in Papua New Guinea mission and continues to serve in Missouri.

• **Sister Mary Stella Gampfer** was born in Covington, Ky. She earned a bachelor's degree in English from Marian University in 1961, and a master's degree in English from the University of Notre Dame in 1969.

In the archdiocese, she served as a teacher at Oldenburg Academy of the Immaculate Conception in Oldenburg, and for 41 years at Marian University, retiring as associate professor of English.

She also served in the Evansville Diocese.

She resides at the motherhouse in Oldenburg, and serves as a substitute teacher at Oldenburg Academy.

• **Sister Bernice Roell** was born in Harrison, Ohio. She earned a bachelor's degree in history from Marian University in 1964, and a master's in theology from Xavier College in Chicago in 1968.

In the archdiocese, she served as a teacher in Indianapolis at Our Lady of Lourdes, St. Mark the Evangelist and St. Simon the Apostle schools, and at Holy Name School in Beech Grove.

At the motherhouse in Oldenburg, she served on a formation team for high school students interested in religious life, as novice director from 1968-74, and has been Motherhouse Minister since 1985.

• **Sister Linda Bates** was born in Rushville. She earned a bachelor's degree in education from Marian University

in 1963, a master's degree in English from Xavier University in Cincinnati in 1969, and a master's degree in pastoral studies from Loyola University in Chicago in 1986.

In the archdiocese, she served in Indianapolis as a teacher at St. Lawrence School and the former St. Gabriel School, and as a teacher and principal at the former St. Christopher and St. Rita schools; as campus minister at Marian University; and as pastoral associate at St. Nicholas Parish in Ripley County.

She also served in Iowa, Michigan, Ohio and West Virginia.

She resides at the motherhouse in Oldenburg.

• **Sister Ruth Marie Kluemper** was born in Cincinnati, Ohio. She earned a bachelor's degree from Marian University in 1963, a master's degree in English from Xavier University in Cincinnati in 1969, and a master's degree in pastoral studies from Loyola University in Chicago in 1986.

In the archdiocese, she served as a teacher in Indianapolis at St. Lawrence and St. Mark the Evangelist schools, and at Holy Name School in Beech Grove.

At the motherhouse in Oldenburg, she served as pastoral minister and on a formation team for high school students interested in religious life.

She also served in Ohio.

She resides at the motherhouse in Oldenburg.

50-year jubilarian, entrance class of 1966, professed solemn vows on Aug. 11, 1974:

• **Sister Margaret Horney** was born in Cincinnati, Ohio. She earned a bachelor's degree in business administration from Marian University in 1975, and a master's in administration from the University of Notre Dame in 1981.

In the archdiocese, she served as a teacher at the former St. Michael School in Indianapolis and the former St. Anthony School in Morris. She served at Marian University as assistant treasurer and as director of student financial aid, and still serves on the university's board of trustees.

At the motherhouse in Oldenburg, she has served as congregational treasurer since 1980.

She resides at the motherhouse in Oldenburg. †

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Churches among those swept up in Pokemon Go craze

ST. LOUIS (CNS)—Since its release in the United States on July 6, Pokemon Go has quickly become a cultural phenomenon.

In the first week, the mobile game attracted nearly 21 million users, according to data from Survey Monkey, making it the most popular app in U.S. history.

As a result, the nature of the game is driving swarms of players to unsuspecting churches, businesses and other landmarks. But as it grows in popularity, priests, youth groups and others are quickly finding opportunities to evangelize young people.

Pokemon Go uses augmented reality, a real-world environment that incorporates computer-generated elements, such as GPS data, sound and video. Users move around in the real world as they collect tiny virtual creatures called Pokemon—short for pocket monsters. The mobile app is based on the popular franchise that began with several Nintendo games in the 1990s.

Churches, businesses and other landmarks have been designated as PokeStops, where users collect resources needed to catch Pokemon; and Gyms, where competitions are held among the creatures.

Assumption Church in south St. Louis County began noticing an influx of visitors to the property on July 11.

“On Monday night, we couldn’t figure out why all these people were on our property,” Father Thomas Keller, the parish’s pastor, told the *St. Louis Review*, the archdiocesan newspaper. “We noticed people walking up, or in their car slowing down. By Tuesday, we figured out we had all these Pokemon stops. I talked to a nice couple pushing a baby carriage who explained everything to me.”

In Indianapolis, the Archbishop Edward T. O’Meara Catholic Center at 1400 N. Meridian St., and the Cathedral Kitchen and Soup Pantry, 1350 N. Pennsylvania St., are among the Pokemon stops listed.

The game especially has been attractive to young adults who grew up on Pokemon in the 1990s. Father David Miloscia, 29, Assumption’s associate pastor, was into Pokemon from the eighth grade to his sophomore year in high school. He geeked out with a group of five teenagers who visited the parish on July 14 on their quest to catch more characters.

Father Miloscia sees this latest trend in mobile gaming as an opportunity to connect with others. “I talked with some



Above, Father David Miloscia of Assumption Parish in St. Louis shows young people the game Pokemon Go on his cellphone as they chase Pokemon stops around the church grounds July 14.

(CNS photos/Lisa Johnston, St. Louis Review)

Left, Linyi Cao, a graduate student studying economics at Washington University in St. Louis, hunts for Pokemon Go stops around his neighborhood July 13. He was trying to level up his points so he could join the Gym, as the game calls some locations, around the perimeter of the Cathedral Basilica of St. Louis.

kids last night when they were on the parking lot,” he said. “They were happy the Church was relating to them in this way,” he said. “The next thing is that personal interaction. For me, I just rely on the Holy Spirit to make an opening or say the right words.”

Frequently, pastors and Church employees have no warning that their church has become a Pokemon spot until the players come knocking.

Kevin Flynn, who works at the front desk at St. Charles Borromeo Parish in Arlington, Va., noticed a large group of young men in their 20s hanging out in the parking lot with their phones in the air.

“My daughter told me later that the chapel was listed as a Gym,” said Flynn.

A Gym is a place where Pokemon players can come and train or do battle with other players. Some players prefer to visit the Gyms in the late evening when fewer people are playing. At least four vehicles were seen at St. Leo Church in Fairfax, Va., around 9 p.m. one evening engaged in a battle for the Gym located in the parish’s prayer garden.

Many parishes are trying to figure out how to reach out to visiting gamers, while also standing firm about not trespassing overnight or catching Pokemon in the church. Seminarian John Paul Heisler

described a group of players who came into Church of the Nativity in Burke, Va., during the 11 a.m. Mass one Sunday in search of a Pokemon. According to Heisler, players were oblivious to the sacredness of what was happening.

