



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



'It's a pure, honest joy'

Camaraderie, friendship are at heart of SPRED summer retreat, page 9.

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Pope's appeal for peace in Iraq: 'Stop these crimes'

VATICAN CITY (CNS)—Pope Francis condemned the actions of Islamic State militants in Iraq, saying that persecuting Christians and other minorities "seriously offends God and seriously offends humanity."



Pope Francis

"One cannot generate hatred in God's name," he said on Aug. 10. "One cannot make war in God's name!"

After reciting the Angelus, Pope Francis asked tens of thousands of people gathered in St. Peter's Square to join him for a moment of silent prayer for peace in Iraq, and for the tens of thousands of people

forced from their homes in northeastern Iraq as fighters from the Islamic State tried to increase the

territory under their control.

"The news from Iraq leaves us incredulous and appalled," Pope Francis said. "Thousands of people, including many Christians, have been chased from their homes in a brutal way; children die of thirst and hunger during the flight; women are kidnapped; people are massacred; violence of every kind; destruction everywhere."

The pope also used Twitter to appeal for peace and for the protection of innocent civilians. Instead of one daily general message about faith on his @Pontifex account, Pope Francis sent three tweets each day on Aug. 8-10 urging people to join him in prayer.

At the Angelus, he also called on the international community and Iraq's beleaguered government to "stop these crimes" and reestablish law and order.

Pope Francis thanked "those who, with courage, are bringing aid to these brothers and sisters of ours" and told people he was sending Cardinal Fernando Filoni as his

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Treasuring the gift of one another



Four Catholic teachers from Indianapolis traveled overseas this summer to lead a workshop for teachers in the African country of Uganda. Erin Ancelet, left, Lynn Baumann, Sharon Ancelet and Nancy Meyer made the three-week journey in July. (Photo by John Shaughnessy)

Sister's ultimatum leads to memorable experience in Africa for Catholic teachers

By John Shaughnessy

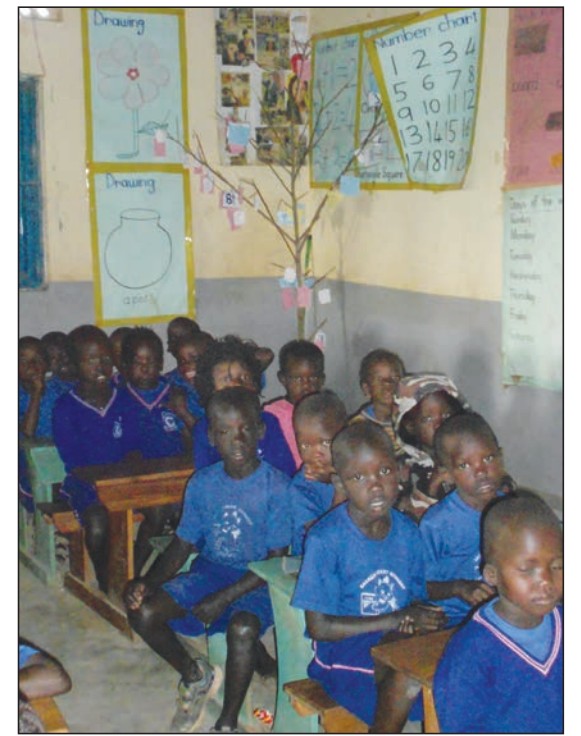
The stories of how the four Catholic teachers from Indianapolis were serenaded and given flowers by admirers in the African country of Uganda will come later.

Yet right now, Nancy Meyer is sharing the smile-worthy story of how the teachers' journey this summer began with an ultimatum from one sister to another.

Ever since her older sister—Sherry Meyer—moved to Uganda in 1991

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Right, children in schools in Uganda often have to share desks in classrooms that can exceed more than 100 students. (Submitted photo)



Caritas official: Emotional toll in Gaza is worse than conflict's physical damage

AMMAN, Jordan (CNS)—The head of Caritas in Jerusalem expressed grave concern for the Gaza Strip's residents with fighting once again erupting between Israel and Hamas.

Father Raed Abusahlia, president of Caritas Jerusalem, said the physical damage caused by the intensive aerial bombardments of Gaza's decrepit infrastructure will require years of rebuilding, but he said the spiritual and emotional impact of the death and destruction will take much longer to heal.

"I am very angry and surprised that they renewed the fighting. One month was more than enough. We hope it will end," Father Abusahlia told Catholic News Service in a phone interview from Jerusalem on Aug. 8. He said humanitarian organizations were only just beginning to reach people desperately in need of aid, water, food and shelter during a 72-hour cease-fire in early August.

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Palestinians sit outside their destroyed house in Gaza, which witnesses said was hit by heavy Israeli shelling and air strikes during an offensive on Aug. 7. Father Raed Abusahlia, president of Caritas Jerusalem, which is operating in Gaza, has expressed grave concern for the coastal strip's residents with fighting once again erupting between Israel and Hamas. (CNS photo/Mohammed Salem, Reuters)

TEACHERS

continued from page 1

to serve as a lay missionary in the Diocese of Arua, Nancy Meyer had traveled five times to visit her. But she drew a line in the sand after her visit in 2010.

"I had always enjoyed going and visiting, but I had seen the area. So I told Sherry, 'I'm not coming back until you give me something to do,'" Nancy recalls with a smile.

That's when Sherry issued her own challenge to Nancy.

"Sub-Saharan Africa is among the poorest places in the world," Sherry says. "Visitors find it difficult to come and not help in some way. I understand this desire, but the practicalities of making it work are daunting. Language and cultural differences make short-term interventions difficult to pull off. I did a lot of thinking and consulting and finally proposed that Nancy consider putting together a workshop, inviting other teachers to join her and raising the money needed to fund the workshop."

It all sounded good to Nancy, except for one concern.

Facing challenges at every turn

Nancy has never been comfortable about fundraising. So she enlisted the help of her longtime friend and fellow teacher, Sharon Ancelet. The two 1970 graduates of Roncalli High School in Indianapolis developed a plan to raise \$3,600—\$60 each for the 60 African teachers who couldn't afford to attend the workshop otherwise.

Along the way, they also enlisted two more teachers to help with the fundraising and the workshop, both with family ties. Nancy's and Sherry's sister, Lynn Baumann, joined the team. So did Sharon's daughter, Erin Ancelet.

Together, they represent about 120 years of teaching. Together, they raised more than \$6,000. Together, they made their journey to Uganda for three weeks during July. They also shared a common impression when they saw firsthand the shocking conditions that their African counterparts face as they teach.

"There were more than 100 children in a class, and the only supplies they had were a chalkboard and chalk," recalls Sharon Ancelet, a member of St. Francis and Clare of Assisi Parish in Greenwood and a master teacher in the Perry Township Schools system.

"They had nothing—no technology and no glass in the windows of the classrooms," says Erin Ancelet, a member of St. Francis and Clare Parish who teaches at Southport High School.

The four Indianapolis teachers were

also stunned that the 60 teachers at the workshop had not been paid for the past three months. The sense of "How do they teach under these conditions?" led to one more reality that shocked them.

"They never complained," says Nancy Meyer, a member of St. Barnabas Parish in Indianapolis who is a third-grade teacher at St. Jude School in Indianapolis. "They seemed very serious and excited about teaching."

The African teachers were also excited about the weeklong workshop.

"Our focus was to give them the 'best practices' they could use, that could really be useful," says Baumann, a member of St. Roch Parish in Indianapolis who teaches kindergarten in the Indianapolis Public Schools system. "We talked about using peer modeling—putting brighter students with a student who was struggling. That surprised them."

Sharon Ancelet adds, "We were teaching methods to get the kids to really think and truly understand. We used games and songs."

They also gave the African teachers tote bags filled with school supplies that had been bought with the extra money from the fundraising efforts: scissors, notebooks, glue, maps, pencils, pens.

Each tote bag displayed the saying, "A teacher takes a hand, opens a mind, touches a heart."

Two scenes showed just how much the Indianapolis teachers touched the hearts of the African teachers.

Treasuring the gift of one another

"One day, we were walking home from the workshop, and there was a group of men who were participants," Baumann recalls. "One of them had a guitar. We spoke with them for a few minutes and Sharon asked, 'Do you play this guitar?' They spontaneously started singing for us, and their harmony was terrific."

Sharon Ancelet adds, "At the very end of the workshop, this one lady went out and got these four flowers. [They came with the message] 'Friends are like flowers, beautiful flowers.' They said our names and gave us the flowers."

The touches of appreciation are what Sherry Meyer has learned to expect in her 23 years in Uganda, where one of her ministries is as the station manager of Radio Pacis. With the slogan, "Peace of Christ for all," the station provides news, music and catechesis in English and in several African languages.

"Visitors always tell me they are overwhelmed by the warmth and joy they find in the Ugandan people," Sherry says. "The same is true for me. Ugandans are teaching me to live in the reality of our total dependence on God, and to treasure the gift of one another. Living in that way



Indianapolis teachers Lynn Baumann, left, and her sister, Nancy Meyer, pose for a photo with a teacher and students at a school in Uganda during a visit in July. (Submitted photo)



Indianapolis teachers Sharon Ancelet, left, and her daughter, Erin Ancelet, talk about their experience in Uganda during an interview for radio station Radio Pacis. (Submitted photo)

does bring joy."

Those emotions and the entire experience have left their mark on the Indianapolis teachers.

"It just gives me a bigger perspective," says Erin Ancelet. "Southport High School has a lot of refugees from other countries—Burma, Mexico, Saudi Arabia, Pakistan, India. It's given me a perspective on some of the conditions that they faced."

Her mother recalls how their time in Uganda enhanced her faith.

"You really felt you were doing what Christ called you to do—to be of service to the least of your brethren," Sharon Ancelet says. "I also remember when we went to a rural church for Mass. We didn't

understand a word of what was said, but there was the universality of the service. And the music was so inspiring."

For Nancy Meyer, the experience fit the essence of her 40 years as a Catholic school teacher.

"I teach in a Catholic school where service to others is an important part of what we do. It wasn't a religious workshop, but it was a way of sharing my faith and sharing my talents with other people."

It all made the ultimatum she gave her sister—and the challenge her sister gave her—worthwhile.

"It was really much more rewarding than I even thought it would be," she says. "It was such a wonderful experience." †

Criterion looking for your help to share success stories in schools

As a new school year begins, *The Criterion* plans to add another dimension to our coverage of Catholic education in the archdiocese.

Each month, we hope to feature an article highlighting the success stories of Catholic schools—by sharing a list of the most recent volunteer, academic,

spiritual and athletic efforts and accomplishments of students, teachers and staff from across the archdiocese.

Seeking to make this endeavor as broad and complete as possible, *The Criterion* will need to rely upon Catholic school communities to share their success stories with us.

Send short summaries—and photos—of your school's

success stories to assistant editor John Shaughnessy by e-mail at jshaughnessy@archindy.org or by mail in care of *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202. Please include the contact person for your school's success stories and a phone number where he or she can be reached. †



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Central Indiana Cursillo Community celebrates 50 years

By Patti Lamb

Special to *The Criterion*

PLAINFIELD—Rob and Anjie Reuzenaar compared orchestrating the 50th anniversary celebration of the Central Indiana Cursillo Community (CICC) on Aug. 9 to planning their daughters' weddings.

It involved sending invitations and tallying RSVPs, planning a liturgy, preparing food for the reception and enlisting the help of clergy, musicians and speakers.

A big undertaking for the Lafayette couple, it was worth all the effort as the celebration culminated in new and renewed friendships, propagation of the faith and lifelong memories.

Cursillistas from five decades gathered for the 50th anniversary Mass, celebrated by Bishop Timothy L. Doherty of the Lafayette Diocese, at St. Susanna Church in Plainfield.

The Mass and the reception that followed celebrated the Cursillo movement being active in central Indiana since 1964.

Cursillo, Spanish for "short course," is a three-day weekend retreat during which lay people try to become more effective Christian leaders through piety, study and action.

The retreat includes 15 talks, some by lay people and others by priests, which bear personal witness to Christ's presence in daily life. The goal for Cursillistas—a name for a Cursillo retreat participant—is to take what they have learned during a three-day retreat and evangelize in the world on "the fourth day."

We are called to stand sentinel

Celebrating the commitment of the Cursillistas, Bishop Doherty talked in his homily about how Christians are called to stand "sentinel," and be at the ready to serve and witness for Christ. He encouraged the congregation to pray to recognize the moments when God signals to us in life, and also to pray that we adequately perceive God's intentions for us.

He also instructed listeners to call upon God for strength to do that which they are called to do, and for peace with what they can't control. He stated that



Lafayette Bishop Timothy L. Doherty, center, was the principal celebrant and homilist at the opening Mass of the 50th anniversary celebration of the Central Indiana Cursillo Community on Aug. 9 at St. Susanna Church in Plainfield. Pictured at the altar, from left, are Deacon Frank Roberts, Father Glenn O'Connor, Father Paul Graf, Father Marty Peter, Bishop Doherty, Father Keith Hosey and Deacon Michael Gray. (Photos by Patti Lamb)

they can constantly improve in their roles to stand guard as they mature in their faith journeys.

Bishop Doherty also spoke of the courageous example of St. Teresa Benedicta of the Cross, a true Catholic sentinel, whose feast day was observed on Aug. 9.

The power of witness

The Reuzenaars, who are members of St. Lawrence Parish in Lafayette in the Lafayette Diocese, sat near the front of church, so they were unaware that the church had swelled with many Cursillistas filling pews behind them.

"At Communion, I saw the numbers of people come to receive the Lord in the Eucharist," said Rob Reuzenaar. "It was one of those precious moments when I felt God's presence and was filled with such joy."

Reuzenaar explained his special appreciation for the Cursillo: "It's a gift to hear Catholic lay people witness to how Christ has worked in their lives. They talk about how God saw them through crises, addiction and rough spots in life, and that's not necessarily something you always find at church. Truly connecting with others on their faith walks makes this movement especially empowering for Catholics."

Father Glenn O'Connor, who serves as co-spiritual director of the Central Indiana Cursillo Community with Father Mike McKinney of the Lafayette Diocese, agrees that the Cursillo weekend is empowering.

"Cursillistas return to their parishes with a renewed excitement in their faith," said Father O'Connor, also the pastor of St. Susanna Parish. "And it's particularly special for priests to see their parishioners excited about their faith."

The day's festivities continued with a luncheon and talks by multiple Cursillistas from each decade. A Saturday vigil Mass was concelebrated later in the day by several Cursillista priests, followed by dinner and "Ultreya," a Spanish term for "onward."

At any point in the day, Rob Reuzenaar could be caught smiling. "We thank God for seeing this celebration come to fruition," he said.

The Central Indiana Cursillo Community offers four retreats each year, with two in the spring and two in the fall. The upcoming Fall Men's Cursillo is scheduled for Sept. 4-7 at SonRise Retreat Center in Anderson. The Women's Fall Cursillo will also be held in Anderson a few weeks later from Sept. 25-28.