Father Patrick Posey, pastor of St. James Parish in Falls Church, Va., sent a letter informing parishioners about the six Pokemon stops on the church property. He welcomed players to visit the church, but asked them to be respectful. He also encouraged players to celebrate the feast day of St. James with parishioners at their July 25 ice cream social.

“Hopefully, once a person finds the Pokemon, they will enter the church and find Christ,” Father Posey told the *Arlington Catholic Herald*, diocesan newspaper. “Just to be clear, I do not believe there is anything wrong with playing Pokemon Go. However, I do think people are happy to search for Pokemon, and reluctant to search for Christ because he calls us to give more of ourselves.”

What should the Church’s response be to Pokemon Go?

According to Julianne Stanz, director of the Department of New Evangelization, in the Diocese of Green Bay, Wis., it should be go—as in “go and make disciples of all nations.”

Stanz and members of her department created a Pokemon Go resource guide for parishes, “A Parish Primer: Responding to Parish Questions and Concerns.”

The four-page guide gives a description of Pokemon Go, a definition of key words, the history of Pokemon and an explanation why parishes should care about the game. The guide is available at www.gbdioc.org/images/Pokeevangelization.pdf.

In an e-mail to *The Compass*, Green Bay’s diocesan newspaper, Stanz said the parish guide was created “in conjunction with a team of parish leaders skilled in evangelization outreach who are looking at using the technology as part of their ministry.”

She added her department had received calls from parishes asking for information about the game.

Bishop David L. Ricken of Green Bay supports the evangelization department’s initiative. In fact, he first led the Pokemon Go outreach on his Twitter account on July 11. A second tweet followed on July 12.

Stanz said making parishes aware of why people are visiting their church location is the first step in understanding and responding to the Pokemon Go phenomenon. †

What was in the news on July 22, 1966? Racial tensions, the war in Vietnam, clerical celibacy and a deficit for Catholic high schools

By Brandon A. Evans

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

Here are some of the items found in the July 22, 1966, issue of *The Criterion*:

• **Pope makes appeal for airmen’s safety: Norms cited by pontiff in address**

“CASTELGANDOLFO, Italy—Pope Paul VI has made a direct and strongly worded appeal to the North Vietnamese government to give U.S. prisoners ‘safety and the treatment provided for by international norms.’ He asked that in every case where the terms of these norms may be obscure a ‘more favorable interpretation and application, which the sentiments of a generous and merciful humanity can suggest’ be given. The pope’s latest intervention on behalf of world peace came July 20 during his first weekly general audience since he moved from the Vatican to his summer villa here in the Alban hills. It followed by only several hours a French News Agency dispatch from Peking quoting North Vietnamese Ambassador Tran Tu Binh as declaring that captured U.S. pilots will be tried as war criminals since his government does not consider them prisoners of war under the terms of the Geneva Convention.”

• **Jesuit is named to WCC staff**

• **Priests, nuns aid: Church helps to ease Chicago race tension**

“CHICAGO—As the West Side of Chicago was

tormented by disturbances involving teenage gangs, the Catholic Church played an important role in restoring law and order. Immediately after the disturbances began [on July 13] priests and Sisters in the area took to the streets urging people to return to their homes and keep calm. On Friday morning, three days after the outbreak started, Dr. Martin Luther King, Jr., of the Southern Christian Leadership Conference, called an emergency meeting at the Palmer House Hotel of about 100 prominent representatives of government, the Church, business, labor, community organizations and news media. ... Catholic Archbishop John P. Cody was one of the main speakers.”

• **See joint research in theology**

• **Parish quotas listed: High school deficit tops \$400,000 mark**

“Marion County parishes will share a \$407,900 deficit in the operation of six Catholic high schools during the past school year, ending June 30.”

• **Novitiate to suspend operations**

• **Clinton parish burns \$200,000 mortgage**

• **Given top post at St. Vincent’s**

• **‘Silent and permissive’: Why the Dutch bishops are slow to act**

• **Father John Courtney Murray: Stresses the role of tradition in the workings of Vatican II**

• **Ann Elder teaching art at Barat College**

• **‘Summer Breeze’: Interfaith program high school prelude**

• **Urges GI recruitment for chaplain corps**

• **Teacher, student join cancer fight**

- **Christ the King wins CYO swim title**
- **Action is winding up in baseball, softball**
- **‘Time out’ program aids nuns**
- **Vatican daily hits bombing of Hanoi**
- **Holy Spirit Festival to lift the lid today**
- **Letter ‘suppressed’ in Spanish journal**
- **Archbishop rakes labor over coals**
- **Many Japanese are still bitter over A-bomb, Hoosier reports**

• **22 Providence nuns note golden jubilee**

• **Says clergy celibacy for Church to ‘judge’**

“UTRECHT, The Netherlands—While the Church can alter her laws concerning priestly celibacy from one era to another, it is for the Church herself and not individuals to be the judge, Cardinal Bernard Alfrink said here. Speaking at the ordination of 22 subdeacons, the archbishop of Utrecht said that ‘at this moment the Church asks her priests to accept celibacy of their own free will.’”



Read all of these stories from our July 22, 1966, issue by logging on to our archives at www.CriterionOnline.com. †

From the Editor Emeritus/John F. Fink

The Church rebounds: Pope Leo XIII's intellectualism

(Fourth in a series of columns)

I've noted several times in this series that the Catholic Church lost the Papal States when Italy took them over, and made Rome the capital of Italy in 1870. After that, for almost 59 years, from Sept. 20, 1870 until Feb. 11, 1929, no pope left the Vatican.



Beginning with Pope Pius IX, and through the papacies of Leo XIII, Pius X and Benedict XV, and part of Pius XI's, the popes considered themselves a "prisoner in the Vatican." They refused to leave the Vatican to keep from seeming to accept Italy's authority over Rome.

That means that those popes didn't travel to the pope's cathedral, St. John Lateran, or to Castel Gandolfo. But they also refused to appear in St. Peter's Square or in front of St. Peter's Basilica because the square was occupied by Italian troops.

Obviously, this was a low point for

the Church—one of many in its history. However, the popes were determined to exert their spiritual influence, even if they had lost their temporal holdings. As we saw in my last column, Pope Pius IX did that in part by defining the doctrine of the Immaculate Conception.

There were only two popes during the second half of the 19th century. Pius IX's papacy was the longest on record, from 1846 to 1878. That was followed by Pope Leo XIII from 1878 to 1903—the third longest, after St. John Paul II. He reigned until his death at age 93.

Leo XIII did his best to make the Church rebound from its low point. He did it by teaching. He issued 86 encyclicals, far more than any other pope. Eleven of them were on the rosary, earning him the name the "Rosary Pope," and he approved two new Marian scapulars.

He revitalized the teaching of St. Thomas Aquinas, which had fallen out of favor after the Age of Enlightenment in the 17th century. Pope Leo issued his encyclical "Aeterni Patris" in 1879, in which he wrote that all theologians should give pre-eminence to the teachings of the

theologian known as the Angelic Doctor.

He followed up his encyclical by naming St. Thomas Aquinas the patron of universities. One of his successors, Pope Pius XI, commanded that only Thomas's theology be taught in Catholic universities, and that was done for nearly 50 years.

Leo's most important encyclical, though, was probably "Rerum Novarum" ("On the Condition of Human Labor"), which he issued in 1891. It was the first of a long line of social justice encyclicals issued by his successors, and was the Church's response to the harsh conditions that accompanied the Industrial Revolution.

Pope Leo soundly rejected socialism and defended the right to own private property, but said that this right required just wages for workers, and he defended the right of workers to organize into unions. The encyclical introduced the concept of subsidiarity—that laws should go no further than necessary to remedy evils or remove dangers.

Leo's intellectual output helped the Church regain much of the prestige lost with the fall of the Papal States. †

Cornucopia/Cynthia Dewes

Hindsight may or may not prove to be the best road to travel

It seems that hindsight is always better than the reality of the moment. As time goes on, the decisions we make and the actions we take may seem kind of stupid or even just wrong. Or, happily, they may verify what we did or said.



That's because time gives us the opportunity to gain more information, or assess the situation more completely than we could at the time. Things that were going on that we were not aware of now cause us to rethink what we did. More evidence on a subject, pro or con, may bring us to entirely different conclusions than we did earlier.

We may come to regret how we viewed another person who we thought was, as they say, "behaving badly." Worse, we may have to regret how we treated them. We may wish we'd taken this road rather than the other, or had seized an opportunity we turned down.

Sometimes, we may remember when it's too late to heed the scriptural warning that God will not be outdone in generosity. We wish we'd given more to that special

collection, taken more time to listen to a person who was hurting, or put more food in the free pantry. We rue the extra six-pack we bought instead, for more reasons than one.

On the other hand, we may be satisfied with past choices. Perhaps we picked the right person to marry, and have lived happily ever after. Maybe we persevered through conflict at work, which resulted in a congenial workplace, much to our surprise. Maybe we suffered unpopularity with our teens by enforcing the rules, which resulted in their becoming stable, happy adults.

Some decisions may seem wrong in hindsight because the modern viewers were not alive at the time they happened, and they do not understand the reasoning or imperatives that drove them. One example is the decision to drop the atomic bombs on Japan at the end of World War II.

No amount of statistical evidence or moral disgust can mask the fact that everyone at the time considered it to be an act of self-defense. It was not motivated by revenge or expediency, or a desire to end the slaughter. Of course, all those factors were present, but the main feeling of the time was simply self-defense. Even though we were winning the war, we feared the

irrationality and barbarity of the Japanese hierarchy's stated intention to fight to the death—both theirs and ours.

So what can we do to avoid regretting the past, and being scolded by hindsight?

First, we should consider our motives. Are they worthy, moral, loving? If we do or say this thing, will it eventually help this person or organization or country to come closer to God? Are we sure we're not just punishing them?

Next, we should plan the best way to execute our actions. They must be non-judgmental, not rash or impulsive. And they should be delivered calmly and as kindly as possible. They must be explained, so that everyone understands that the goal is peace and harmony. We should pray always for God's guidance and for forgiveness when we get off track. We should reflect often on what we are doing, saying or even thinking.

We are all called to be saints. That's a hard goal to reach, for sure. But we should keep trying because we want the hindsight of our lives to be good.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

Coming of Age/Maria-Pia Negro Chin

Whether young or old, summer days are full of possibilities

Whether you are taking time off from school or a vacation from work, summer can be a chance to rest your body and soul, connect with others and recharge.



Summer in New York City is filled with groups of young people excited to visit the area, and make the most of their summer.

On a recent subway ride to Queens, I chatted with one of these groups. The teens came from Ohio, and the group leaders said they were spending four weeks in New York doing volunteer work with a Christian organization.

What a neat way to spend your summer! They intended to make the most out of their break, and helping others was a priority for them. Their focus was on others and on God, while having fun.

Talking to them made me think of how important it is to be intentional about your summer.

The plans you make and the steps you take to accomplish those plans can make the difference between a fulfilling summer, and a summer that feels wasted.

There are many ways to set your summer goals, but pursuing activities that focus on others while keeping a connection with God—like the teens in the subway—seems like a good start.

One way to spend your summer is creating memories with family and loved ones. Plan a road trip with friends; take advantage of museums, concerts or other opportunities offered in your town; exchange favorite books and talk about them over lunch; learn a new recipe and share a meal with a relative.

Spending time with your loved ones without talking about work or school is a good opportunity to connect. One summer, I took my grandma to the National Museum of the American Indian in Washington. She shared childhood stories we had never heard before, and she even recited a poem she had composed years ago.

This summer can also be a chance to help others. Though it might be late to sign up for a long-term service trip, there are still ways to serve others.

This includes volunteering at a soup kitchen or donating nonperishables to a food pantry, keeping water bottles to pass out to people in need, giving away gently worn clothes you don't need,

volunteering at a homeless shelter or keeping a list of local shelters to pass out to homeless people.

There are many ways to give of your time and resources to help others. Here are 50 ways to perform corporal works of mercy: <http://bit.ly/28QHIn>. Contact nonprofits in your area and the local Catholic Charities office to see how you can help.

Summer can also be a chance to rekindle your relationship with God. Ways to do this can range from reading the Bible, doing "mini pilgrimages" to nearby churches, going to a retreat or day of recollection, or even just going to the park and being thankful for the beauty of God's creation.

Finally, this summer can be an opportunity to reset and refocus your intentions and energies. Ask the Holy Spirit for guidance. Pull out your New Year's resolutions and take stock of the goals you wrote. It is not too late to pursue them. Your "summer bucket list" can set the tone for the rest of the year.

Each summer day is full of possibilities. Make the most of each day!

(Maria-Pia Negro Chin writes for Catholic News Service.) †

Looking Around/

Fr. William Byron, S.J.

Remembering Elie Wiesel and remembering the unborn

Elie Wiesel, Holocaust survivor and eloquent witness who kept alive the memory of the extermination of 6 million Jews



by the Nazis during World War II, died on July 2 at age 87. His mission in life was to preserve the memory of the Holocaust, and to speak out against forgetfulness and violence.