For more information about the



Cursillistas join Bishop Timothy L. Doherty and other clergy in singing the recessional hymn at the conclusion of the opening Mass of the 50th anniversary celebration of the Central Indiana Cursillo Community on Aug. 9 at St. Susanna Church in Plainfield.



This cake, custom-made for the Central Indiana Cursillo Community's 50th anniversary celebration by Cursillista Mooney Czyzciewski of St. Susanna Parish in Plainfield, showcases the movement's colorful rooster logo, which encourages Cursillistas to "live the fourth day."

Central Indiana Cursillo Community or to register for an upcoming Cursillo, visit www.cursillo-cicc.org or inquire within your parish office.

(Patti Lamb is a member of St. Susanna Parish in Plainfield.) †

First black priests in U.S. 'opened door for rest of us,' says Indianapolis pastor

MOBILE, Ala. (CNS)—Black Catholic bishops, priests, deacons and religious brothers who gathered in Mobile for an annual joint conference celebrated the 80th anniversary of the first class of black priests who were educated and ordained in the U.S.

"As we begin our preparations for the 50th anniversary of the National Black Catholic Clergy Caucus, it is

important for us to remember those pioneers who came before us," said Father Kenneth Taylor, president of the caucus.

"These men, who were educated and ordained here in the United States, opened the door for the rest of us. Because of what they did, we can do what we do," added Father Taylor, who is pastor of the Church of the Holy Angels in Indianapolis.

The clergy caucus holds an annual joint conference with the National Black Sisters' Conference, the National Black Catholic Seminarians' Association and the National Association of Black Catholic Deacons.

This year's joint conference took place on July 27-31 in Mobile, where the Knights of Peter Claver and Ladies Auxiliary national convention took place on July 25-30. Some events of the two meetings overlapped.

A highlight of the joint conference was a review of the history of black Catholic priests ministering in the United States. Auxiliary Bishop Joseph N. Perry of Chicago also gave a progress report on the sainthood cause for Father Augustus Tolton.

According to the clergy caucus, the Society of the Divine Word, a German-based missionary order, took on the challenge of formation of black clergy for America's black Catholic parishes.

In 1934, four black men educated in the U.S. were ordained Divine Word priests: Fathers Anthony Bourges, Maurice Rousseve, Vincent Smith and Francis Wade. All four suffered racial hatred "from within the Church and in American society," the caucus noted.

Their ordination came more than 40 years after the first self-acknowledged black priest, Father Charles Uncles, was ordained in the U.S. in 1891. A native of Baltimore, he was educated at a Quebec seminary.

In 1893, Father Uncles was part of a small group that

re-organized a mission society devoted to freedmen to create St. Joseph's Society of the Sacred Heart, known better as the Josephite Fathers and Brothers, to serve the black Catholic community.

Father James Healy (1830-1900) was the first black Catholic priest, and later the first black Catholic bishop in the U.S. His brother Father Patrick Healy was the first black Jesuit. Both were ordained in Paris, James in 1854 and Patrick in 1864. They were born into a mixed-race family of 10 children in Georgia.

"Both of these priests passed as white and found no racial barriers in their pursuits," the caucus report said.

Father Tolton (1854-1897), a former slave, was educated in Rome and ordained there in 1886. He founded the first black Catholic church in Chicago. The Archdiocese of Chicago formally opened his sainthood cause in 2010. In a progress report on his cause, Bishop Perry said two cures for which there is believed to be no medical explanation have been submitted to Church officials for verification.

In general, one miracle attributed to the sainthood candidate's intercession is needed for beatification, and a second such miracle is needed for canonization.

During the conference, the National Black Catholic Clergy Caucus presented its Brother Joseph Davis Award for lifetime achievement to retired Auxiliary Bishop Dominic Carmon of New Orleans.

During its business meeting, the caucus also formally established a committee to oversee events to mark its 50th anniversary, which will be celebrated in April 2018.

Precious Blood Father Clarence Williams, who is vice president of the caucus, was named chairman of the committee.

By starting plans for the anniversary now, "we hope to encourage the black Catholic community and the Church in general to reflect on our life changing journey of the last 46 years," Father Williams said in a statement. "The black and black Catholic movements have transformed the soul of this nation, and have given us the moral strength to elect twice a black president which was unthinkable in April of 1968. Just think about that!" †

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Editorial



A displaced woman and child flee violence from forces loyal to the Islamic State in Sinjar, Iraq, on Aug. 10. Islamic State militants have killed at least 500 Yezidi ethnic minorities, an Iraqi human rights minister said. (CNS photo/ Rodi Said, Reuters)

Sharing the gift of prayer both locally and globally

Continued deadly fighting between Hamas and Israel. The Islamic State in Iraq and Syria (ISIS) forcing non-Muslims to literally run for their lives in northern Iraq. A potential growing Ebola outbreak in West Africa. Continued high tensions between Ukraine and Russia.

It seems no matter where we turn in the world, there is a reason to pray for humankind.

And those prayers are needed here in the United States, too.

We know about the humanitarian crisis involving unaccompanied minors coming to our country from mainly El Salvador, Guatemala and Honduras, and the impasse in Congress—which is now on its summer recess—to address this situation. President Barack Obama has threatened to use executive action, but will that provide a sufficient response to what many view as a long-term challenge?

Violence in cities such as Chicago, St. Louis, and yes, even Indianapolis, has left local officials wondering how to bring peace to many in the communities who desperately seek it—especially for the sake of our children.

But something that may not make national headlines in secular media outlets in the next month is another attack on the Catholic Church.

As reported by Catholic News Service, Archbishop Paul S. Coakley has asked Catholics to offer prayer and penance to prevent a Satanic group from holding a “black mass” on Sept. 21 at the Civic Center Music Hall in Oklahoma City.

“Even though tickets are being sold for this event as if it were merely some sort of dark entertainment, this Satanic ritual is deadly serious. It is a blasphemous and obscene inversion of the Catholic Mass,” said the Oklahoma City archbishop.

“Using a consecrated host obtained illicitly from a Catholic church and desecrating it in the vilest ways imaginable, the practitioners offer it in sacrifice to Satan,” he said. “This terrible sacrilege is a deliberate attack on the Catholic Mass as well as the foundational beliefs of all Christians.”

This isn’t the first time the Catholic Church has been attacked and, sadly, it

probably won’t be the last.

Late-night TV hosts such as Bill Maher and others do it on a regular basis. And in May, a Harvard University student group’s plan to conduct a satanic ritual black mass on campus brought a public outcry, which led to its formal cancellation and an apparently impromptu off-campus version of the event, as well as a well-attended alternative Catholic holy hour.

The planned event had drawn wide criticism from religious leaders, including Boston Cardinal Sean P. O’Malley, as well as students, alumni and faculty at Harvard.

Though the critical response helped in that case, we are certain prayers offered in response to the planned black mass played a part in changing minds and converting hearts.

Archbishop Coakley, who has made his concerns known to Oklahoma City officials about “the misuse of a publicly supported facility for an event which has no other purpose than mocking the Catholic faith,” is asking local Catholics “to counteract this challenge to faith and decency through prayer and penance.”

We can join in those prayers, too. He has called for a united campaign of prayer, procession and Benediction in response to the black mass. He specifically asked that the prayer to St. Michael the Archangel be included at the conclusion of every Mass from the feast of the Transfiguration of the Lord, which was on Aug. 6, and continue through the feast of the Archangels, on Sept. 29.

The archbishop also asked parishes in his archdiocese to hold a eucharistic Holy Hour with Benediction between Aug. 15, the feast of the Assumption, and Sept. 21.

Prayer is one of the greatest gifts we can share with others in need.

Whether it’s Christians halfway around the world being asked to renounce their faith or die, or Catholics fighting to keep our faith from being mocked by a Satanic group, we can offer petitions for our brethren in need.

And we must always remember, we don’t pray for others because they are Catholic. We pray for them because we are Catholic.

—Mike Krokos

Letters to the Editor

We must bring God back into schools and public places, writer says

During these past months, there have been many murders, domestic violence incidents and various other crimes in our city, including the murder and shooting of police officers.

It seems to be baffling and shocking to our public officials and many of our citizens. Why are you surprised?

When parents no longer teach their children about God or right from wrong, and the very mention of God is forbidden in schools and other public places, what do you expect?

No amount of money to pour into the public coffers to expand so-called education will solve the problem, no matter how many “geniuses” you produce.

Believe it or not, there is a loving God in our midst. Since we think we know it all and don’t need God, he has backed off at our request to let us do what we want.

We are now reaping the consequences. Congratulations on our great failure.

Another contributing factor is pouring out of Hollywood with all the violent movies, pornography and other filthy programs with no restraints. With all these evils, the greatest sin of all is the killing of unborn babies.

How long do you think God will tolerate all of these evils? Where are the parents? Where are the ministers, priests and other religious leaders to speak out and teach about God and morality to the children and their adult congregations?

Until God is brought back and laws are enacted according to his laws, you are wasting your time, and there are consequences.

Ruth Grannan
Indianapolis

In Mideast conflict, Israel is trying to protect itself from extinction

In his Aug. 8 “Be our Guest” column in *The Criterion*, writer Stephen Kent makes an impassioned plea to end the Hamas-Israeli conflict, but fails to mention several pertinent facts:

1. This recent escalation of a longstanding conflict started when Hamas kidnapped and murdered three innocent Israeli teenagers.
2. Hamas is a terrorist group whose official charter calls for the annihilation of Israel. Israel is constantly under siege in the Mideast, and has the right and obligation to defend itself.
3. Hamas has admitted to using civilians as human shields. This leads directly to the deaths of their own people. It also has been shown that Hamas stores weapons in

schools, mosques and hospitals (the ones that are bombed).

4. The materials that the terrorists have used to build the tunnels into Israel were made from materials that Israel provided to Palestinians for the expressed purposes of building schools and housing (a humanitarian cause).

Kent says, “the cavalier disregard of life by both sides for their insignificant purposes is truly astounding.”

What is more astounding is that he could assign a moral equivalency to the purposes and actions of the brutal terrorist group Hamas, and Israel, a country trying to protect itself from extinction.

Dr. Stephen O’Neil
Indianapolis

Church must lead the way in treatment of gays and lesbians

I am continuously troubled and disheartened by the mixed messages being sent to gay and lesbian people from the Catholic Church, especially since I think people of other faiths often follow our Church’s lead on this issue.

In the July 25 issue of *The Criterion*, you published an article about the U.S. bishops’ opposition to President Barack Obama’s executive order prohibiting the firing of gays, lesbians, bisexual and transgender people by the U.S. government and federal contractors.

The article mentions four bishops whose blog addressed their opposition to the order because it did not include a religious exemption. Why? So Catholic organizations could pursue federal contracts while remaining free to fire people because they are gay?

I pray for those bishops and others

among our leadership who seem to have forgotten the Catholic Church’s teaching in the *Catechism of the Catholic Church* that gay people must be “accepted with respect, compassion, and sensitivity” (#2358). The teaching goes on to explain that discrimination should be avoided.

I thank *The Criterion* for publishing this section of the catechism in its Aug. 8 issue as a sidebar to its story on the film *The Third Way*, and for reminding all of us that the dignity of our gay brothers and sisters is to be respected.

I believe strongly that this includes the right to work, and urge reconsideration by our Catholic leaders on their opposition to the Employment Non-Discrimination Act and other measures that would protect gay people from discrimination in hiring.

Therese Plotz
Indianapolis

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.

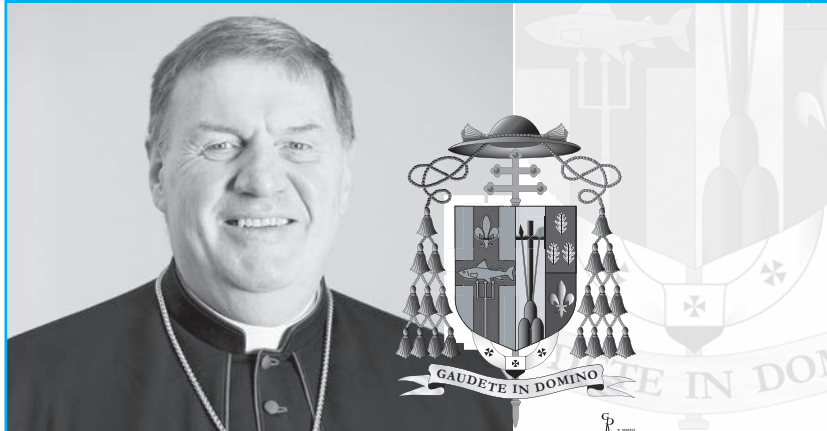
The editors reserve the right to select the letters that will be published and to edit letters

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.

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ALÉGRENSE EN EL SEÑOR

Visiting the imprisoned offers the healing and hope of our Lord

During the past year and a half, I have been asking the question, “Where is the Holy Spirit calling us to open doors here in the Archdiocese of Indianapolis?” I am convinced that one of the things we are called to do is to proclaim God’s mercy to all who are in need of forgiveness and healing.

God’s mercy is expressed concretely in the corporal works of mercy: to feed the hungry and give drink to the thirsty, to clothe the naked and shelter the homeless, to visit the sick and imprisoned, and to bury the dead. We call these “works of mercy” because they reveal in very practical ways God’s life-giving love and compassion for all his children.

The final three corporal works of mercy—to visit the sick and imprisoned, and to bury the dead—challenge us to move out of our comfort zones in ways that are very specific and, very often, unpleasant. Few of us enjoy being with sick people or prisoners, and our culture encourages us to deny death—to keep it out of sight and out of mind. God’s mercy calls us to overcome our aversion to illness and death, and to forgive those

who have sinned against us.

St. John Paul II showed us how to practice works of mercy. He visited in prison the man who tried to kill him. He welcomed the sick and infirm—including victims of every kind of disease.

Pope Francis has also demonstrated his commitment to the corporal works of mercy. Remember last year when he broke with tradition and decided to wash the feet of inmates at the juvenile detention center of Casal del Marmo, in Rome on Holy Thursday? Then a year later, he washed feet at the Don Gnocchi Center, a home for the elderly and disabled in Rome. By making these powerful gestures, the Holy Father took something that had become remote and ritualized and brought it back to the original, startling context of Jesus, the Lord and Master, washing the feet of his disciples and commanding us to do likewise.

Where is the Holy Spirit opening a door for us here?

One very real possibility is in the area of prison ministry. In Indiana, there are 23 state prisons for adults and six juvenile correctional facilities. We also

have two federal prisons—one maximum security and one medium security, both located in Terre Haute. Nearly 30,000 people (mostly adult males) are in our state prisons, and more than 3,000 adults (all men) are incarcerated in our federal prisons.

I recently celebrated Mass at the Indiana Women’s Prison on the west side of Indianapolis. More than 400 women are incarcerated in this facility, and many are classified as having “special needs” such as mental illness and pregnancy. Ages range from juveniles sentenced as adults to the elderly. The Indiana Women’s Prison also houses Indiana’s only death row for women, but thanks be to God, no woman is currently sentenced to death in our state.