In accepting the Nobel Peace Prize in 1986, Wiesel said, "Human rights are being violated on every continent. More people are oppressed than free. How can one not be sensitive to their plight? Human suffering anywhere concerns men and women everywhere. ... Violence is not the answer. Terrorism is the most dangerous of answers."

He denounced silence as complicity and forgetfulness as betrayal. And speaking to all the living he said, "Our lives no longer belong to us alone; they belong to all those who need us desperately."

Who needs us the most? That's a fair question. It needs to be asked by all who fear being complicit by being silent, and want to avoid forgetfulness of past evil in order to fend off future evil.

Another way of asking that question is: Where is protection needed most?

Human life, both born and unborn, is surely in need of protection. We need protection from disease. Our physical environment needs protection. Our property needs protection and so does our country. Our minds need protection from both ignorance and falsehood.

And, if truth be told, we have to admit the need for protection from ourselves—our inner demons, selfish ambitions and desires to dominate and accumulate.

Where is help needed the most? Here you have to look at those who cannot help themselves. This means the poor, the elderly, the weak, those who are in any way vulnerable; and here again, this search has to begin with the unborn, by definition totally helpless.

Silence is not helpful to the unborn; neither is forgetfulness. But if you are going to speak out, where do you say what must be said? And if you want not to forget, who is it that you want to remember?

For openers, try to remember yourself. You began, as they say, as a gleam in your father's eye. You then became an embryo, a being on its way to becoming a fully grown human person.

Think now of all those embryos waiting to be born, especially those who might not make it because of a mother's decision to have an abortion. Since *Roe v. Wade* in 1973, the law gives her that legal right.

How would you speak out? Begin first by thinking of how to speak to and support a woman in a crisis pregnancy, and then later work at a broader level to change the law.

And where do you say what must be said? Say it first in your families, then in schools and anywhere people gather to think, pray and decide what's best for the human community.

Try to become comfortable in speaking up and in refusing to forget. Remember what Elie Wiesel said: "Our lives no longer belong to us alone; they belong to all those who need us desperately."

Quiet reflection on the desperate needs of our time will bring you into contact with human persons—born and unborn—frightened, hungry, poor, uneducated or insecure. If they can't count on you, where can they turn?

(Jesuit Father William J. Byron is university professor of business and society at St. Joseph's University in Philadelphia. E-mail him at wbyron@sju.edu.) †

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

Sunday Readings

Sunday, July 24, 2016

- Genesis 18:20-32
- Colossians 2:12-14
- Luke 11:1-13

The Book of Genesis is the source of this weekend's first story. As with other passages in this marvelously profound religious book, the story of Sodom and Gomorrah sadly so often is overwhelmed by arguments about where these cities actually were in Middle Eastern geography millennia ago, or even if they existed.



All this debate is unfortunate, even if at times it is fascinating, because it completely sweeps by the religious truths that, after all, are what Genesis is all about.

In this reading, Abraham, regarded as the father of the Hebrew race, converses with God.

The topic is the vice in the two cities of Sodom and Gomorrah. God, wholly just, insists that this vice will result in a divine retribution on the people of these cities. Abraham pleads instead for divine mercy. The conversation can be taken as a bargaining process. Abraham asks that the hurdle be lowered. God agrees. Then Abraham asks for a further lowering. God agrees, and so on.

The two important points in this passage are, first, that humans create their own doom. It stands to reason. Look at the despair war brings upon affected populations. Look at the heartbreak that sin brings upon people and upon relationships.

Abraham realizes the deadly effects of human decisions, such as the decisions leading to immorality in these cities. Nevertheless, he asks God for mercy, but beyond mercy, he asks God for life.

God hears Abraham, and he extends his mercy. This is the second, and most consoling, point.

For its second reading, the Church presents a reading from St. Paul's Epistle to the Colossians. The Christians of Colossae were no different from other

Christians in the Roman Empire's Mediterranean world in the first century.

To them, the Christian faith was new. In the face of such an overwhelming pagan culture, following this faith was a challenge indeed.

Encouraging them, Paul reminds the Colossian Christians that they died in Christ to the culture and to their own instincts. Baptism drowned their sins and their weakness before the pressures of their surroundings and of their nature. In baptism, they died, but they also rose to life in Christ with its promise of eternity and strength.

St. Luke's Gospel supplies us with the last reading. It is the beautiful revelation of the Lord's Prayer. No prayer is more loved by Christians, now and throughout Christian history. Each verse is powerfully and profoundly expressive. The first verse is especially telling, setting the stage for all the others. Jesus tells the disciples to address God as "Father", not as king, ruler, judge, or creator. It establishes the believer's relation with God.

The second part of the reading is reassuring. Jesus insists that God's door is never closed. God always hears the appeals of people. Loving people with an infinite love, God will give them life. He even gives life to sinners, if they repent and turn to God in love.

Reflection

The reading from Genesis, and the reading from Luke, call us to approach God in full confidence that our pleas will be heard. It is particularly comforting when we turn to God after sinning. If we reject our sins, and instead turn to God, our sins will be forgiven.

It is all a beautiful thought, but the Christians of Colossae give us evidence, as if we need any, that our instincts and all around us can be very difficult to overcome.

Nevertheless, we can overcome sin and all that brings sin. Why? If we are sincere as believers, Christ will be in us with strength, insight and power. He will show us the way. He will sustain us. He will take us to the very place of God. He will keep us safe forever. †

Daily Readings

Monday, July 25

St. James, Apostle
2 Corinthians 4:7-15
Psalm 126:1b-6
Matthew 20:20-28

Tuesday, July 26

Sts. Joachim and Anne, parents of the Blessed Virgin Mary
Jeremiah 14:17-22
Psalm 79:8-9, 11, 13
Matthew 13:36-43

Wednesday, July 27

Jeremiah 15:10, 16-21
Psalm 59:2-4, 10-11, 17-18
Matthew 13:44-46

Thursday, July 28

Jeremiah 18:1-6
Psalm 146:1b-6b
Matthew 13:47-53

Friday, July 29

St. Martha
Jeremiah 26:1-9
Psalm 69:5, 8-10, 14
John 11:19-27
or Luke 10:38-42

Saturday, July 30

St. Peter Chrysologus, bishop and doctor of the Church
Jeremiah 26:11-16, 24
Psalm 69:15-16, 30-31, 33-34
Matthew 14:1-12

Sunday, July 31

Eighteenth Sunday in Ordinary Time
Ecclesiastes 1:2, 2:21-23
Psalm 90:3-6, 12-14, 17
Colossians 3:1-5, 9-11
Luke 12:13-21

Question Corner/Fr. Kenneth Doyle

The Church offers prayers that free dying people from punishments in purgatory

Q As I understand purgatory, it is a place where a cleansing is



done, even if we have received the sacrament of anointing of the sick and/or made a good confession and had our sins absolved before death.