I’m deeply grateful to the priests, deacons and lay people who minister to the needs of prisoners at the Indiana Women’s Prison and all of the prisons in our archdiocese. They truly are angels of mercy. They do not judge. (The courts have already passed society’s judgment on the men, women and children who are being held in Indiana’s prisons.)

Instead, they offer the comfort, hope

and forgiveness of Jesus Christ, who loves us all in spite of our sins. Through this particular corporal work of mercy—visiting the imprisoned—the healing and hope of our Lord is generously shared with those who need it most.

Pope Francis challenges all of us to resist the powerful urge to ignore these sisters and brothers in prison. It’s true they are out of sight and out of mind to most of us, but that itself can be a serious problem. How can we carry on the work of the Lord if we are unwilling to wash the feet of those who are on the margins of society far removed from our homes, our neighborhoods and our parish communities? Jesus did not shy away from sinners. He reached out to them, healed them and loved them. Like it or not, he told us that we must do the same.

As we undertake the important work of pastoral planning, I will be encouraging us to “dig deeper” into this particular corporate work of mercy. By the grace of the Holy Spirit, may we find ways to open new doors as we reach out to those who are most in need of God’s love and mercy—both now and when they return to society. †

Visitar a los prisioneros brinda el consuelo y la esperanza de Nuestro Señor

En el transcurso del último año y medio he venido planteando la interrogante: “¿Qué oportunidad nos brinda el Espíritu Santo en la Arquidiócesis de Indianápolis?” Estoy convencido de que uno de nuestros llamados es a proclamar la misericordia de Dios a todo aquel que necesite perdón y consuelo.

La misericordia de Dios se expresa concretamente en las obras corporales de misericordia: alimentar al hambriento y dar de beber al sediento, vestir al desnudo y dar albergue al indigente, visitar a los enfermos y a los prisioneros, y dar sepultura a los muertos. Se les conoce como “obras de misericordia” porque revelan de maneras muy prácticas el amor de Dios que infunde vida y su compasión por todos sus hijos.

Las últimas tres obras corporales de misericordia—visitar a los enfermos y a los prisioneros, y dar sepultura a los muertos—nos desafían a salirnos de nuestra comodidad de formas muy específicas y, a menudo, desagradables. Muy pocos son los que disfrutan estar con los enfermos o los prisioneros, y nuestra cultura promueve la denegación de la muerte para mantenerla alejada de nuestras mentes y nuestros corazones. La misericordia de Dios nos llama a superar nuestra aversión a la enfermedad y la muerte, y a perdonar a quienes nos han faltado.

El papa Juan Pablo II nos enseñó a realizar las obras de misericordia: visitó en la cárcel al hombre que intentó matarlo; acogía a los enfermos, inclusive a las víctimas de todo tipo de enfermedades.

El papa Francisco también ha demostrado su compromiso con las obras corporales de misericordia. ¿Recuerdan el año pasado cuando rompió con la tradición del Jueves Santo y decidió lavarles los pies a los presos del centro de detención juvenil de Casal del Marmo, en Roma? Un año más tarde, lavó pies en el Centro Don Gnocchi, un hogar para ancianos y discapacitados en Roma. Mediante estos poderosos gestos el Santo Padre transformó algo que se había convertido en una práctica remota y ritualizada, y la devolvió al impactante contexto original de Jesús, el Señor y Maestro, quien lavó los pies de sus discípulos y nos ordenó que hiciéramos lo mismo.

¿Qué oportunidad nos está presentando el Espíritu Santo aquí?

Una posibilidad muy real es en el campo del ministerio en los penales. En Indiana hay 23 cárceles estatales para adultos y seis correccionales para jóvenes. También tenemos dos cárceles federales, una de máxima seguridad y una de seguridad media, ambas ubicadas en Terre Haute. Casi 30,000 personas (la

mayoría hombres adultos) se encuentran en nuestros penales estatales y más de 3,000 adultos (todos hombres) están encarcelados en nuestras prisiones federales.

Recientemente celebré la Misa en la Cárcel de Mujeres de Indiana, ubicada en la zona oeste de Indianápolis. Más de 400 mujeres están encarceladas en este penal y muchas de ellas están clasificadas como reclusas con “necesidades especiales,” tales como enfermedad mental y embarazo. El rango de edades varía desde jóvenes sentenciadas como adultas, hasta ancianas. La Cárcel de Mujeres de Indiana tiene el único corredor de la muerte para mujeres de Indiana, pero gracias a Dios en este momento no hay ninguna mujer sentenciada a morir en nuestro estado.

Estoy profundamente agradecido con los sacerdotes, diáconos y laicos que atienden las necesidades de las prisioneras de la Cárcel de Mujeres de Indiana y de todos los reclusos de nuestra Arquidiócesis. Son verdaderos ángeles de misericordia. No juzgan—los tribunales ya les han transmitido el juicio de la sociedad a esos hombres, mujeres y menores que se encuentran presos en los penales de Indiana—; en lugar de ello, les ofrecen consuelo, esperanza y el perdón de Jesucristo que nos ama a todos a pesar de nuestros pecados. A través

de esta obra corporal de misericordia específica—visitar a los presos—se comparte generosamente el consuelo y la esperanza de Nuestro Señor con quienes más lo necesitan.

El papa Francisco nos desafía a resistir el poderoso impulso de ignorar a nuestros hermanos y hermanas prisioneros. Es cierto que están fuera de la vista y de los corazones de muchos de nosotros, pero esto en sí mismo puede llegar a ser un gran problema. ¿Cómo podemos seguir adelante con la obra del Señor si no estamos dispuestos a lavarles los pies aquellos que se encuentran al margen de la sociedad, alejados de nuestros hogares, barrios y comunidades parroquiales? Jesús no se apartó de los pecadores; se acercaba a ellos, los sanaba y los amaba. Nos guste o no, nos dijo que debemos hacer lo mismo.

A medida que emprendemos la importante labor de la planificación pastoral, los alentará para que profundicemos en esta obra corporal de misericordia específicamente. Que por la gracia del Espíritu Santo podamos crear nuevas oportunidades al acercarnos a los que más necesitan del amor y la misericordia de Dios, tanto en este momento como cuando se reincorporen a la sociedad. †

Traducido por: Daniela Guanipa

Events Calendar

August 15
Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange, Mass, breakfast and program, "The Joy of Being Yelled At,"** presenter Bryan Neale, NFL Referee, 6:30-8:30 a.m., \$15 members, \$21 non-members, breakfast included. Reservations and information: www.catholicbusinessexchange.org.

August 15-16
Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., Indianapolis. **"Augustavaganza,"** 4 p.m.-midnight, food, music, entertainment, Mass Sat. 5:30 p.m., 5K walk/run Sat. 9 a.m., Information: 317-357-1200.

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

August 16
St. Michael the Archangel Church, 3354 W. 30th St.,

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

August 20
St. Joseph University Parish, 113 S. Fifth St., Terre Haute. **Divine Mercy Chaplet and Pro-Life Mass,** chaplet 4:30 p.m., Mass 5:15 p.m., pro-life ministry meeting 6-7 p.m. Information: Connie Kehl Fitch, drmeathead@yahoo.com or 812-232-6517.

Howl at the Moon, 20 E. Georgia St., Indianapolis. **Theology on Tap,** Catholic singer/songwriter PJ Anderson speaks on his journey of faith, free, ages 21-35, 7 p.m., arrive early to order food. Information: 317-592-4067.

August 21
St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **Third Thursday Adoration,** interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

August 21-23
St. Ann Parish, 6350 S. Mooresville Road, Indianapolis. **Parish Festival,** rides, games, food, 5-11 p.m. Information: 317-821-2909.

August 22-23
Prince of Peace Parish Community Festival at Pope John XXIII School, 221 W. State St., Madison. 5 p.m.-midnight, food, rides, games. Information: 812-265-4166.

August 23
St. Mary School, 1331 E. Hunter Robbins Way, Greensburg. **On Eagle's Wings 5K Run/Walk and Kids' Fun Run,** registration 8 a.m. or online at www.oneagleswings5k.com, Run/Walk 9 a.m., Kids' Fun Run 10 a.m., kids' games 8:30-11 a.m., \$22 for Run/Walk, \$16.75 for Kids' Fun Run. Information: www.oneagleswings5k.com.

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Faithful Citizens Rosary procession,** Mass, 12:10 p.m., procession following Mass. Information: faithful.citizens2016@gmail.com.

Immaculate Heart of Mary Parish, 5692 N. Central Ave., Indianapolis. **5K Run/Walk,** 9 a.m., \$15 pre-registration, \$50 pre-registration family of 4-6, "Fall Kick-Off Fest," 4-11 p.m., food, music, games, movies, \$1 adults, under 21 free. Information: 317-257-2266.

St. Maria Goretti Church, 17104 Springmill Road, Westfield (Lafayette Diocese). **Born2Run 5k Run/Walk,** registration 7:30 a.m., run/walk 9 a.m. \$25 adults, \$15 students. Online registration and information: www.born2run5k.org. Strollers welcome, no pets.

St. Monica Parish, 6131 N. Michigan Road, Indianapolis. **St. Monica Feast Day Festival,** international food and entertainment, games, \$1. Information: 317-253-2193.

August 23-24
St. Mary Parish Festival held at St. Mary's School, 1331 E. Hunter Robbins Way, Greensburg. **Parish Festival,** Mass 4:30, festival Sat. 5 p.m.-midnight, Sun. 11 a.m.-4 p.m., food, games, bake sale, music,

Sun. fried chicken dinner 10:30 a.m.-2:30 p.m. Information: 812-663-8427.

August 24
St. Paul Campus of All Saints Parish, 9788 N. Dearborn Road, New Alsace. **All Saints Parish Ladies Sodality Hot Breakfast Buffet,** all-you-can-eat, 7:30 a.m.-noon, free-will donations accepted. Information: 812-623-2349.

August 26
St. Christopher Parish, 5301 W. 16th St., Indianapolis. **Old Testament study,** 20 sessions looking at Old Testament history, geography and theology, presented by former Marian University theology professor Lois Jansen, Tuesdays 7 p.m. \$100 for all 20 sessions, no prior study necessary, all welcome. Information, registration: Lois Jansen, 317-241-9169.

August 27
St. Monica Parish, St. Augustine Hall, 6131 N. Michigan Road, St., Indianapolis. **"Preventing Violence,"** Indianapolis Public Safety Director

Troy Riggs, presenter, 7 p.m. Information: 317-590-6970 or ewit23@yahoo.com.

August 29
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild Rummage Sale,** 8:30 a.m.-2:30 p.m. Information: 317-888-7625.

Slovenian National Home, 2717 W. 10th St., Indianapolis. **Polka Jam,** live music, donation spaghetti buffet, bring covered dish to share, free admission, 5 p.m.-close. Information: 317-632-0619 or slovenianindy@gmail.com.

Holy Spirit Church, 7243 E. 10th St., Indianapolis. **Serra Club Mass for Vocations,** 8:30 a.m. All invited to Mass, to pray for vocations and learn about the Serra Club. Information: 317-850-1382.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Charismatic Mass,** praise and worship 7 p.m., Mass 7:30 p.m. Information: 317-846-0705. †

Call-out for artists to present at SS. Francis and Clare Parish festival

SS. Francis and Clare of Assisi Parish, 5901 Olive Branch Road in Greenwood, is looking for artists to present at its Art in the Park and Art After Dark events during their fall festival on Sept. 27. Art in the Park is an outdoor event running from noon-6 p.m., and Art After Dark is an indoor/outdoor event running from noon to 9 p.m. The festival committee is seeking exhibitors with handmade crafts,

including oil paintings, water color, pen/ink drawings, photography, pottery, handmade beads, jewelry and wood art. A 10-foot by 10-foot area for a booth is \$30 for Art in the Park and \$50 for Art in the Dark, which includes lighting. Registration is available online at www.francisandclare.org, then click on "Parish Festival Information," or contact Rory Small at rorysmall@yahoo.com or call 317-752-1129. †

Substance Addictions Ministry looking for volunteers to expand its works

The Substance Addictions Ministry (SAM), supported by the Office of Pro-Life and Family Life of the Archdiocese of Indianapolis, serves as a bridge to God's grace and healing by providing understanding, acceptance, support, information and referral to anyone seeking help because their lives are impacted by addiction. SAM is holding an organizational meeting at 4:30 p.m. on Sept. 11 at the Archbishop Edward T. O'Meara

Catholic Center, 1400 N. Meridian St., in Indianapolis, to plan for expansion of this ministry to all of the deaneries in the archdiocese. If you have a heart for those suffering from or impacted by addiction, and you are interested in volunteering for this ministry, please come to the organizational meeting. For further information, contact Joni LeBeau at 317-236-1475 or jlebeau@archindy.org. †

'Friends of the Poor®' Walk on Sept. 27 will raise funds for Society of St. Vincent de Paul

The Society of St. Vincent de Paul will host its annual national "Friends of the Poor®" Walk at Washington Park, 3130 E. 30th St. in Indianapolis, on the morning of Sept. 27. The walk benefits the society's healthy choice food pantry, warehouse, Beggars for the Poor Ministry and parish conferences of the Indianapolis council of the Society of St. Vincent de Paul, which is entirely operated by volunteer efforts. The walk consists of a one-mile trail through Washington Park across from the St. Vincent de Paul Food Pantry. Participants raise money by seeking sponsors to pledge donations, given via cash or check, or via credit card through a secure website. Check-in and turning in of pledges begin at 9 a.m. outside of

Washington Park's Community Center. The walk/run begins at 10 a.m., when participants can choose to walk or run a one-mile loop from one-three times. The event will be held rain-or-shine. Registration instructions and other forms are available by logging on to indysvdpwalk.org and clicking on "2014 Walk/Run Registration Information and Forms" in the upper right. Online registration is available at any time, allowing the participant to send e-mails soliciting donations. Walk-ups are welcome on the day of the event for a minimum \$25 donation. For more information, log on to indysvdpwalk.org, e-mail Natalie@indysvdpwalk.org, or call Natalie at 317-455-8009. †

VIPs



Bob and Peggy (Rafferty) Havlin

Bob and Peggy (Rafferty) Havlin, members of St. Michael Parish in Greenfield, will celebrate their 60th wedding anniversary on Aug. 21. The couple was married on Aug. 21, 1954, at St Philip Neri Church in Indianapolis. They have six children, Bill, Bob, Donna, Joe, Nancy and Peggy. They also have 19 grandchildren and 10 great-grandchildren. The couple will celebrate with an open house for family and friends from 2-5 p.m. on Aug. 17 at the Washington Village Apartments Club House, 4211 W. Potomac Dr., in Greenfield. †

Bernard and Rosalie (McGlooin) Shepard, members of St. Pius X Parish in Indianapolis, will celebrate their 50th wedding anniversary on Aug. 15. The couple was married at St. Therese of the Infant Jesus (Little Flower) Church in Indianapolis on Aug. 15, 1964. They have three children, Julie, Thomas and Timothy, and six grandchildren. The couple will receive a blessing at St. Pius Church on Aug. 15, followed by a celebration with family and friends. †



Sharing the faith

Jennifer McClure, left, Judy Pittman and Nancy Ciskowski, all members of St. Jude the Apostle Parish in Spencer, pose on July 12 at the outreach booth their parish hosted at the Owen County Fair from July 6-13. Owen County has a small population of Catholics, so the parish began a process a year ago to learn about apologetics—how to defend the Catholic faith. Father Daniel Mahan, parish pastor, gave monthly presentations to prepare parishioners for the fair booth to enable volunteers to answer questions from those of other faiths, and to help them reach the unchurched as well as Catholics who left the Church. Volunteers at the fair reported that many people came to the booth with questions and/or to express a desire to come back to the Church. (Submitted photo)

Anderson says Knights' efforts follow pope's call to help world's poor

ORLANDO, Fla. (CNS)—As an international fraternal organization, the Knights of Columbus is uniquely able to follow Pope Francis' witness of "love for the sick, the suffering and the poor," said Supreme Knight Carl A. Anderson.

That "extraordinary witness" and the pope's admonition to all to cast aside indifference have "captured the imagination of the world," he said on Aug. 5 at the opening business session of the Knights' 132nd Supreme Convention in Orlando.

"As Knights of Columbus, we are well-positioned to respond," said Anderson.

He made the remarks in a lengthy annual report detailing the organization's accomplishments and initiatives in 2013.

The Aug. 5-7 convention celebrated a year in which the organization reported an all-time record for charitable giving—more than \$170 million and more than 70.5 million hours of service to charitable causes in the United States and elsewhere the Knights are active.



Carl A. Anderson

Response to unexpected tragedies played a large role in members' activities last year, according to Anderson, while the Knights continued their support within their communities for the Knights of Columbus Coats for Kids and Food for Families initiatives; programs for those with intellectual disabilities; blood drives; and partnerships with Habitat for Humanity, Special Olympics and the American Wheelchair Mission.

Knights were part of relief efforts following two natural disasters in the

Philippines; tornadoes in Moore, Okla.; floods in Alberta, Canada; the factory explosion in West, Texas; and the Boston Marathon bombing.

Anderson noted the year also saw the Knights continue their support for the victims of Hurricane Sandy, the October 2012 super storm, and for the people of Newtown, Connecticut, as they recovered from the late 2012 school shooting that left 20 children and seven adults dead.

"Charity has been at the heart of the Knights' mission for the past 132 years," said Anderson. "Whether with funds or service, and whether quietly helping someone overcome a personal tragedy or assisting in the aftermath of a widely known humanitarian disaster, the outpouring of charity by our members produces meaningful results, especially by helping to bring peace of mind to those who find themselves in incredibly difficult situations."

Anderson also noted:

- Quebec led all Knights of Columbus jurisdictions with charitable donations of more than \$11 million.
- Record membership overall, including a new state benchmark of more than 100,000 members, in Texas.
- Growth of membership and volunteer hours in the United States, Canada, Mexico, Central Europe and Asia.
- A new family program in advance of next year's World Meeting of Families in Philadelphia.

Anderson made special mention of the establishment of the first Knights of Columbus council in South Korea, a nation with 5.5 million Catholics and which he described as the fastest growing Catholic community in the world.

He noted Pope Francis' trip to South Korea on Aug. 14-18, saying that visit and a papal trip to the Philippines in January



Knights sing during the Aug. 5 opening Mass of the 132nd Supreme Convention of the Knights of Columbus in Orlando, Fla. (CNS photo/Tom Tracy)

"will play a significant role in the future of the Knights of Columbus."

With regard to the federal Affordable Care Act, Anderson said the Health and Human Services mandate that most Catholic employers provide contraceptive coverage "cannot be fixed and it must be repealed."

He pointed to the U.S. Supreme Court's Hobby Lobby decision this summer, which said closely held for-profit companies could be exempted from some requirements of the federal health care law because of the owners' religious beliefs. He said the Knights hope the high court will follow that ruling with one "to protect the religious liberties of entities such as the Little Sisters of the Poor," who are challenging the process required to be exempted from the mandate.

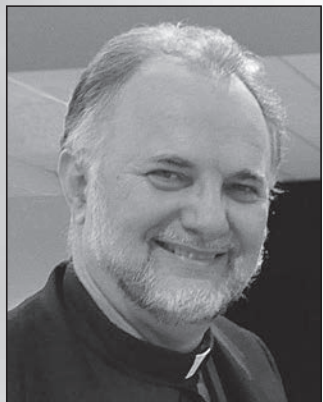
"What are we to tell our children: that government has become the final arbiter of

conscience? That the voice of government must always have the last word?" he asked.

Anderson said that while some politicians try to divide the American people on social issues, the Knights' polling "has found great unity among Americans," even on abortion, "an issue often considered the most divisive."

"A majority of Americans believe life begins at conception, and more than six in 10 think abortion is morally wrong. And, perhaps most importantly, more than eight in 10 Americans say that laws can protect both the well-being of a woman and the life of her unborn child," he said.

Nearly 90 archbishops and bishops—including 11 cardinals—were expected to join approximately 2,000 Knights and family members for the convention. The theme of this year's conference was "You Will All Be Brothers: Our Vocation to Fraternity." †



Fr. Jim Farrell



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POPE

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personal envoy to Iraq.

Cardinal Filoni, a former nuncio to Iraq and current prefect of the Congregation for the Evangelization of Peoples, met the pope privately on the evening of Aug. 10 to receive instructions for the mission and a financial contribution “for the urgent needs” of the victims, according to Jesuit Father Federico Lombardi, the Vatican spokesman.

The cardinal told CTV, the Vatican television center, that he had the impression Pope Francis “would like to go himself to be with these poor people. He entrusted this mission to me precisely so that I would make his affection, his profound love,” clear to the people.

The Vatican said on Aug. 11 that the cardinal was expected to leave Rome on Aug. 12 and visit Baghdad as well as Iraqi Kurdistan, where many of those displaced

by the Islamic State are seeking shelter.

Along with perhaps hundreds of thousands of Christians and tens of thousands of members of the Yezidi religious minority, the cardinal said, there probably are “a million displaced people looking for a safe place” to live free from the threat of the forces of the Islamic State, which the U.S. government defines as a terrorist organization.

The U.S. military began airstrikes against the Islamic State on Aug. 8, as well as airdrops of food and water for Iraqis forced to flee their homes.

Vatican Radio asked Archbishop Giorgio Lingua, the Vatican nuncio to Iraq, about the U.S. airstrikes.

“This is something that had to be done, otherwise [the Islamic State] could not be stopped,” the archbishop said. “But we should wonder why we have arrived at this point: Was it not a lack of intelligence? Were we not able to understand what was going on? And then: who gave these [Islamic State fighters] such sophisticated weapons?” †



Children flee violence from forces loyal to the Islamic State in Sinjar, Iraq, on Aug. 10. Islamic State militants have killed at least 500 Yezidi ethnic minorities, an Iraqi human rights minister said. (CNS photo/Rodi Said, Reuters)

Archdiocesan parishes asked to pray for peace in northern Iraq

Criterion staff report

In recent weeks, the Muslim militant group, the Islamic State, has been systematically persecuting the Christian people and other religious minorities who live in northern Iraq.

Pope Francis has urged Catholics around the world to pray for peace in this region, and for the relief of the Church and other suffering people of faith there.

In light of the dire situation in northern Iraq, Archbishop Joseph W. Tobin has asked all parishes in central and southern Indiana to include the following prayer in the prayers of the faithful at all Masses on the weekend of Aug. 16-17:

“For all who are suffering in the Middle East, and especially for the Christians and other religious minorities in northern Iraq, that God may send them the gift of peace and protect them from all persecution and violence, we

pray to the Lord.”

This united prayer of the Church in central and southern Indiana comes at the invitation of Bishop Richard E. Pates of Des Moines, Iowa, chairman of the U.S. bishops’ Committee on International Justice and Peace, and Patriarch Louis Raphael Sako, Chaldean Catholic Patriarch of Iraq, to make Sunday, Aug. 17 as a day of prayer across the U.S. for the Church in northern Iraq and for all persecuted people of faith there. †

Time to act: Church teaches duty to intervene to prevent genocide

VATICAN CITY (CNS)—Pope Francis has echoed a century of papal pleas: “No more war!” But referring to the outrageous violations of human rights taking place in northeastern Iraq, he also begged, “Stop these crimes!”

The Catholic Church for millennia has taught that war must be a last resort to resolve problems. But it continues to recognize the right of people to defend themselves and, particularly since the pontificate of St. John Paul II, the Church has taught that the international community has an obligation to intervene—with force, if necessary—to defend the lives of innocent people at risk of genocide.

“When all other means have been exhausted to save human beings, the international community must act. This can include disarming the aggressor,” said Archbishop Silvano Tomasi, the Vatican representative to U.N. agencies in Geneva.

The duty to defend the innocent explains how Pope Francis can appeal for peace and, at the same time, his representative in Baghdad can welcome President Barack Obama’s decision to begin using military force against Islamic State positions in northeastern Iraq in early August.

The Islamic State, defined as a terrorist group by the international community and by the Pontifical Council for Interreligious Dialogue, has captured a wide swath of territory in Iraq and Syria, torturing and massacring civilians and forcing hundreds of thousands of people—

particularly Christians, Yezidi and other minorities—from their homes.

Given the brutality of the terrorists, Archbishop Lingua’s comments were in line with papal statements and Catholic social teaching.

Archbishop Tomasi told Catholic News Service on Aug. 12, “From the teaching of Pope John Paul II, we have a clear orientation and precise guidelines” for what is generally termed “humanitarian intervention.”

Armed intervention “must not be unilateral, but internationally recognized. All other means—dialogue, negotiations—for protecting the innocent must be exhausted; and real assistance for those whose rights are being trampled must be provided,” he said in a telephone interview.

The *Compendium of the Social Doctrine of the Church* states: “The international community as a whole has the moral obligation to intervene on behalf of those groups whose very survival is threatened or whose basic human rights are seriously violated. As members of an international community, states cannot remain indifferent; on the contrary, if all other available means should prove ineffective, it is legitimate and even obligatory to take concrete measures to disarm the aggressor” (#506).

St. John Paul gave one of his clearest explanations of the problems of modern warfare and the ethically acceptable

limits of humanitarian intervention in his message for World Peace Day 2000.

“Crimes against humanity cannot be considered an internal affair of a nation,” he wrote. “When a civilian population risks being overcome by the attacks of an unjust aggressor and political efforts and nonviolent defense prove to be of no avail, it is legitimate and even obligatory to take concrete measures to disarm the aggressor. These measures, however, must be limited in time and precise in their aims.”

As war raged in Bosnia-Herzegovina in the early 1990s and “ethnic cleansing” became a household word, Pope John Paul told diplomats accredited to the Vatican that the “principles of state sovereignty and non-interference in their internal affairs, which continue to have value, nevertheless cannot be a shield behind which torture and assassins can hide.”

Speaking specifically about northeastern Iraq today, Archbishop Tomasi said, “the point of departure for any reflection on the current situation should be the victims. We must help those who are being killed, whose homes are being destroyed, who are forced to flee.”

“This is not a religious issue, it is not a matter of Christians defending Christians, but it is a call for the defense of human beings by all human beings,” the archbishop said. †

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SPRED summer retreat: 'It's a pure, honest joy'

By Natalie Hoefler

BEECH GROVE—The room was quiet. Thirteen easels with blank canvases stood on the tables.

The stillness was broken as the participants strolled in, talkative and chatty after lunch.

The painting instructor, Katie Sahn, greeted them.

"Some of you may remember me from last year," she began, followed by a chorus of "Oh, yes!" and "I do!" and "I was here last year!"

"Did you know that every flower has a meaning?" Sahn asked, receiving responses of amazement and wonder.

"Well, today we're going to paint a hibiscus flower. The hibiscus means either 'delicate beauty' or 'one with God.' So when you take this [painting] home, whenever you look at this big flower, you're going to think of God, because God is who brings us joy."

"Joy" was the theme of the adult Special Religious Development (SPRED) "Hallelujah Luau" retreat, where the blank canvases soon blossomed with cheery yellow and red flowers.

With hugs, giggles, laughs and joking in abundance, that joy was especially present in those attending the retreat. The participants were members (referred to as "friends") of SPRED programs for those ages 18 and older with special needs in several parishes of the archdiocese.

"Their unfiltered honesty comes right out," said Benedictine Sister Pamela Kay Doyle, director of religious education at St. Andrew the Apostle Parish in Indianapolis and a lead catechist on the retreat. "It's like gazing at someone's soul. They don't bring barriers. It's a pure, honest joy."

Sister Pamela came up with the title of the retreat during the cold, gray grip of the past winter.

"We talked about the theme back in January," she recalled. "This winter was just so rough on so many people and in so many different ways. The word that kept coming to me was 'joy.' We needed something to lift us up from the winter. One of the words that kept coming to me was 'Hallelujah,' and 'luau' just kind of went right with it."

All donning leis and even some in Hawaiian shirts, the 25 participants seemed to feel the theme of the retreat, which was held at the Benedict Inn Retreat and Conference Center in Beech Grove on Aug. 2-3.

"I'm having fun," said Steve Mailloux, a member of St. Pius X Parish in Indianapolis, as he painted his hibiscus. "These are great friends to be with."

Dylan Woods, a member of Holy Spirit Parish in Indianapolis, paused from his painting to agree.

"It's nice because you get to be with friends. They're good people, caring people."

Erin Jeffries, assistant director for SPRED of the archdiocesan Office of Catholic Education, said companionship plays a large role in the annual retreat, now in its 15th year.

"It's an opportunity for them to meet a wider group of friends [outside of their parish SPRED group]," she explained. "This is one of the few times a year that they get to see that wider group."

Although there are SPRED groups in parishes throughout central and southern Indiana, special needs can make the distance to Beech Grove difficult to travel.

Judy Colby, a member of St. Meinrad Parish in St. Meinrad, holds a SPRED retreat at Anderson Woods, the special needs camp she runs with her husband, Dave, in Bristow not far from St. Meinrad.

But attending retreats is rare for those with special needs no matter where they live, said Jeffries.

"For a lot of them, it's a one-of-a-kind opportunity. There are some friends who, just getting here is definitely a challenge. One has to have a lift to get out of her chair, which in and of itself makes



The SPRED retreat participants, catechists and helpers pose after the Mass that was held during the "Hallelujah Luau" retreat held at the Benedict Inn Retreat and Conference Center in Beech Grove on Aug. 2-3. (Submitted photo by Erin Jeffries)

it amazing that she's able to be here. Another has special food and other needs. Really for each one to be here, you have to see God's purpose in it.

"And it's really amazing to me how much everyone gives to be here. The [16] catechists for the most part pay their own way. But they're here because they love it. They'll tell you it's such a mutual relationship and friendship."