My question is this: On the day Jesus was crucified, he told

the good thief, "Today you will be with me in paradise" (Lk 23:43). So are we to assume that no cleansing in purgatory was required for him? And if that's the case, why not? (Pennsylvania)

A Your understanding of purgatory is correct. It has been a clear and consistent belief of the Church, as stated in the *Catechism of the Catholic Church*, that "all who die in God's grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven" (#1030).

What we don't know, of course, is just what this transitional state consists of. How long it lasts, whether it might even be instantaneous and what it feels like are questions beyond our reckoning so long as we are still on this side of eternity.

What needs to be factored in, too—and some might be unaware of this—is a prayer called the "Apostolic Pardon." This prayer of blessing is customarily administered by a priest when someone is close to death and follows the anointing of the sick and, if possible, the sacraments of penance and the Eucharist as viaticum, bread for the journey.

In this prayer, the priest says, "Through the holy mysteries of our redemption, may almighty God release you from all punishments in this life and in the life to come. May he open to you the gates of paradise and welcome you to everlasting joy."

And even if a priest is unavailable, the Church provides in the *Handbook of Indulgences* that a dying person who is rightly disposed and has prayed regularly during life may be granted this same plenary indulgence (#28).

So to me, it's quite reasonable that Jesus could have absolved the repentant thief of both sin and of punishment. If a

priest can do it, why not Christ?

Q We just learned that a close family member will be getting married next year during Lent. We, of course, are excited about the couple's pending nuptials, but we thought that the Church ordinarily did not allow weddings during Lent. Since they are getting married in another Midwestern state, it seems that the particular Church there must permit the practice. Does each diocese make its own decision on this issue? (Indiana)

A I have heard that there are parishes or even dioceses that discourage the celebration of marriages during Lent, but there is actually no universal rule of the Church that would ban them.

I would even argue that it would be a violation of canon law to rule out Lenten weddings altogether based on Canon 843, Paragraph 1, which states that Catholics cannot be denied the sacraments if they ask for them and are properly disposed.

In 1988, the Vatican's Congregation for Divine Worship and the Discipline of the Sacraments did rule that weddings may not take place on Good Friday or Holy Saturday, but those are the only days so indicated.

Liturgical guidelines of the Church do indicate, though, that if weddings are held during Lent both music and church decorations should be less lavish, in keeping with the penitential nature of the season.

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

My Journey to God



Speech

By Janet Schnorr Tosick

Come into my heart, Lord
so I may seek
loving phrases in my speech.
Words tumble out as I talk
sometimes without a thought.
If I fail at speech,
I pray You will teach
me kind words to speak.
And when heart and thoughts
blend together
I realize listening in silence
is so much better.

(Janet Schnorr Tosick is a member of St. Michael Parish in Greenfield. Mary Peach listens to a resident at the Golden Living Center nursing home in Greenfield on June 19, 2013. The visit to the nursing home was one of four service opportunities for participants at the "Girls Getaway" three-day service camp offered through the Challenge program at St. Michael Parish in Greenfield.)
(File photo by Natalie Hofer)

Readers may submit prose or poetry for faith column

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

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

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

Rest in peace

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

BECKLEY, Deborah, 65, St. John the Apostle, Bloomington, July 2. Wife of Dale Beckley. Mother of Denise, Chris and Joe Beckley. Sister of Paula Sandlin. Grandmother of two.

CHINN, Beverly, 69, St. John the Apostle, Bloomington, June 27. Mother of Cheryl Hunter, Sheila, Scott, Warren and William Chinn. Sister of Brian and Robert Doyle. Grandmother of 14. Great-grandmother of 16.

COMMONS, Charles R., 71, St. Barnabas, Indianapolis, July 9. Father of DeeAnn Commons.

FITZGERALD-HULLMEYER, Kayla R., 25, St. Louis, Batesville, July 8. Wife of Tyler Hullemeier. Mother of Zoey Hullemeier. Daughter of Brent and Jackie Fitzgerald. Sister of Isabel and Miranda Fitzgerald. Granddaughter of Nancy Beckner, Gary Fitzgerald, Ralph and Rosie Wenning.

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

FRATTINI, Helen E., 95, St. Pius X, Indianapolis, June 20. Mother of Diane Tallmadge and Jim Frattini. Grandmother of five. Great-grandmother of four.

GEIGER, Imogene, 85, St. Mary, Navilleton, July 4. Mother of Theresa Bresnahan, Doretta Boone, Caroline Davison, Amy Eakins, Kathy

McAndrew, Barbara Osborn, Andy, Jim, Mike and Paul Geiger. Sister of William Carrico. Grandmother of 11. Great-grandmother of two.

KUHLMAN, Thomas H., 73, St. Gabriel, Connerville, July 7. Husband of Beth Kuhlman. Father of Amanda Long and Kevin Turley. Stepfather of Lynn Faw and Dan Burton. Brother of Pat Tressler and Richard Kuhlman. Grandfather of eight. Great-grandfather of two.

LINTZENICH, Thomas E., 64, Christ the King, Indianapolis, July 8. Husband of Theresa Lintzenich. Father of Clare Lintzenich.

MARTIN, Alma F., 88, St. Joseph, Corydon, July 12. Mother of Sarah Miller, Mary Shaw, Deborah Zinner, Michael and Steven Bush. Grandmother of three. Great-grandmother of two.

MCGINNIS, Mary M., 90, SS. Francis and Clare of Assisi, Greenwood, July 8. Wife of James McGinnis. Mother of Mary Kay Bishop, Gary, Greg and Kevin McGinnis. Grandmother of 11. Great-grandmother of 11.

MULLIN, Thelma, 83, Good Shepherd, Indianapolis, June 24. Mother of Maureen Reel, Theresa, James Jr. and Michael Mullin. Grandmother of five.

OEDING, Frederick, 77, St. John the Apostle, Bloomington, July 5. Husband of Sheila Oeding. Father of Melody Dennis, Pamela Easton, Catherine Entzian, Roxann Finch, Heidi Leisz, Jasmine Smithson, Brett and Brian Oeding. Grandfather of seven. Great-grandfather of four.