Several catechists shared that sentiment.

"They're so faith-filled," said Mary Roesinger, a SPRED catechist at St. Pius X Parish, who helped with the retreat. "There's a love you feel in seeing God in all of these special people that we welcome each year. You don't get this anywhere else."

Nicole McConnell has been involved in SPRED since its inception at St. Malachy Parish in Brownsburg 15 years ago.

"We are all a family together sharing the faith. It's so joyous, I can't even tell you."

That joy shone from the eyes of participant John Lorton, a member of St. Monica Parish in Indianapolis, as he spoke of his experience on this, his 10th SPRED retreat.

"It's been awesome," he said. "I love the camaraderie. These are nice people who are all here for one reason—God."

"My favorite part so far has been the sand cross," Lorton said of one of the crafts offered during the retreat. "At the cross part, it has a heart, and I did the heart part in purple sand because I know purple is the color of Easter."

In addition to the cross craft and the flower painting to symbolize God as the source of joy, the participants enjoyed one more project that revolved around faith—making a "handmade" cloth.

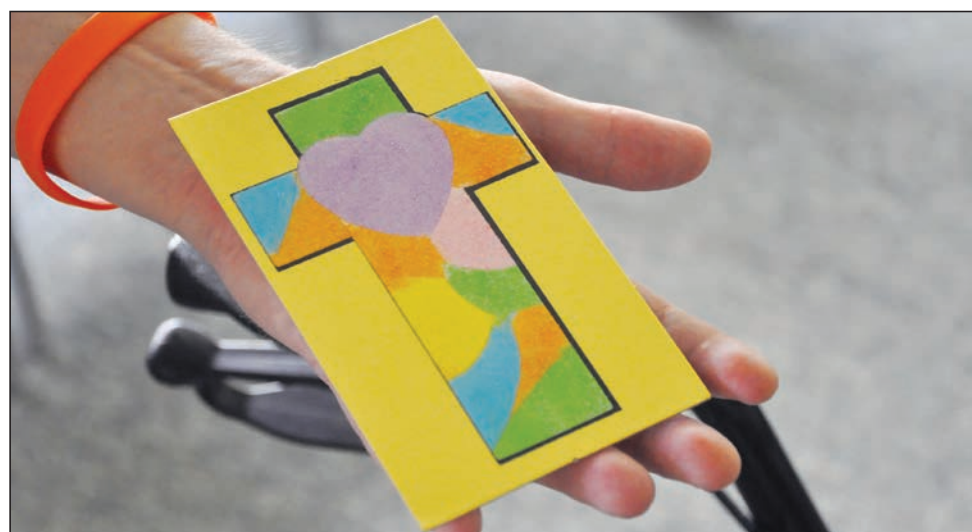
"It's got all their handprints on it," Roesinger explained of the white cotton sheet. They will incorporate the cloth in future SPRED events.

When all is said and done, Jeffries hopes the participants "walk away feeling a little bit of that joy and hope, and feel more able to spread that joy."

That hope seemed to be coming to fruition in Lorton.

"My heart is just full," he said.

(For more information on Special Religious Development, log on to www.archindy.org/occe then click on "Catechesis for Persons with Special Needs" on the left, or contact Erin Jeffries at ejeffries@archindy.org, or by phone at 317-236-1448 or 800-382-9836, ext. 1448. Keep up with SPRED news on their Facebook page, "Archdiocese of Indianapolis Special Needs.") †



John Lorton, a member of St. Monica Parish in Indianapolis, displays the cross he made with sand during the SPRED retreat at the Benedict Inn Retreat and Conference Center in Beech Grove on Aug. 2-3. (Photo by Natalie Hoefler)



Above, a SPRED participant leaves her handprints on a cloth decorated by those involved in the "Hallelujah Luau" retreat on Aug. 2-3. The cloth will be used in future SPRED events. (Photo by Natalie Hoefler)



Above, Heather Simon, a member of Holy Spirit Parish in Indianapolis, left, gets a hug from Mary McClamroch during the SPRED "Hallelujah Luau" retreat. (Photo by Natalie Hoefler)

Below, John Lorton, a member of St. Monica Parish in Indianapolis, left, and Joe Lorenz, a member of St. Mark the Evangelist Parish in Indianapolis, paint an image of a hibiscus flower during the "Hallelujah Luau" retreat. (Photo by Natalie Hoefler)



As Ebola deaths rise, Africa's bishops urging, taking action

ACCRA, Ghana (CNS)—As the World Health Organization declared an international public health emergency in West Africa, Ghana's bishops urged their government to be extra vigilant in screening people who enter the country by sea.

To avoid Ebola spreading from other West African countries to Ghana, officials at all entry points "should be alert and well-equipped to screen people," so they can "isolate and deal with possible cases," the Ghana Catholic Bishops' Conference said in an Aug. 7 statement signed by its president, Bishop Joseph Osei-Bonsu of Konongo-Mampong.

Also, in an effort to curtail the spread of Ebola, the archdioceses of Lagos and Abuja instructed their priests to suspend all forms of physical contact during Mass, including the traditional sign of peace.

"Taking into consideration the fact that this rite is optional, we shall henceforth omit it, i.e., not invite people to offer the sign of peace. When you get to this rite, skip it," Lagos Archbishop Alfred Adewale Martins said in a statement on Aug. 10.

He said while holy water could be used in homes and offices, the fonts at church entrances should be emptied. He also encouraged the use of gloves when counting money from Mass collections.

Archbishop Martins advised priests to use extra care when visiting the sick, especially when administering the sacrament of anointing of the sick.

The archbishop also advised them "to avoid physical contact when giving out holy Communion."

Cardinal John Olorunfemi Onaiyekan of Abuja, Nigeria, told journalists on Aug. 10 that the Church was taking necessary precautionary steps to avoid the spread of the disease.

"We did not ban handshaking during Mass. We are only discouraging it, and it is going to be temporary until it is clear that Nigeria is no longer under Ebola threat," he said.

The World Health Organization declared an international public health emergency in West Africa on Aug. 8 as the death toll neared 1,000. Most deaths were in Sierra Leone, Guinea and Liberia, but two people have died in Nigeria, and more than 130 people were quarantined there because of suspected contact with the virus.

Ghana's bishops have urged their government to be extra vigilant in screening people who enter the country by sea, including fishermen who return to their families.

Among those being treated for the disease was a 75-year-old Spanish priest, evacuated from Liberia to Madrid.

Symptoms of the disease, which has no known cure, include vomiting, diarrhea and internal and external bleeding. The fatality rate of the current outbreak is around 60 percent.

Ghana's bishops said they were particularly concerned



Liberian children are encouraged to wash their hands as part of an Ebola sensitization program in Monrovia, Liberia, on Aug. 5. The death toll from the Ebola outbreak in Guinea, Liberia and Sierra Leone has risen to near 1,000, the World Health Organization said on Aug. 8. (CNS photo/Ahmed Jallanzo, EPA)

about fishermen who have been to affected countries, return to Ghana through its harbors and go "straight to their families and communities without any proper screening."

This "poses a real danger not only to the families of such people but to the entire nation, and we call on [the] government to help address this situation," the bishops said.

They urged the government to set up centers in hospitals and clinics around the country that are equipped to manage cases of Ebola, as well as to provide protective gear to staff in these centers.

"Additionally, we think that some compensatory package should be instituted for those who attend to Ebola patients to encourage and motivate them to offer the best possible care to such patients," they said.

Noting that a nationwide information and education campaign is urgently needed, the bishops appealed to all priests, religious and other Church leaders to distribute information on prevention, transmission and treatment of the disease. Church officials in other West African countries were carrying out similar education campaigns.

"Health personnel should be approached to lead this exercise" in churches, they said.

The bishops also warned against panic.

"While it is absolutely important for everyone to help prevent this deadly disease from entering our country, it serves no useful purpose to suspect every little symptom as signs of Ebola. This, far from helping in the fight against the disease, rather creates confusion, fear and panic," they said. †

St. Mary's Festival

August 23-24

SATURDAY SCHEDULE		SUNDAY SCHEDULE
<p>8:00am (until 11:00am) "On Eagle's Wings" 5K in memory of Steve & Denise Butz and Don & Barb Horan (www.oneagleswings5k.com)</p> <p>4:30pm Evening Mass (in school gymnasium)</p> <p>5:30pm (until 11pm) "Adult Night" Pork Chop Meal Pork Chop Sandwich Baked Beans Cole Slaw Chips Cookie Drink</p> <p>Casino Style Games Black Jack 7 Card Stud Over/Under & More!!!!</p> <p>Beer Garden Live Entertainment by "Skeeter McGee" from 7pm-11pm</p> <p>Raffle Tickets Sold Regular Raffle Basket Raffle Super Raffle</p> <p>SUPER RAFFLE Super Raffle tickets on sale for \$50. You could win \$5,000!!! Contact the following people for a ticket! Jerry Sebo.....614-3796 Brian Wenning.....614-1388 Jeff Dougan.....614-7300</p>	 St. Mary's Church GREENSBURG, IN <p>SPONSORS Thank you to our sponsors, who are helping to make this event possible. Gold Level (\$1000+) Steve Adam-Edward Jones B&B Tooling, Inc. Chris & Melissa Bruns & Family Dave Geis General Contracting Johanningman Excavating K-fab Construction Alan & Kristy Lowe & Family Larry & Sandra Muckerheide Leon & Carole Ann Nobbe Paul Pank/Hilliard Lyons In Memory of Bonnie Springmeyer Tim & Kim Stone & Family Chris & Donna Tewmeyer Pat & Mona Hahn & Family Ernie & Patty Stephens & Family - Main Attraction Silver Level (\$500-\$1000) Wayne & Lynne AmRhein Ted & Lisa Brauch Paul & Susie Corya John & Adele Corya Charles Kramer Construction Levensteins Abbey Carpet Chris & Rebecca Harpring Eugene & Sharon Nobbe Dale Ortman Rick & Becky Parker Dave, Debbie & Kurt Schneider Street Smart Incorporated Drs. Weigel, Lohmueller, & Weigel, OD's Bronze Level (\$250-\$500) Phil & Marcia Kramer Scheidler-Wearly Monuments Larry & Sandy Nieman/Maurice & Esther Nieman Herman, Theresa & Scott Nobbe In Memory of Isabelle Nobbe Tim & Kathy Nobbe Porter-Oliger-Pearson Funeral Home Scott Richards Insurance Jerry & Kris Sebo Trenkamp Excavating Mark Wickens Insurance Other Ella Mae Holtkamp Margie Fisse</p> <p>Location St. Mary's School 1331 E. Hunter Robbins Way Greensburg, IN 47240</p> <p>Proceeds will benefit St. Mary's School and the St. Mary's Building Fund.</p>	<p>7am, 9am & 11am Mass (at St. Mary's Catholic Church)</p> <p>10:30am (until 2:30pm) Fried Chicken & BBQ Dinner Fried Chicken or BBQ Pork Cheese Potatoes Green Beans Cole Slaw Dessert Drink</p> <p>10:30am (until 5:00pm) "Family Day" Bake Sale Kid's Games Pop Toss Balloon Bust Face Painting & LOTS more!!!</p> <p>Inflatables Trike Races Putt-Putt Adult Casino Games Black Jack 7 Card Stud Over/Under & More!!!!</p> <p>BINGO Concessions Live Entertainment by Keith Swinney Band from 12pm-4pm Raffle (5pm) Regular Raffle Basket Raffle Super-Raffle</p>

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SATURDAY, AUGUST 23, 2014

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In Memory of Steve & Denise Butz and Don & Barb Horan

SCHEDULE OF EVENTS	LOCATION	Proceeds will benefit
<p>8:00am Registration & packet pick-up</p> <p>8:30am (until 11:00am) Kids' Games Open</p> <p>9:00am 5K Run/Walk</p> <p>10:00am Kids' Fun Run</p> <p>10:15am Awards</p>	<p>St. Mary's School 1331 E. Hunter Robbins Way Greensburg, IN 47240</p>	<p>St. Mary's School and the St. Mary's Building Fund, as requested by the families of Steve & Denise Butz and Don & Barb Horan.</p>

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With no pope in residence, Vatican opens gardens of summer villa

CASTEL GANDOLFO, Italy (CNS)—The aisle is paved with stone from an ancient Roman road; the apse is made of carefully trimmed evergreen bushes; the columns are tall, thin cypress trees; and the nave is a lily pond, complete with gold fish.

Welcoming visitors to “our outdoor church” in Castel Gandolfo, Osvaldo Gianoli explains, “it has always been a place of prayer for the popes.”

Thanks to a very rainy July, damp and dark woods separate the area—normally known as the Garden of the Little Madonna—from the expertly groomed Boulevard of the Oaks in the gardens of the papal villas at Castel Gandolfo.

So far, Pope Francis has resisted joining the list of popes who have taken up temporary residence in Castel Gandolfo, praying and reciting the rosary in the garden 13 miles south of Rome.

In the meantime, Gianoli said, the pope “strongly desired that [the villas] be opened as a sign of sharing something unique, a common good, and so wanted this opening to share the gardens with the public.”

Gianoli, who was named director of the papal villas at Castel Gandolfo in December, has the challenge of fulfilling Pope Francis’ mandate to welcome the public while at the same time preserving the historic gardens and ensuring they can fulfill their main purpose: as a place of quiet relaxation for the pope and his top aides.

The papal property at Castel Gandolfo extends over 135 acres—compared to the 108.7 acres of Vatican City—and includes 17 acres of formal gardens, three residences and a working farm.

The formal Italian gardens, planted in the 1930s, are a meticulously maintained historic, artistic and botanical treasure, Gianoli said. The emphasis on symmetry and geometric topiary—the hedges are trimmed flat or carefully rounded—is meant to reflect and extend the architecture of the main buildings to the outdoors.

The other treasure on the property is the first-century ruins of the summer villa of Roman Emperor Domitian, who reigned in 81-96. Visitors can walk around his small amphitheater and peek into the remaining 110-yard-length of a “*cryptoportico*,” where the emperor could stroll far from

prying eyes, remaining cool and dry in any weather.

The farm is not included on the itinerary for the public, although school groups have been invited, as have the children served by the Vatican’s St. Martha pediatric clinic.

The farm is the real deal, producing 185 gallons of milk a day, 50,000 eggs a year, honey, olive oil and vegetables, including some from the seeds used in Michelle Obama’s White House garden and given to Pope Francis as a gift. “The yellow zucchini are ready now—I’d never had yellow zucchini, but they’re good,” Gianoli said.

A treat he is looking forward to sampling in the winter will be the final result of September’s grape harvest. More than 400 little vines were planted three years ago and the first full batch of bunches are ripening on the vine, waiting to be picked and turned into wine.

The greenhouses are used not just for giving an early spring start to flowers that later will adorn the formal gardens at Castel Gandolfo, but also for growing some 500 poinsettias each year to decorate Vatican buildings and to sell to Vatican employees. In addition, the greenhouses are the winter home for the hybrid John Paul II hibiscus, whose brilliant white and yellow flowers are the colors of the Vatican flag. Every spring, the hibiscus are planted in the Garden of the Little Madonna.