RIPPERGER, Harold, 78, St. Mary, Greensburg, July 10. Husband of Theresa Ripperger. Father of Julie Herbert, Mary



New shrine to St. John Paul II

Cardinal Adam J. Maida, retired archbishop of Detroit and the son of a Polish immigrant, blesses an image of Our Lady of Czestochowa in a new Detroit archdiocesan shrine dedicated to St. John Paul II at the Shrine Chapel of Our Lady of Orchard Lake, Mich., on June 22. (CNS photo/Dan Meloy, The Michigan Catholic)

Moore, Chad, John and Martin Ripperger. Brother of Virginia Biddle, Beverly Chicchelly and Edwin Ripperger. Grandfather of 13. Great-grandfather of six.

ROBBINS, Mary F. (Granato), 97, St. Vincent de Paul, Bedford, June 30. Mother of Michael and Patrick Robbins. Grandmother of five. Great-grandmother of five.

SHOEMAKER, Marilyn, 77, St. Mary, Richmond, July 5. Mother of Marianne Kuntz, Jeff, Rick and Ron Shoemaker. Grandmother of three. Great-grandmother of two.

SPENCER, Michael A., 64, St. Bartholomew, Columbus, July 6. Husband of Nydia Spencer. Father of Michael Spencer and Michael Eusebio. Son of Arlene Spencer. Brother of Patricia Halliday, Nora John and Andrew Spencer. Grandfather of one.

TREADWAY, Homer L., 85, St. Ambrose, Seymour, July 10. Husband of Helen Treadway. Father of Laverne Carr, Linda Melloncamp and Brad Treadway. Grandfather of six. Great-grandfather of four.

UNDERWOOD, Camille J. (Godsey), 71, St. Vincent de Paul, Bedford, June 27. Wife of Dale Underwood. Mother of Emily Nikirk and Steve Underwood. Sister of Dr. Philip Godsey. Grandmother of seven. Great-grandmother of five.

WEISS, Winifred, 84, St. Mary, Richmond, July 8. Mother of Lea Crabtree, Debbie Gwaltney, Christopher, Frederick, Leo and Roderick Weiss. Grandmother of six. Great-grandmother of three.

WERNER, Marcia L., 79, St. Louis, Batesville, July 3.

Mother of Michele Meer, Melvin and Myron Werner. Sister of Mark Prickel. Grandmother of nine. Great-grandmother of one.

ZWAHLEN, Jr., Albert, 88, St. Peter, Harrison County, July 10. Father of Theresa Bibb, Charlotte Trobaugh, William Sims, E. Patrick and John Zwahlen. Brother of Dorothy Alberg and Carolyn Boody. Grandfather of 19. Great-grandfather of eight. †

Berniece Banet, mother of Father Stephen Banet, died on July 5 at the Villa of Guerin Woods in Georgetown

Berniece (Schmidt) Banet, the mother of Father Stephen Banet, pastor of St. Jude Parish in Indianapolis, died on July 5 at the Villa of Guerin Woods in Georgetown. She was 90.

The Mass of Christian Burial was celebrated on July 11 at St. Mary-of-the-Knobs Church in Floyd County. Burial followed in the parish cemetery.

Berniece Banet was born on Nov. 16, 1925, in Floyd County. She attended New Albany High School in New Albany and lived

her whole life in nearby Floyds Knobs.

On May 17, 1947, at St. Mary-of-the-Knobs Church in Floyd County, Banet married her husband, Odell Banet, who preceded her in death. They were married for 63 years.

She is survived by her children Joan Endris, Theresa Getrost, Michael, Paul, Ralph and Father Stephen Banet. She was the grandmother of 18 and great-grandmother of 23.

Along with being a homemaker, Banet worked for nearly

20 years at B&G Market, a grocery store in Floyds Knobs that her family co-owned. After it closed, she volunteered at Floyd Memorial Hospital in New Albany and at the St. Vincent de Paul Soup Kitchen in Louisville, Ky., for more than 25 years.

A prayerful woman, Banet went to Mass daily until she moved into an assisted living facility six years ago where she still prayed the rosary daily and took part in other devotional prayers. She also in the past took Communion to the homebound and assisted with funeral meals at St. Mary-of-the-Knobs Parish.

She loved her family very much, and always felt that God had blessed her through her family. She was also appreciative, even in her final days, of those who cared for her.

Memorial gifts may be sent to Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad, IN 47577. †

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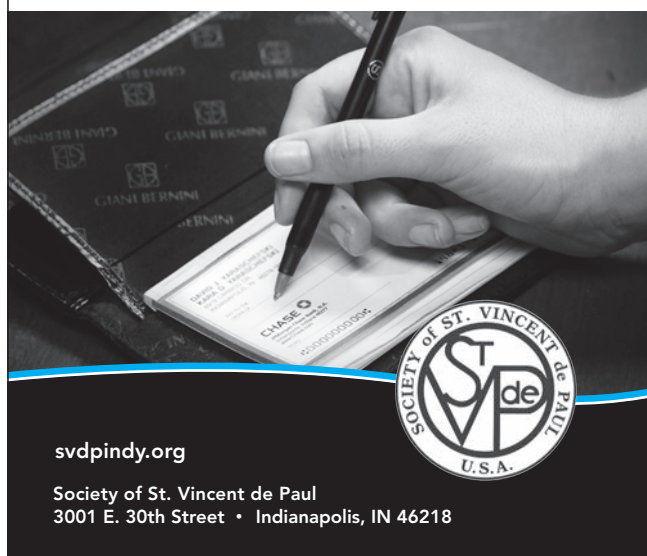
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Serra Club vocations essay

Priest shows 'God's unending love and mercy' in confession

By Mike Rushka

Special to *The Criterion*

I've noticed a considerable number of people have a notion that a recipe for God exists. They expect to check off a list of prayerful tasks, and then feel a "faith high" as their relationship with Christ falls perfectly into place.



Mike Rushka

Unfortunately, I often fall into this category of believers. In my pride, I forget about my sin and assume all I have to do is say a few prayers each day, forget about my morality, and I'm on my way to sainthood. I wish this simple "get faith quick" method was a reality, but this isn't the case.

A couple weeks ago, one of my buddies explained to me the origin of the word "Israel" in the Old Testament. He described to me the patriarch Jacob's wrestling match with one of God's angels, and connected Jacob's struggle with the divine to our own conflicts with grace.

My friend's insight opened my eyes to the true nature of humanity's relationship with God. Along with every being who has fallen from grace, I constantly wrestle with God. Just like any teenager who sometimes disobeys a parent, I occasionally become upset and frustrated with the Lord. Fortunately, God always fights back with his unbounded mercy.

Mercy didn't seem to click in my head until I met Father Todd Riebe one warm, spring day last year. I was on my way home to the south side of Indianapolis after a volleyball tournament in Muncie.

Gazing out the car window, watching rows of corn sprouts fly by, my mind began to wander through my relationship with God. Suddenly, I realized I hadn't been to the sacrament of reconciliation in about six months.

Bored after a long day at my tournament, I decided to look up confession times for parishes on the way home. St. Mark the Evangelist happened to offer confession at about the same time I would be getting back to the south side. I ended up arriving at St. Mark with plenty of time to spare.

I'm usually not nervous before going to reconciliation, but this day was different. Here I was, strolling into an

unfamiliar parish in a sweaty volleyball warmup suit. However, my anxiety faded the moment I walked into the confessional and heard Father Todd's soothing, "Welcome! Welcome!" as I sat down with him.

At first, I was taken aback by his unique enthusiasm for this sacrament, but as he rambled for no less than 10 minutes on God's unending love and mercy I felt an overwhelming sense of peace. I finally realized God never turns his back on us, no matter how awful we think our sins are.

A year later, I still meet with Father Todd regularly for reconciliation. In the midst of my stressful teenage life, I take solace in Father Todd's gentle reminders of God's overflowing mercy in my life. To me, Christ called Father Todd not only to become a priest but also a wrestler, fighting to let God's mercy be known to every sinner.

(Mike and his parents, John and Karen Rushka, are members of St. Barnabas Parish in Indianapolis. He completed the 12th grade at Cathedral High School in Indianapolis last spring, and is the 12th-grade division winner in the Indianapolis Serra Club's 2016 John D. Kelley Vocations Essay Contest.) †

University president defends Catholic hiring for Catholic identity

NAPA, Calif. (CNS)—A majority of a university's faculty "must be Catholic" for a university to be Catholic, said the president of The Catholic University of America in Washington in a speech in Napa.



John Garvey

"I want to make one point. Building a Catholic university is not a complicated thing," John Garvey said on July 7 during the Napa Institute's annual conference, held on July 6-10. "The plan was laid out in 1990 by St. John Paul in the apostolic constitution 'Ex Corde Ecclesiae,' a document that runs about 50 pages.

"But the kernel of the argument is in four short lines near the end. St. John Paul says for a university to be Catholic a majority of its faculty must be Catholic," Garvey said.

"He did not say he and the other bishops should superintend the Catholic character of a Catholic university," Garvey said.

That was the pontiff's "way of saying bishops are not academics," he continued. "We don't know how to build university faculties. The only thing we insist on is that you choose Catholics to do it. This is, as I say, a fairly simple

plan. If the university follows it, the university will be Catholic. If it doesn't, it won't."

In the introduction to the apostolic constitution on the Catholic university, St. John Paul II states: "A Catholic university's privileged task is 'to unite existentially by intellectual effort two orders of reality that too frequently tend to be placed in opposition as though they were antithetical: the search for truth, and the certainty of already knowing the fount of truth.'"

Garvey said that requiring commitment by faculty and administrators to a Catholic intellectual tradition and culture is not in opposition to academic freedom.

"The defense of originality does not demand the rejection of orthodoxy," Garvey said, although there is "resistance in the academy" or university establishment to that idea.

The Catholic University of America is the only pontifical university in the U.S. Three popes have visited the school—St. John Paul in 1979, Pope Benedict XVI in 2008, and Pope Francis last September, when he canonized St. Junipero Serra during an outdoor Mass at the Basilica of the National Shrine of the Immaculate Conception right next to Catholic University. The Mass was on the east portico of the national shrine with the congregation gathered on the university grounds.

"Building a Catholic university, building a Catholic

faculty is not tribalism," Garvey said. "It is a recognition that in order to create a distinctive Catholic intellectual culture we need to build an intellectual community that is committed to our Catholic worldview. A shared commitment to Catholic ideas about creation, and providence of human beings, and human beings made in the image of God will spur creativity and the development of a culture that expresses those ideas.

"We can't predict exactly what sort of culture such a community would produce," Garvey said. "History suggests it will be something distinctive and wonderful."

The Napa Institute was created in response to "a growing trend toward secularization in American culture, with Catholics facing dwindling relevance, threatening their ability to be heard."

Its mission statement says: "By leading participants to a deeper understanding of the truth behind the faith, the Napa Institute emboldens Catholics to live and defend their faith with a peaceful confidence that is borne out of solid formation, fellowship and spiritual enrichment."

Besides Garvey, this year's conference included as speakers New York Cardinal Timothy M. Dolan, Princeton University scholar Robert George, former Republican presidential candidate Carly Fiorina and Archbishop Bernardito Auza, the Vatican's permanent observer to the United Nations. †

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Communications 'the ministry of my priesthood,' says retiring editor

NASHVILLE, Tenn. (CNS)—Throughout his life, Msgr. Owen Campion has had a fascination with words.

That fascination led him into the Catholic media as a reporter, writer and editor, a mentor to Catholic journalists, and as a liaison between the Vatican and Catholic media around the world.

"It's been the ministry of my priesthood," said Msgr. Campion, a native of Nashville and a priest of the Diocese of Nashville for 50 years.

That ministry wound to a close on June 30, when his retirement as associate publisher of *Our Sunday Visitor*, based in Huntington, Ind., and as editor of *The Priest* magazine, where he has worked since 1988, became official. He called his work at *Our Sunday Visitor*, and the view of the Catholic Church in America it has provided him, "very fascinating."

For years, Msgr. Campion has also written a weekly "Sunday Readings" column reflecting on the upcoming weekend Masses' Scripture passages for many diocesan newspapers, including *The Criterion*. He will retire from that ministry in September.

Msgr. Campion's path to journalism began as a youth. The Dominican Sisters of St. Cecilia who were his elementary school teachers "taught me how to use the English language. ... That's where I learned to love words," he told the *Tennessee Register*, Nashville's diocesan newspaper.

His interest continued at Father Ryan High School in Nashville, where he was editor of the school newspaper and yearbook, and in college as a seminarian.

He was ordained on May 21, 1966, and as a young priest serving in east Tennessee began working for the *Tennessee Register*.

At the time, the Nashville Diocese covered the entire state, and the *Register* had a representative in each division—east, middle and west Tennessee—to collect news and write stories. (The Memphis and Knoxville dioceses were created in 1971 and 1988, respectively.)

The Catholic Church and American society were undergoing huge changes. The *Register's* editor, Joe Sweat, asked Msgr. Campion to write stories and analyses about the changes happening in the Church in the wake of the Second Vatican Council.