Since March, the Vatican has been offering a 90-minute guided tour of the formal gardens and the Roman ruins. Gianoli said 2,200 people visited in the first four months, and “I have another 2,000 who have reservations.”

The 55 employees of the papal villas at Castel Gandolfo have traditionally focused on maintaining the beauty and privacy of the property as a summer haven for the pope and his top aides.

While Pope Francis spent part of three different days at the villa in 2013, he is not scheduled to visit at all in 2014. But if he changes his mind, “We’re ready,” Gianoli said. “We’re always ready for the Holy Father.”

Preparations include such details as a vase of fresh hydrangeas at the foot of the statue of Mary that gives the Garden of the Little Madonna its name.

Castel Gandolfo became a papal summer residence in 1626 when



The Belvedere Garden with its bushes and flowers carefully trimmed into geometric shapes is one of the historic sections of the papal villas in Castel Gandolfo, Italy, that Pope Francis ordered to be open to the public. (CNS photo/Henry Daggett)



The farm at the papal villas at Castel Gandolfo, Italy, welcomed the birth of a new calf on July 31. In addition to hosting the papal summer residence and historic gardens, the villas include a farm producing 185 gallons of milk a day. School groups occasionally visit, but the farm is not normally open to the public. (CNS photo/Alessia Giuliani, Catholic Press Photo)

Pope Urban VIII spent his vacation there, as he had done as a cardinal. Many popes never visited or could not—particularly in the years after the fall of the papal states and before a treaty was signed with Italy. When the Lateran Pacts were signed in 1929, the Vatican’s ownership was recognized and work began on making the formal gardens “as you see them today,” Gianoli said.

At different times in history, the gardens played important roles. The most dramatic was during the Second World War. “In 1944, the villas were a refuge for anyone who wanted to come. In that period, with the advance of the Allies after the Anzio landing,” he said, there were an estimated “12,000 people hosted by Pope Pius XII here. In fact, Pope Pius made his private bedroom available as an obstetrics ward;

35 babies were born here.”

More recently, television stations across the globe showed the villas when Pope Benedict XVI decided to spend the last hours of his papacy in Castel Gandolfo, flying there by helicopter from the Vatican on Feb. 28, 2013. A month later, the newly elected Pope Francis made his first visit to the villas, spending several hours with Pope Benedict.

“These places are important to us because they are places where the popes have come to pray,” Gianoli said. “It is a place of peace, tranquility and serenity.”

(Reservations are obligatory for the garden tour and are handled online through the Vatican Museums at www.museivaticani.va/3_EN/pages/MV_Home.html.) †



‘These places are important to us because they are places where the popes have come to pray. It is a place of peace, tranquility and serenity.’

—Osvaldo Gianoli, director of the papal villas at Castel Gandolfo

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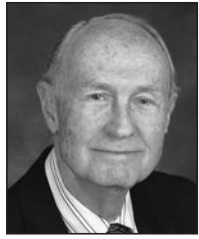
Event details and online registration at www.ihmindy.org

From the Editor Emeritus/John F. Fink

Old Testament: Absalom's rebellion against King David

(Thirty-second in a series of columns)

Chapters 15-19 of the Second Book of Samuel tell us how God continued to punish David for his sin with Bathsheba and the killing of Uriah, her husband. This time, it's the rebellion of David's son Absalom, who is impatient to succeed David as king.



Absalom organized an army in Hebron and marched against Jerusalem.

When he learned that Absalom was coming, David fled from Jerusalem with his household, except for 10 concubines. As they fled, they met various people along the way (and would meet them again on their return). David made the procession a penitential rite, walking barefoot, and even allowing a man named Shimei, a relative of Saul, to curse him.

The action shifts from David to Absalom, who entered Jerusalem. On the advice of a man named Ahithophel, he had sex with his father's concubines, pitching a

tent on the roof so all the people could see when he visited the women.

Then Ahithophel and Hushai gave conflicting advice on how to track down and defeat David. Absalom accepted Hushai's advice, so Ahithophel hanged himself. But Hushai sent messengers to David to let him know what was going to happen. David prepared for battle. Persuaded not to accompany the troops, he gave instructions not to harm Absalom.

David's forces defeated Absalom's, but David's general, Joab, ignored David's orders to be gentle with Absalom. Absalom's mule passed under a terebinth tree and Absalom's hair became tangled in the branches. While he was hanging there, Joab killed him.

When the news reached David, he mourned for his son, going to his room and crying, "My son Absalom! My son, my son Absalom! If only I had died instead of you, Absalom, my son, my son!" (2 Sm 19:1). Joab had to convince him that all his men would desert him if he didn't stop turning a victory into mourning. David then returned to Jerusalem, and reconciled with those he met when he was escaping from the city.

For the Journey/Effie Caldarola

A funeral of a beloved priest, grace and the 'gift' of tears

Those of us who cry easily are blessed. A good cry can mend the heart and heal wounds. Scientists even tell us that crying rids the body of toxins.



Nevertheless, crying leaves us exhausted.

It was afternoon when it hit me. The weary feeling, that grainy nagging in my

eyes, the desire for a nap. Why am I so tired? I wondered. Ah, yes, I had been to a funeral that morning and the tears had come freely.

Tears may drain you of toxins. But in a good, cleansing way, they also simply drain you. The Jesuit pastor of my parish died after years of struggling with leukemia and the aftermath of treatments. He simply wore out.

He was a kind, gentle man who seemed younger than his 55 years. He had a heart for the poor, serving in the Peace Corps as a young man and in foreign missions as a Jesuit. He volunteered at ground zero after 9/11. He was about as universally loved as anyone I've known.

The church was full. Tears, spontaneous and unbidden, came to many.

It struck me that tears are very complicated visitors, arriving stealthily, beyond our control. They touch something

deep, areas we can't express or explain.

We cry for the dead, for the abruptness of this end. Yet our faith assures us that for Father Pat, life is not over.

Sometimes, funeral tears reflect regret for a life left unfinished or poorly lived. But that bore no reflection of our tears for Father Pat.

Some tears are shed because we miss the dead, for the pain the absence brings into our life. I didn't know Father Pat very well personally. I admired his homilies, his liturgies, his demeanor, the stories I'd heard about him.

But the absence I felt was far more abstract than the absence one would feel at the dinner table where a vacant seat proclaims a searing loss.

No, I think that at funerals such as Father Pat's, often we are crying for ourselves and for the overwhelming juxtaposition of the reality of death as our life's companion, and the depth of the faith which sustains us through it.

We cried because Father Pat's life, and the liturgy that so beautifully honored it, strengthens us and brings us hope, and yet calls us into an unfathomable mystery. It's the Holy Spirit, interceding for us through our tears.

The founder of the Jesuits, St. Ignatius of Loyola, believed tears could be a "gift," especially when, in prayer, we cry, not out of sadness, but because we

Chapter 19 ends with tension between Israel in the north and Judah in the south. That tension broke out in Chapter 20 with a rebellion of the Israelites led by a man named Sheba, obviously showing dissatisfaction with David's rule.

David's general Joab again showed his ruthlessness by murdering Amasa, the man David sent to rally the Judahites. Then Joab and his brother Abashai chased down Sheba, who retreated to the town of Abel Beth-maacah.

As the troops were trying to batter down the town's walls, a woman asked Joab if he was trying to destroy the city. When Joab said that he only wanted Sheba, the woman convinced the people to cut off Sheba's head and throw it to Joab. End of rebellion.

Chapters 21-24 are appendices that seem to be random stories about things that happened during David's reign. They include a lengthy song of thanksgiving that David sang and his last words. There's also the story of David's punishment, actually inflicted on others, for ordering a census, considered wrong because it implied a lack of faith in the Lord. †

have touched on something profound.

St. Ignatius would have appreciated the tears that accompanied Father Pat's funeral liturgy.

At the end of the service, many Jesuits gathered around Father Pat's coffin, and a version of St. Ignatius' prayer, "Suscipe," was sung. This prayer is a beautiful one to hear, and a difficult one to pray. "Take, Lord, and receive, all my liberty, my memory, my understanding, and my entire will, all that I have and possess; you have given it all to me, I now give it back to you, O Lord. All of it is yours now, dispose of it according to your will; give me only your love and your grace, that is enough for me."

A reception in the Jesuit gardens featured lemonade and cookies, and the inevitable realization that for those left behind, life moves on.

Afterward, I slipped back into church to use the restroom and left by the front door. There, at the foot of the stairs, was the hearse with Father Pat's body. I walked by, almost alone on the empty sidewalk, said goodbye and asked Father Pat to pray for me.

In the end, the Lord receives it all, and returns love and grace. The tears are an added gift.

(Effie Caldarola writes for Catholic News Service.) †

Catholic Education Outreach/

Gina Fleming

Catechists to focus on 'Our Future, Our Families' during 2014-15 program year

Welcome to the 2014-15 program year for youth ministry, religious education, young adult ministry and Catholic schools in our parishes and communities across central and southern Indiana!



Pastors, pastoral associates, youth ministers, campus ministers, parish administrators of religious education, principals and high school

presidents gathered recently for our annual administrators' conference. This year's theme, "Our Future, Our Families," is highlighted best by St. John Paul II's quote, "The future of humanity passes by way of the family."

The annual two-day experience allows catechetical leaders to celebrate the Eucharist, pray, learn and grow together in preparation for another successful year of service in the archdiocese.

The keynote presenter was a champion of family life, Chris Padgett, who is the father of nine children and a talented songwriter/musician. To learn more about him, visit <http://www.chris-padgett.com/>.

Perhaps one of the most compelling messages he shared was how powerful Mary's "yes" was when God asked her to be the Blessed Mother of his Son, our Lord and Savior. Her "yes" allowed for our salvation, and her role as Mother of the Holy Family is one for us to strive to emulate in our own vocations as spouses, parents and caregivers to others.

"Our Future, Our Families"—Another highlight of the gathering included a presentation by Father Eric Augenstein, director of vocations for the Archdiocese of Indianapolis. Father Augenstein shared a kindergarten through 12th grade online curricular supplement to assist in teaching youth about vocations. These teaching modules are being purchased through the Vocations Office budget, which would allow all schools, faith formation programs, and youth ministry programs to use the resources free of charge. What a wonderful way to sustain and grow our future as a Catholic Church!

"Our Future, Our Families"—Given that we are all one family in Christ, Annette "Mickey" Lentz, chancellor of the archdiocese, shared with us the current status of the "Connected in the Spirit" planning process, which is helping Archbishop Joseph W. Tobin and parish leaders "discern where God is leading the Church in southern and central Indiana" in the future, emphasizing the desire of the archdiocese for all to be unified in mission, spirit and understanding. Lentz clearly articulated the earnest effort of all involved in the process.

"Our Future, Our Families"—This venue was a wonderful place to celebrate members of our archdiocesan family who have served as exemplary role models and leaders in our various ministries within the Office of Catholic Education. Congratulations to Msgr. Paul Koetter, Matthew Hollowell, Charlene Witka and Cathy Andrews for being honored this year!

On behalf of my colleagues in the archdiocesan Office of Catholic Education and all those serving in our parishes and schools, we are grateful for the opportunity to serve as secondary teachers of our Catholic faith, recognizing that the primary responsibility rests on the shoulders of parents.

Know that we gladly say "yes" to our roles within the Office of Catholic Education and the Archdiocese of Indianapolis.

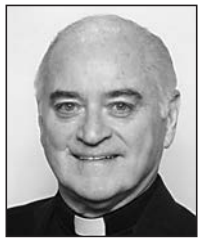
Together with Christ, "Our Family" strives to enhance "Our Future" as an archdiocese.

(Gina Fleming is superintendent of Catholic schools for the Archdiocese of Indianapolis.) †

Spirituality for Today/Fr. John Catoir

Fall back on the Gospel and trust God in life's most trying moments

Life is a test. When tragedy hits, all of the explanations for why bad things



happen in the world are beyond our comprehension. To stay balanced, we need to fall back on what the Gospel of Mark tells us: "You shall love the Lord your God

with all your heart, with all your soul, with all your mind and with all your strength" (Mk 12:30).

God doesn't intend for anyone to be a weakling when bad things happen in life. We can avoid that pitfall by being obedient to God. When the storms of life are raging about us, God is always present helping us get through the rough moments. If we hold on to our faith, all will be well.

Loving God wholeheartedly is not given to us as a suggestion. It is a divine command. That means you must never allow yourself to question or blame God, even during trying circumstances.

When your faith is being tested, do not

give in to self-pity. Pity parties are a waste of time. Read what happened to Job for a little inspiration. You'll see that God is unchanging love. This is a matter of faith. You may not understand it, but it is true.

In a time of crisis, there will always be the temptation to doubt God's love and become angry. It might even be overpowering at times, but you must not allow yourself to sink into that swamp. Believe in God's love.

Unchecked anger and negative feelings pull you down deeper into fear and doubt. Turn to Jesus, cling to Jesus. Indulging your upset emotions will only keep you stewing in anger.

Force yourself to think of others. Ask, "How is my behavior affecting my family? Am I spreading misery all around, or am I sparing others as best I can?" Put on the will to love God, and the cloud of distress will evaporate.

You can love others by setting a good example. Demonstrate what real faith is like when times are tough. Stop complaining. Be brave. You may be wobbly at first because you're only human,

but after a reasonable period of adjustment, stop being a burden to others. Patients should be charitable to their caretakers. It's a Christian duty.

A strong belief in God's majesty will help you to love God in all circumstances. The act of love is easier than you think.

We all want to go to heaven, don't we? And God wants us to attain heaven. But isn't it true that nobody dies healthy. Sickness and accidents all are part of life. We must trust in God's love even in those moments.

Evil happens in this world, not because God wills it. He only allows it. God is always in charge, and he draws good out of evil. Even though there's evil in this world, hold on to your joy.

Joy is not an emotion, it is a decision, such as the will to bear discomfort. Repeat this mantra any time you need to boost your spirit: "I will be joyful. I will be joyful because I have faith, courage and enthusiasm."

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

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

Sunday Readings

Sunday, August 17, 2014

- Isaiah 56:1,6-7
- Romans 11:13-15, 29-32
- Matthew 15:21-28

The third section of the Book of Isaiah provides this weekend's Mass with its first reading.



Understanding this part of Isaiah requires some knowledge of the cultural context of the time. Life for the Jews had changed very much from what it was when David or Solomon was king.

Neighboring states had swept into, and across, the two Hebrew kingdoms that had come to compose the political structures of the Holy Land. The two kingdoms forever were defeated and extinguished.

Untold numbers of Jews had been killed or had died in the process. Others had been taken to Babylon, the capital of the great Babylonian empire.

At last, Babylonia itself was subdued. The descendants of the first Jews taken to Babylon returned home, but they easily became disillusioned.

Living was much more pluralistic than it had been centuries earlier. The Jews at the time this section of Isaiah was written indeed lived amid religious and ethnic diversity. So "foreigners" were in many places, and they were "foreign" in several important respects.

Apparently from this reading, some of these "foreigners" embraced the ancient Hebrew religion. As God's Chosen People, the Jews were expected, certainly by the prophets and because of their own covenant with God, to observe all required by the Hebrew religion. But with the presence of pagans, the old support of bonding and commonality were gone.

St. Paul's Epistle to the Romans provides the second reading. Throughout Christian history, the great Apostle Paul has been remembered especially for his outreach to Gentiles, to persons not of Jewish birth or religion. His efforts in this regard, and surely similar efforts by his disciples and by others, meant that by the last third of the first century, a significant portion of the Christian population was not Jewish in origin.

It cannot be forgotten that Christianity sprang from Judaism, was built upon Judaic themes and included many, many Jews, including Paul, the Blessed Virgin Mary and the other Apostles. The "Apostle to the Gentiles," Paul in this letter, nevertheless, recommitted himself to evangelizing the Jews. Why? Because God promised salvation to the Jews, and Paul, as an Apostle, is an agent of God.

St. Matthew's Gospel furnishes the last reading. In it, Jesus was in an area populated by as many Gentiles as Jews, if not by more Gentiles than Jews. Not surprisingly, the Lord met a "Canaanite" woman. She was not a Jew, but an outsider to the Hebrew people. "Canaanite" figures prominently in the Old Testament to indicate persons not of the Chosen People, and even persons of great sin.

Jesus recalled that the mission of the Messiah was to bring salvation to God's people. The woman persisted. She believed in Jesus, and knew she wanted and needed God's mercy for herself and her daughter that was tormented by a demon. Jesus responded to this need.

The reading makes two points. First, this woman, of pagan background and therefore in Jewish eyes woefully inadequate, expressed faith. Secondly, Jesus acknowledged and accepted her faith, her inadequacies set aside.

Reflection

In the Gospel setting, the Canaanite woman was not a Jew and also was out of bounds by virtue of her feminine gender. In the culture of the time, any woman's approach to a male stranger was totally unacceptable. She was doubly excluded.

Yet, she went to Jesus. Why? She knew her true needs and those of her daughter. Three times, she pleaded for help for her. Jesus reaffirmed God's pledge to the people of Israel, but also recognized the woman's faith. Compassionately, Jesus assured her that her faith had brought healing to her daughter.

God's law is everlasting, as was the divine promise to the Chosen People, but God's love has no bounds.

For those who are Canaanites not by ethnicity, but by their sins, hope lives, realistic hope. If they, if we, are faithful, never halting in faith, salvation will come. †

Daily Readings

Monday, August 18

Ezekiel 24:15-24
(Response) Deuteronomy 32:18-21
Matthew 19:16-22

Tuesday, August 19

St. John Eudes, priest
Ezekiel 28:1-10
(Response) Deuteronomy 32:26-28, 30, 35c-36b
Matthew 19:23-30

Wednesday, August 20

St. Bernard, abbot and doctor of the Church
Ezekiel 34:1-11
Psalm 23:1-6
Matthew 20:1-16

Thursday, August 21

St. Pius X, pope
Ezekiel 36:23-28
Psalm 51:12-15, 18-19
Matthew 22:1-14

Friday, August 22

The Queenship of the Blessed Virgin Mary
Ezekiel 37:1-14
Psalm 107:2-9
Matthew 22:34-40

Saturday, August 23

St. Rose of Lima, virgin
Ezekiel 43:1-7ab
Psalm 85:9ab, 10-14
Matthew 23:1-12

Sunday, August 24

Twenty-first Sunday in Ordinary Time
Isaiah 22:19-23
Psalm 138:1-3, 6-8
Romans 11:33-36
Matthew 16:13-20

Question Corner/Fr. Kenneth Doyle

Jesus likely laid dead in his tomb for 36 hours before rising on Easter morning

Q Recently, I read in the Gospel of Matthew where Jesus said, "Just as Jonah was in the belly of the whale three days and three nights, so will the Son of Man be in the heart of the Earth three days and three nights" (Mt 12:40). But we believe that Christ died on Good Friday afternoon and rose on Easter Sunday morning, which is only two days. Can you please explain the discrepancy, or am I misapplying the Gospel passage? (Philadelphia)



A The common belief of Christians since the earliest centuries has been that Jesus died and was buried on Good Friday afternoon and rose from the dead before dawn on Easter Sunday morning. The Gospel of Mark confirms that Jesus was crucified on "the day before the Sabbath" (Mk 15:42), and John's Gospel says that, "On the first day of the week, Mary of Magdala came to the tomb early in the morning, while it was still dark, and saw the stone removed from the tomb" (Jn 20:1).

In a forced attempt to match up with the passage to which you refer, occasional commentators have theorized that Jesus must have been put to death on a Wednesday. But the main body of scriptural scholarship rejects that thesis as unnecessary.

The accepted explanation of the text you quote is that ancient Jews counted any part of a day as a whole day. For example, the Book of Genesis states that Joseph held his brothers in prison for three days, but in the very next verse we are told that he released them "on the third day" (Gn 42:17).

So "three days and three nights" in Matthew need not literally mean 72 hours, but is an idiomatic expression that could refer to parts of three days. More than a dozen passages in the New Testament agree with Matthew, which says that Jesus will be raised "on the third day" (Mt 17:23)—which, by Jewish reckoning, could have been as little as 26 hours (one whole day, 24 hours, with an hour the day before and an hour the day after.)

The consensus of Christian scholars is that Jesus was in the tomb for about 36 hours—from late afternoon on Friday until pre-dawn on Sunday.

Q Our parish had a change in pastors this year. Previous to his arrival, I had attended daily Mass for 18 years. Now I go only on Sunday because I just don't like this priest. Some of the things he does at Mass put me in such a bad mood that I feel that I am

better off not going. I have prayed to God to help me accept him, but so far I have been unable to do it.

The first irritant is his failure ever to start on time—sometimes as much as 10 minutes late, while the congregation just sits and waits. Throughout his homily, he will make a few statements and then ask the congregation to guess what he is going to say next. (Usually it takes three to five tries before someone hits it.)

All of this has added at least 20 minutes to what we had been used to for a weekday Mass. He gives the impression that we are there to watch his show, rather than to worship God. Am I wrong to let him upset me to the extent of not getting the comfortable warmth that I used to experience each day from the Mass? (Arkansas)

A I am sorry that your dissatisfaction has deprived you of the benefit—both spiritual and emotional—that you once gained at daily Mass. More often than not, the arrival of a new pastor requires an adjustment on the part of parishioners, particularly those who have been most loyal.

From what you have told me, your situation seems to involve more than just the customary period of "getting used to." First, unless the priest in question has other responsibilities just before daily Mass, to start several minutes late on a regular basis is inconsiderate.

In most parishes, the congregation at weekday Mass includes not only retirees but some people who are on their way to work or have family obligations. For the same reason, to extend that weekday Mass by several minutes with a "dialogue homily" is usually neither practical nor popular.

The easiest suggestion is to find another parish nearby and, on weekday mornings, go to Mass there. That may be difficult, though, if you live in a fairly rural area.

You might also ask to speak with your pastor and diplomatically explain your concerns. Tell him how much you miss going, and highlight the fact that his style at the weekday Mass might also discourage other parishioners because of its length.

If you are reluctant to approach your pastor directly, perhaps you might find a priest-friend of his who would relay these concerns. Or, as a last resort, you might contact the director of priest personnel in your diocese and invite him to share your observations with the priest in question. But please don't continue to lose the great blessing of daily Mass. The Eucharist itself is far more important than the particular priest who offers it. †

My Journey to God

Mary's Immaculate Heart

By Gayle Schrank

How could one say we don't need Mary? That's like saying we don't need our legs. We can reach Jesus quickly, or drag ourselves slowly instead. I have discovered God's heavenly path. She's filled with such beauty and favors, and as I follow Mary's Immaculate Heart, God transforms my sorrows to pleasures.

(Gayle Schrank ministers as a pastoral associate at St. Mary Parish in Navilleton. A crown of flowers is seen atop a statue of Mary holding the Christ child outside Jesus the Divine Word Church in Huntingtown, Md.) (CNS photo/Bob Roller)



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.

ALDRIDGE, Mary, 86, St. Mary, Rushville, August 4. Mother of Mary Harcourt, Diane Lanter, Michelle Skowronek, Brian and Stephen Aldridge. Sister of William Waters. Grandmother of nine. Great-grandmother of two.

BATES, Marian (Krajewska), 81, St. Charles Borromeo, Bloomington, July 25. Mother of Adrienne Brown and Stephen Bates. Grandmother of five. Great-grandmother of two.

BRUNS, Rodney J., 55, St. Michael, Brookville, July 30. Husband of Lauren Bruns. Father of Ellee, Maggie and Tony Bruns. Brother of Becky Lanning, Pam Stein and Greg Bruns. Grandfather of one.

CONRAD, Patricia W., 66, St. Bartholomew, Columbus, July 26. Mother of Jocelyn Conrad. Sister of Sue Skutecki.

DENISON, Nancy, 74, Holy Family, New Albany, July 26. Mother of Larry Denison. Sister of Barbara Von Allmen, Carl and

William Koetter. Grandmother of four.

DIETZ, Antoinette, 89, St. Christopher, Indianapolis, July 30. Mother of Ann Goss and Toni Smith. Grandmother of three. Great-grandmother of seven.

DUERSTOCK, Urban, 83, St. Mary, Greensburg, July 31. Father of Linda Lecher, Debra Schoettmer, Donald and Gary Duerstock. Brother of Helen Tebbe. Cyril and Marvin Duerstock. Grandfather of seven. Great-grandfather of eight.

GERDES, Kathryn L., 62, St. Luke the Evangelist, Indianapolis, July 30. Wife of Neal P. Gerdes. Mother of Jack and Patrick Kent. Sister of Bobbi Gumino, Helen Hughes, Susie Peebles and Steve Schneiders.

HILTON, Mary E., 89, St. Christopher, Indianapolis, July 29. Mother of Allen and Timothy Hilton. Grandmother of 10. Great-grandmother of 18. Great-great-grandmother of one.

KRAKOSKI, Suann, 77, St. Bartholomew, Columbus, July 24. Wife of Robert Krakoski. Mother of Brenda Elkins, Janice Russell, Robert and Steven Krakoski. Sister of Sandra Klamann and Mick Nier. Grandmother of five. Great-grandmother of one.

MEISTER, Charles P., 81, St. John the Baptist, Osgood, July 27. Husband of Glenda (Jeffries) Meister. Father of Paula Webster, Charles, David, James, Mark, Stephen and Thomas



Refugee World Cup

Players from Cameroon and Mali battle for the ball during the Refugee World Cup in Sao Paulo, Brazil, on Aug. 3. The soccer tournament was an initiative of Caritas in the Archdiocese of Sao Paulo, the U.N. High Commissioner for Refugees, the Red Cross and other U.N. agencies and private entities. (CNS photo/courtesy Jefferson Hornig Azevedo)

Meister. Grandfather of 19. Great-grandfather of nine.

O'SULLIVAN, John J., 65, SS. Peter and Paul, Indianapolis, July 31. Husband of Jo (Alexander) O'Sullivan. Father of Timothy O'Sullivan. Stepfather of Melanie Clayman and Michelle Wootan. Brother of Patricia Quigg and William O'Sullivan. Grandfather of seven.

PEARSEY, Martha Jane, 91, St. Gabriel the Archangel, Indianapolis, August 1. Mother of Mary Rooney, Charles and Patrick Pearsey. Grandmother of four. Great-grandmother of nine.

PERSOHN, Joseph G., 83, St. Meinrad, St. Meinrad, August 1. Father of Debbie Kelly, Dean, Lawrence and Roger Persohn. Brother of Cora Fischer, Bonnie Fleck, Ardella Schneider and Leona Schaefer. Grandfather of eight. Great-grandfather of 11.

POPP, Denise M., 54, St. Joseph, Clark County, July 28. Daughter of George and Mary Jean Popp. Sister of Theresa Lenfert, Rick and Tony Popp.

REASE, Mary, 74, St. Gabriel the Archangel, Indianapolis, July 27. Wife of William Rease. Mother of Patricia Gillen and

Donna Gilstrap. Sister of Sister Kathleen O'Donnell, Eileen Parsons and James O'Donnell. Grandmother of three.

ROBAS, Leo J., 89, Holy Spirit, Indianapolis, August 1. Husband of Pauline Robas. Father of Ron Robas. Stepfather of Jonna, Jay and Nick Arnold. Grandfather of one. Great-grandfather of one. Step-grandfather of five. Step-great-grandfather of five.

ROBERTSON, Leslie A., 58, St. Bernard, Frenchtown, May 25. Husband of Roberta (Simon) Robertson. Father of Benjamin, Dustin, Gabriel and Lydia Robertson. Brother of

Marianne Naville, Diane Shope, Christopher, David, Gary, Mark, Michael, Patrick, Stacy and Stephen Robertson.

RUDISILL, Patricia (Griffin), 72, St. Mark the Evangelist, Indianapolis, August 2. Mother of Michael and Timothy Rudisill. Sister of Katherine Bartel and Robert Griffin. Grandmother of five.

WILLIAMS, Roscoe E., 72, St. Bartholomew, Columbus, August 2. Husband of Rose M. Williams. Father of Missy Hall, Annie Lickliter, Mandy and Troy Williams. Brother of May Ann Dile. Grandfather of five.



Register today for the St.Vincent Cancer Walk!

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Join us for the St.Vincent Cancer Walk on Saturday, September 20, at Lions Park in Zionsville. You can choose to participate in the 3-mile family walk, or the 10-mile challenge walk. And, you'll be happy to know that the funds raised from this event provide programs and services to support cancer patients and their families.

Register today by visiting StVincentCancerWalk.org.

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THE SPIRIT OF CARING®

Pope says memorize the beatitudes

VATICAN CITY (CNS)—Christians should memorize not only the Ten Commandments but also the beatitudes, which Jesus taught as the path to true happiness, Pope Francis said.

At his weekly general audience on Aug. 6, the pope said he was so serious about the need for Christians to know the text of the beatitudes from Matthew 5:3-12—"Blessed are the poor in spirit..."—that he would read each one out loud and have the crowd repeat it.

More than 6,000 people filled the Vatican audience hall and its atrium for the pope's first general audience after a month-long break.

One repetition of the text of the beatitudes is not enough to "remember them and impress them on our hearts," the pope said, so he gave the crowd "homework," asking them to spend time in the coming days reading the text again, from the Bible "you always should have with you."

The beatitudes are not only "the path God indicates as his response to the desire for happiness present in each person and the perfection of the [Ten] Commandments," he said. They also are "a portrait of Jesus and his way of life."

In addition to showing people the path to true happiness, the pope said, Jesus gave "us the protocol according to which we will be judged."