Nashville's bishop at the time, Bishop Joseph A. Durick, wanted his diocesan newspaper to approach the news in the fashion of a secular newspaper, Msgr. Campion said. "Bishop Durick saw the mission [of the paper] ... not as his mouthpiece, but he saw it as a mirror of life in the diocese and life in the modern Church," he said. "He wanted to give [readers] an idea ... of what was going on that was important."

That included not only developments in the Church, but also the civil rights movement. Bishop Durick was among the most prominent Catholic leaders in the civil rights movement nationally, and his vocal support for the movement was often met with opposition from his own flock.

Sometimes the paper's "whole op-ed page would be letters," Msgr. Campion recalled. "Some of the letters would be quite critical of him."

Bishop Durick believed Catholics had a right to express themselves in the diocesan newspaper, even if they were critical of him, the priest said. "That was the general philosophy of the Catholic press nationally at that time."

During the Vietnam War, he said, Bishop Durick "wanted editorials to be very strong and to the point, and illuminating and advocating for these positions the American Church was taking," Msgr. Campion said. "He was never out of step with the other bishops or the Holy See."

Another of Bishop Durick's interests was ecumenism, and Msgr. Campion, who succeeded Sweat as the *Register's* editor in 1971, covered that issue as well.

As a young editor, he found support from friends in the secular press, as well as the Catholic press. He became active in the Catholic Press Association (CPA), which he served in several roles, including as president from 1984 to 1986. In 1988, he left the *Register* and Nashville for *Our Sunday Visitor*.

In 1989, Pope John Paul II appointed him as



Above, Msgr. Owen Campion, left, a priest of the Diocese of Nashville, Tenn., for 50 years, laughs with Cardinal Edwin F. O'Brien, then archbishop of Baltimore, before a 2009 Mass at St. Mary's Seminary and University at Roland Park in Baltimore. (CNS photo/Rick Musacchio, Tennessee Register)

Left, Msgr. Owen Campion, right, a priest of the Diocese of Nashville for 50 years, is seen at the 1986 Catholic Press Association convention in Chicago with the future Cardinal John P. Foley, who was editor of the Philadelphia archdiocesan newspaper. (CNS photo/courtesy Tennessee Register)

ecclesiastical adviser to the International Catholic Union of the Press, or UCIP, which at that time was the official, worldwide organization of Catholic publishers and journalists.

One of his first missions was helping the Catholic Church in Eastern Europe establish newspapers after the fall of communism.

"Communism had dealt a terrific blow to the Church," Msgr. Campion said. Bishops in Eastern Europe wanted to revive Catholic communications, but "they didn't know whom to turn to, what to do. So much time had elapsed ... since the Church had been able to speak in public."

Working with the CPA and the U.S. Conference of Catholic Bishops, Msgr. Campion organized teams of U.S. editors to travel abroad to lead workshops on how to operate a diocesan newspaper.

"Somebody would talk about writing feature stories. Somebody else would talk about boosting circulation. Somebody else would talk about advertising," said Msgr. Campion, who noted that during one year he was in Poland five times.

He traveled to Latin America and later Hong Kong on behalf of UCIP. From Hong Kong, he branched out to other places in Asia.

His term with UCIP ended in 1998 after nine years. In 2000, Pope John Paul designated him as a member of the Synod of Bishops for the Americas, and he addressed the synod on communication issues.

During the synod, he was invited twice to be part of a group of people dining with the pope. "It was very thrilling of course, but also revealing because you could see him in another context," Msgr. Campion said. "I never

knew he was so witty, for one. And I never knew how utterly aware of the world's geography he was."

The pope would always break the ice at the dinners by going around the table asking each person who they were and where they were from, Msgr. Campion said. The pope would ask detailed questions about each person demonstrating a deep familiarity with their home countries, he said.

When told Msgr. Campion was from Tennessee, the pope asked "Nashville or Memphis?"

"I said 'Nashville.' He mimed playing the guitar and said, 'You play the guitar then.' I said, No Holy Father, I only listen."

"By the time dessert was served, everybody was laughing and talking, and he was in the middle of us," Msgr. Campion said. "You kind of felt like you were with your uncle."

From 2006 to 2012, Msgr. Campion served on the Pontifical Council for Social Communications, whose 50 members from around the world consulted with the Vatican about mass communications.

Catholic media is facing challenges related to the declining influence of the Catholic Church—and religion in general—in Western societies, and the fracturing of media as social media platforms continue to multiply, making it harder to reach a broad swath of the people, Msgr. Campion said.

Msgr. Campion's own vocation was inspired by the priests who were his teachers at Father Ryan. His heroes in his teenage years "were not athletes and movie stars," he said, but those priests, who "always were there for me." †

Pope Francis picks U.S. consultant Kim Daniels for communications body

VATICAN CITY (CNS)—More than a year after he established the Secretariat for Communications, Pope Francis named 16 new members to the body whose aim is to coordinate and streamline the Holy See's multiple communications outlets.



Kim Daniels

While the majority of the six cardinals, seven bishops and three laypeople he appointed are from Europe, the new members include U.S. communications consultant Kim Daniels and Mexican-born psychologist Leticia Soberon. Irish Archbishop Diarmuid Martin of Dublin was also named a member.

Daniels is an attorney specializing in religious liberty and pro-life

issues. She is a former spokeswoman for the president of the U.S. Conference of Catholic Bishops and consultant on the bishops' ad hoc Committee for Religious Liberty. She was a founder and director of Catholic Voices USA.

Soberon is a licensed psychologist and professor in communication and religion in the digital era based in Spain. She was one of the founders and the chief content officer of dontknow.net, a website devoted to exploring ethical, moral and religious questions. She also helped coordinate the network RIAL, a website to inform and platform to help bishops in Latin America communicate.

Markus Schachter, a German professor of media ethics at the Jesuit-run Munich School of Philosophy and former director general of the German public television channel ZDF, also was appointed.

The Vatican made the announcement on July 13. The new members include cardinals from Lebanon, Kenya,

Haiti, Myanmar and two curial cardinals. U.S.-born Archbishop Gintaras Grusas of Vilnius, Lithuania, is also a member.

Pope Francis established the secretariat in June 2015, after a period of study by an ad hoc commission and recommendations from the global management-consulting firm McKinsey & Company.

The "reorganization," the pope wrote, "must proceed decisively toward integration and a unified management," so that "the communication system of the Holy See will respond in an ever more efficacious manner to the needs of the mission of the Church," especially in today's digital world.

The secretariat's responsibility includes coordinating the work of the Vatican website, Vatican Television Center, Vatican Radio, the Vatican newspaper and the Vatican press office. †