"At the end of the world, we will be judged," he said. "And what will the questions be that the judge will ask?" They are listed in Matthew 25: 35-36: Did you feed the hungry, give drink to the thirsty, welcome the stranger, clothe the naked, care for the sick and visit the prisoner?

"Today, your task is to read the fifth chapter of Matthew where the beatitudes are, and also to read the 25th chapter where the questions are that we will be asked on judgment day," he said. †

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GAZA

continued from page 1

“Even if the war stops, it didn’t end ... What was destroyed and damaged in one month needs years to be reconstructed,” he said.

“It’s not just material reconstruction of houses, water, electricity and sewage, but the psychological and moral condition of the people there. You need to find housing for 10,000 families who completely lost their homes and are living in schools. What do you do with these people?” he asked.

“About 10,000 people have been injured, and 80 percent of those are civilians. Perhaps one-third [are] paralyzed and disabled. Healing the wounds of the last month will take years,” the priest said.

Father Abusahlia warned that renewed conflict will only compound an already desperate situation into something unimaginable.

“If they renew the fighting, the result in all directions will increase casualties and injuries. The situation was very bad. It will only become worse,” he added.

Israel resumed strikes on targets in Gaza in response to rocket fire from the area shortly after the cease-fire between Israel and the militant group Hamas expired on Aug. 8. Another 72-hour cease-fire took effect on Aug. 11.

Father Abusahlia said that, during the initial truce, Caritas began to distribute blankets and food for 1,000 families in the Rafah area severely damaged in the bombardments as Israel was rooting out tunnels Hamas dug to carry out attacks

on Israel.

“Our clinic in Shijaiyah camp received more than 100 cases referred to us from the U.N. schools,” he said. Many Palestinians were forced to flee U.N. schools due to heavy Israeli artillery fire, shelling and bombardments.

“There are many diseases now among young children and women, especially liver and stomach problems because of no clean water or food,” he added.

He said Argentine Father Jorge Hernandez of the Institute of the Incarnate Word, who works at the lone Catholic parish in the Gaza Strip, assisted Caritas staff in the aid distribution in Rafah.

The priest and three Missionaries of Charity who live at the parish had nowhere to evacuate the 29 severely disabled children and nine elderly women in their care, and so remained at the church in the midst of the heaviest bombing campaigns.

“There is deterioration of the situation on the ground and of our efforts to aid the people of Gaza. Their situation becomes more complicated,” Father Abusahlia said of the renewed fighting.

He said Palestinians have paid a very heavy price with tremendous losses, but no positive accomplishments toward seeing their desires to have the closure of Gaza lifted, crossings with Israel opened or the end of occupation resulting from this latest war.

Now, he said, getting humanitarian assistance to those in dire circumstances will become even harder.

“We are trying our best, but we don’t know what will take place. We are not sure if we can continue in the present circumstances,” he said. †



A man carries a Palestinian girl, whom medics said was wounded in an Israeli airstrike, at a hospital in Gaza on Aug. 8. (CNS photo/Ibraheem Abu Mustafa, Reuters)



‘About 10,000 people have been injured, and 80 percent of those are civilians. Perhaps one-third [are] paralyzed and disabled. Healing the wounds of the last month will take years.’

—Father Raed Abusahlia, president of Caritas Jerusalem

What was in the news on August 14, 1964? Pope Paul issues his first encyclical

By Brandon A. Evans

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

Here are some of the items found in the August 14, 1964, issue of *The Criterion*:



• **Pope Paul VI’s first encyclical encourages ‘dialogue between Church and modern world’**

“CASTELGANDOLFO, Italy—
The unique role of the Church as

God’s means of saving all mankind and the importance of man’s recognition of this role formed the core of the first encyclical of Pope Paul VI’s reign. The encyclical, called ‘Ecclesiam Suam’ from the opening Latin words of the almost 15,000-word document, was released to the world on August 10 but was dated August 6, the feast of the Transfiguration of Christ. In addition to a detailed study of the nature of the Church as God’s means of saving mankind, the encyclical also contained a denunciation of atheism that called it ‘the most serious problem of our time.’”

• **For all eight grades: Catholic schools adopt ‘new math’ approach**

“The revolutionary ‘modern mathematics’ concept, the subject of four years of experimentation in archdiocesan schools, will be adopted in all

eight elementary grades of Catholic schools throughout the archdiocese this fall. In announcing the new program, Msgr. James P. Galvin, archdiocesan superintendent of schools, stated that ‘real intensive study’ has preceded the decision which is regarded as a major education breakthrough in this area. He said that modern mathematics ‘should prove to be a good tool’ in the teaching of mathematics in the elementary grades.”

- **Pope cites relevance of Blessed Sacrament**
- **Secretariats realigned by Holy See**
- **Chancery announces clergy assignments**
- **Anti-poverty bill passes Congress**
- **St. Augustine’s fund campaign near \$1.8 million**
- **The new urban wars: The battle against poverty**
- **Report Soviet Union proposed Vatican tie**
- **A ‘one man’ retreat house**
- **The Little Sisters voice their thanks**
- **Nuns’ role to interpret the Church**
- **Marian to extend music instruction to ‘outsiders’**
- **New book includes hymn by Luther**
- **‘Selfish’ capitalism rapped by Pope Paul**
- **New organs installed in National Shrine**
- **School of theology has all-laity staff**
- **Batesville Franciscan is Navajo missionary**
- **Found after 26 years: Baptismal gown begins 2nd generation**
- **Sceccina grad says Holy Cross vows**
- **Two archdiocesan men advance as Franciscans**
- **Father of eight: I.U. professor has operatic lead**

• **Bishop to appear on TV program**

(Read all of these stories from our August 14, 1964, issue by logging on to our archives at www.CriterionOnline.com.) †

On 60th anniversary, Sister Demetria Smith offers heartfelt thank you

By John Shaughnessy

For anyone who knows Sister Demetria Smith, it’s not surprising how she wants to celebrate her 60 years of religious life today.

She wants to thank all the people throughout the archdiocese who helped her support the mission efforts of the Catholic Church in Africa.

“I’ve been going to the churches in the archdiocese all these years, and the people have always been very welcoming, very generous and very concerned about the people in Africa,” says Sister Demetria, an Indianapolis native who is a member of the Missionary Sisters of Our Lady of Africa and a retired mission educator for the archdiocese.

“It’s nice now to heartily thank them for all they’ve done.”

Since she retired from the archdiocese in early 2013, Sister Demetria has been caring for a now-97-year-old woman in a nursing home. That spirit of caring has marked her religious life since she professed her vows on Aug. 15, 1954.

She served several stints as a nurse and a midwife in Uganda, including a time when she trained other nurses there.

She also served her religious community in the United States, including a mission education assignment in Washington.

That experience paved the way for her becoming the mission educator for the Mission Office in the Archdiocese of Indianapolis in 1995. Part of her duties involved traveling to parish schools to teach students about the work of the mission office and the cultures of different countries.

Now 82, Sister Demetria credits her parents and siblings for helping to instill the Catholic faith in her life.

She also had one more thank you to make for her 60th anniversary.

“My life has been full of adventures and surprises,” she says. “God is truly the God of surprises. I thank him for all the joy and happiness I’ve received from the people I’ve been around. I say, ‘Lord, thank you. Thank you.’” †



Sr. Demetria Smith, M.S.O.L.A.

Employment



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'Great War' brought Catholics, bishops into mainstream of U.S. society

WASHINGTON (CNS)—World War I was dubbed “the Great War” because of the near-global scale of the fighting.

Some called it “the World War,” and many had thought it was “the war to end all wars.” But its status as World War I was cemented when World War II commenced just 21 years after it ended.



WASHINGTON LETTER

It was 100 years ago, on July 28, 1914, that World War I began in earnest. The United States didn't enter into the war until 1917, playing a decisive role in its outcome, but U.S. Catholics were

watching and worrying long before the nation—what was for many of them their adopted homeland—entered the hostilities.

Catholics accounted for about 16 percent of the U.S. population at the war's outbreak. Their numbers and proportion had grown because of immigration from many of the European nations and territories engaged in the conflict.

“There was a lot of anti-Catholic feeling in the country before the war, based on the large amount of Catholic immigrants coming into the country,” said W. John Shepherd, an associate archivist at American Catholic Research Center at The Catholic University of America in Washington, where he has worked for the past 25 years.

“I think the war was very important to Catholics to show themselves and the rest of the country—anybody who's paying attention—that they could be devout Catholics and loyal patriots,” Shepherd said.

There are as many stories in war as there are participants. One participant was Robert O'Connell, a Connecticut lad who was one of Gen. John Pershing's Doughboys after training at Washington Barracks—now Fort McNair—and shipping “over there.”

Once in Europe, he asked his kin to write, “but don't expect me to write much. Censor is nuisance.” In October 1917, O'Connell said, “Some of the boys must have expected to begin killing Germans the week after they enlisted, and are disgusted with the Army.”

Combat came soon enough. In July 1918, he was wounded. O'Connell, after being examined, was told to walk to a cave to get fixed up. “Cave was almost two miles farther along. I'd have walked 20, I think, to get some relief from those shells,” he wrote. “When you get this, I'll be back with the company again, but I'll have had this rest, anyway, just for a little hole less than half an inch deep.”

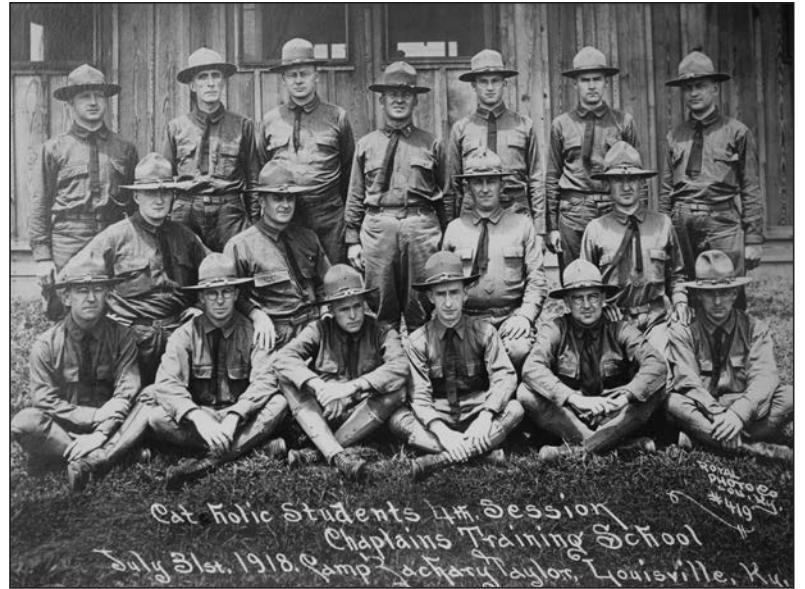


Above, this 1918 poster is considered one of the most popular illustrations produced by the National Catholic War Council for its United War Works Campaign. (CNS photo/courtesy American Catholic History Research Center)

Right, a group of newly minted Catholic chaplains pose for a July 31, 1918, photo at Camp Zachary Taylor in Louisville, Ky. The chaplains helped meet the spiritual needs of U.S. military service members during World War I. (CNS photo/courtesy American Catholic History Research Center)



Above, overseas women war workers of the National Catholic War Council pose for an undated photo during World War I. These women worked in the council's clubs in European Allied nations to assist military service members and the local citizens during World War I. (CNS photo/courtesy American Catholic History Research Center)



Another story—like O'Connell's, found in Catholic University's World War I archives—is that of Adm. William Benson, the highest-ranking Catholic in the armed forces during the war. Born a Methodist in Georgia, he embraced his wife's Catholic faith after marrying. Benson never saw any combat during his military career. He became chief of naval operations, a post created by Congress before the U.S. entered the Great War. Navy Secretary Josephus Daniels was convinced Benson was a trustworthy officer who would not challenge civilian leadership of the military.

Benson retired in 1919 after the war ended. He was 64 and became one of the country's most high-profile lay Catholics

after his military career. After just a year as a member of the Knights of Columbus, he became a fourth-degree Knight. In 1920, Pope Benedict XV bestowed on him the military insignia of the Order of St. Gregory the Great. He was the first president of the National Council of Catholic Men. He received the University of Notre Dame's Laetare Medal in 1927, and became chairman of the board for the Cardinal Gibbons Institute, the first high school in St. Mary's County, Maryland, to educate African-Americans.

For a Church with a long-held just-war theory, it took war for the Catholic Church and its members to move more into the American mainstream.

“However, it was an easy war for them to support, especially with the German atrocities against the Church in Belgium, the execution of as many as 13 priests,” Shepherd told Catholic News Service. “There were also the German sinking of neutral, Allied ships, ships with neutral American passengers aboard, who being killed, so there's a humanitarian reason to oppose the German war effort.”

“But there's a convenient reason for America to be against Germany, for the Catholic Church to support the war effort. As a despised minority, it gives them a chance to show that they're good citizens.”

To that end, the National Catholic War Council was founded to support U.S. military efforts and oversee war-related activities in the Church. It was not the first attempt by the U.S. bishops to inject themselves into the national conversation. The U.S. bishops had held plenary councils in 1852, 1866 and 1884, in part to deal with nativist backlash to the ongoing waves of Irish immigration.

But with the Great War, there were Catholics in the training camps and the battlefields, and those soldiers were every bit of deserving of spiritual care as their Protestant counterparts. Working with the Jewish Welfare Board, the YMCA and other organizations, the bishops joined in a “United War Work” campaign to

support the war effort and get Americans to buy war bonds. After the war's end, these organizations coalesced into the United Service Organization, or the USO, which supports the U.S. military both at home and overseas.

After the armistice was signed on Nov. 11, 1918, a National Catholic War Council was no longer needed. However, then-Father John Burke, a Paulist, who for years before World War I had envisioned some kind of entity for the U.S. bishops to make their voice heard on temporal as well as spiritual matters, convinced the bishops to look beyond war to peace. And thus was born the National Catholic Welfare Council.

Two American cardinals were strongly opposed to this council: William O'Connell of Boston and Dennis Dougherty of Philadelphia. They feared a nationwide body would usurp the bishops' authority in general, and theirs specifically.

The U.S. cardinals convinced a new pontiff, Pope Pius XI, to suppress the NCWC in February 1922. But after Bishop Joseph Schrembs of Cleveland, Msgr. Burke and their supporters successfully argued their case to the pope and the curia, the suppression order was lifted that July. The name change was changed from “Council” to “Conference.”

The National Catholic Welfare Conference (NCWC) was the precursor to today's U.S. Conference of Catholic Bishops.

The U.S. model was later adopted by other nations' bishops as a way to lead the Catholic faith and suggest policy to governments, according to Douglas Slawson, a professor at National University in San Diego, who has written on U.S. Catholic history.

“By 1934,” Slawson told CNS, “the hierarchies of Austria, England and Spain had founded organizations patterned on NCWC.”

Canada's bishops had tried to do the same as early as 1928, but was forbidden to do so by the Vatican, he noted. “The Canadian Catholic Conference was finally organized in 1943,” he said. †

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